FRONTISPIECE.



THE

YOUNG WOMANS

Companion

OR

FEMALE INSTRUCTOR

Being a sure & complete guide to every acquirement essential in forming a pleasing Companion and Respectable Mother



MRS. HEMANS'

FEMALE INSTRUCTOR

OR,

YOUNG WOMAN'S COMPANION,

INTERSPERSED WITH

MORAL AND RELIGIOUS ESSAYS,

INTERESTING TALES

AND

MEMOIRS OF ILLUSTRIOUS WOMEN.

TO WHICH ARE SUBJOINED,

MEDICINAL RECEIPTS.

EMBELLISHED WITH APPROPRIATE ENGRAVINGS.



LONDON:

GEORGE VIRTUE, 26, IVY LANE, ST. PAULS:

1836

PREFACE.

THE very flattering reception which this little Work has received, having induced the Proprietors to publish a New Edition with considerable improvements, the Editor feels it incumbent on him to take this opportunity of addressing his fair Countrywomen on the objects it has in view, and the end it is designed to answer.

It is a matter of sincere congratulation, that the gradual civilization and refinement of society have already done much to raise the sex from that deplorable state of degradation into which it had formerly sunk; and the Editor would feel highly gratified if he could hope that his labours in the former Editions of this work had in any measure contributed to so important an object. Much however yet remains to be done; and it is to be lamented, that in the present system of female Education, the ornamental accomplishments are allowed to bear so large a share as to involve the partial neglect of those substantial acquirements by which the mind is cultivated and the heart improved.

The object of the present work is chiefly to direct our youthful readers in the pursuit of those attainments which are calculated to qualify them for the

sober duties of life, as it is in reality, and not as it is pictured in the fairy dreams of romance. It is designed to excite their ardour in the pursuit of moral worth in the present world, and to point their view to the still more important duty of preparation for a future state, rather than to encourage the desire of shining in the ranks of literary fame, or of aspiring to the honour of masculine erudition. "They little understand the true interests of woman," says the celebrated Mrs. More, "who would lift her from the important duties of her allotted station, to fill with fantastic dignity a loftier but less appropriate niche. Nor do they understand her true happiness, who seek to annihilate distinctions from which she derives advantages, and to attempt innovations which would depreciate her real value."

But although it has been the wish of the Editor to devote the greater part of the work to the purposes of domestic utility, or to those of mental and moral improvement, yet the means of rational amusement, suited to the hours of relaxation, have not been forgotten. And it is necessary to add, in conclusion, that the alterations now introduced, include some important additions of this nature, as well as several specimens of original Poetry, accompanied by new and appropriate Engravings

CONTENTS.

CONTENTS.

CONTENTS.



GEOGRAPHY.



London, Published by G. Virtue 26 Ivy Lane Paternoster Row



MADAME DE STAEL

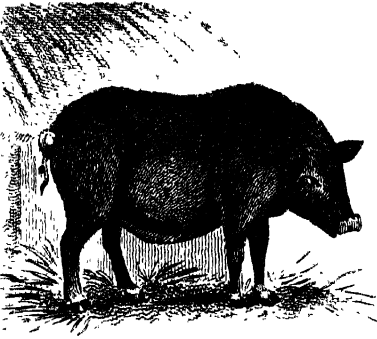
London G Virtue 26 Ivy Lane

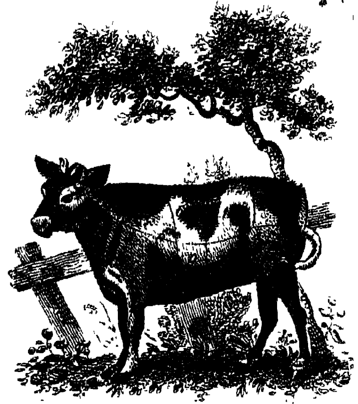


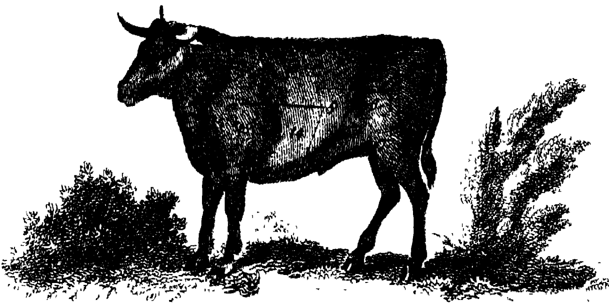
Crazy Kate.

LONDON.




Pork


Veal


Beef


Venison


Mutton

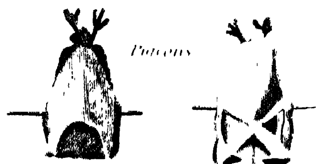
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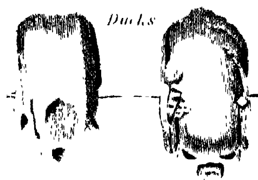

Turkey for Roasting

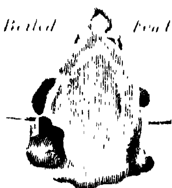

Turkey for Boiling


Goose

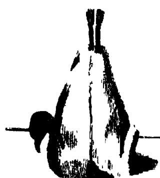

Hare

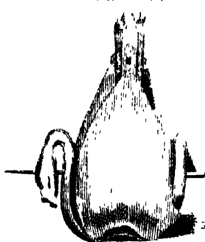

Pigeons


Ducks


Boiled Fowl


Roasted Fowl


Partridge


Pheasant


Woodcock or Snipe


Rabbit trussed for Roasting or Boiling

THE

YOUNG WOMAN'S COMPANION;

OR,

FEMALE INSTRUCTOR

THE ART OF READING AND WRITING.

THE knowledge of letters is one of the greatest blessings that ever God bestowed on the children of men; by this means mankind are enabled to preserve the memory of things done in their own times, and to lay up a rich store of knowledge for all succeeding generations.

By the art of reading we learn a thousand things which our eyes could never see, and which our own thoughts would never have reached: we are instructed by books in the wisdom of ancient times; we learn what our ancestors have said and done, and enjoy the benefit of the wise and judicious remarks which they have made through their whole course of life, without the fatigue of their long and painful experiments. By this means children may be led in a great measure inio the wisdom of old age. It is by the art of reading that we can sit at home, and acquaint ourselves with what has been done in the distant parts of the world. The histories and the customs of all ages and all nations are brought, as it were, to our doors. By this art we are made acquainted with the affairs of the Jews, the Greeks, and the Romans; their wars, their laws, and their religion: we can tell what they did in the nations of Europe, Asia, and Africa, above a thousand years ago.

But the greatest blessing that we derive from reading is, the knowledge of the Holy Scriptures; wherein God has conveyed down to us the discoveries of his wisdom, power,

and grace, through many past ages; and whereby we attain the knowledge of Christ, and of the way of salvation by a Mediator.

It must be confessed, that in former ages, before printing was invented, the art of reading was not so common even in polite nations, because books were much more costly, since they must have been all written with a pen, and were therefore hardly to be obtained by the bulk of mankind: but since the providence of God has brought printing into the world, and knowledge is so plentifully diffused through our nation, at so cheap a rate, it is to be lamented that any hildren should be born and brought up in Great Britain without learning to read; and especially, since by this means every one may see with his own eyes what God requires of him in order to eternal happiness.

The art of writing also is so exceedingly useful, and is now become so very common, that children in general may attain it at an easy rate. By this means we communicate our thoughts and all our affairs to our friends at ever so great a distance; we tell them our wants, our sorrows, and our joys; and interest them in our concerns, as though they were near us. We maintain correspondence and traffic with persons in distant nations; and the wealth and grandeur of Great Britain is maintained by this means. By the art of writing we treasure up all things that concern us in a safe repository; and as often as we please, by consulting our paper records, we renew our remembrance of things that relate to this life or the life to come. And why should any of the children of men be debarred from this privilege, if it may be attained at a cheap and easy rate, without entrenching upon other duties of life, and without omitting any more necessary business that may belong to their stations?

It might also be added, that correct spelling is such a part of knowledge as children ought to be acquainted with, since it is a matter of shame and ridicule, in so polite an age as ours, that persons who have learned to use a pen cannot write three words together without a mistake; and when they put letters together in such an awkward and ignorant manner, it is hard to make sense of them, or to tell what they mean.

As the sons of a family should be educated in the knowedge of writing, reading, and spelling, so neither should the *daughters* be trained up without it. Reading is as needful for one sex as the other; nor should girls be forbidden

to learn the use of the pen, since it may be very much to their advantage in almost all circumstances of life, even in the very lowest rank of servitude or hard labour. The female youth therefore, especially those of better circumstances in the world, should endeavour to preserve the knowledge of writing which they have already acquired, by taking every occasion to exercise it; and also to acquire a habit of spelling correctly, the want of which is one reason why so many of them are ashamed to write; and yet they are often not ashamed to own and declare this, as though it were a just and sufficient excuse for neglecting and losing the use of the pen.

INSTRUCTIONS FOR LEARNING TO WRITE.

It is necessary to be provided with good pens, ink, and paper, likewise a flat ruler for sureness, and a round one for dispatch; with a leaden plummet or pencil to rule lines.

The principal things to be aimed at, in order to write well, are these two; first to get an exact idea of a good letter, which may be done by frequent observation of the annexed copperplate: the other is, to gain such a command of hand, as to be able to express, with readiness, the idea upon the paper; which is only attained by careful and constant practice. It will be necessary now to mention more particularly some things to be always observed in writing.

1. The essential properties of a good piece of writing are a due proportion of the characters throughout the whole; a just distance between the letters themselves, as well as the words; a natural leaning or inclination of the letters one to another; together with a clean smooth stroke performed with a masterly boldness and freedom.

The proportion of the several letters, in most hands, is generally regulated by the *o* and *n*; therefore let the making of them be the first of your care and practice; and the other letters must be of the same fulness of stroke as they are.

The proportion and shape of the letters in any hand ought to be the same, whether they are written in a large or small size: therefore let every hand be first learned in a large character; which will not only fix the idea of a good letter sooner in your mind, but also give you a much greater freedom, and in a shorter time, than writing in small cha

racters. It is certain, that the lesser is always contained in the greater; and he who attains to write any hand large may soon write it as small as he pleases.

2. Hold your pen between the two fore fingers extended almost straight, and the thumb bending a little outward, and in your right hand, with the hollow side of your pen downwards, and the nib flat upon the paper: let it rest between the two upper joints of the fore finger, and upon the end of the middle one, about an inch from the nib of the pen; the end of the little finger, and that which is next to it, bent in towards the palm of the hand, about half an inch distant from the end of the middle finger. Let the book or paper lie directly before you, and your hand rest only on the tip of your little finger; let no other part of your arm or wrist touch the paper or desk; let your elbow be almost close to your side, and the pen pointed toward the outer part of the right shoulder; rest your left arm very lightly between the wrist and elbow, keeping your body upright, and from touching the desk. And for the slope hands, turn your left side a little towards the desk; but in the upright ones, let the body be directly before it, and the right elbow turned outward from your side.

TO MAKE A PEN.

Scrape off the thin rind of the quill with the back edge of your penknife, and hold it in your left hand, with the feather end from you; then enter the back thereof sloping, and cut off in length twice the circumference of the quill, and then cut off as much from the inside. Then turn the quill and enter your penknife into the middle of the back, taking care that the blade, in making the slit, shall not incline to the one side nor to the other. Then put in the peg of your penknife handle, or the end of a whole quill, and with a sudden twitch force up the slit, holding your left thumb upon the back of the quill, to prevent the slit from going too far. Then enter your knife, sloping, on the other side above the slit, about twice the breadth of the quill, and cut away the cradle-piece; then turn the back upwards, and cut down to the end of the cheek or shoulder-pieces, and in so doing turn the knife on both sides towards the back.

Then place the inside of the end or nib of the pen upon the nail of your left thumb, holding the quill fast between the fore and middle fingers of that hand. To finish the nib, enter the edge of the knife on the back, and near the end thereof, sloping; and immediately turning the edge almost downward, cut it off.

SUPERSCRIPTIONS FOR LETTERS.

To the King's Most Excellent Majesty.

To the Queen's Most Excellent Majesty.

To the Prince. To his Royal Highness, &c

To the Princess. To her Royal Highness, &c.

To Archbishops. To his Grace the Lord Archbishop of Canterbury; or, To the Most Reverend Father in God, &c.

To Bishops. To the Right Reverend Father in God, &c.

To Deacons, Archdeacons, &c. To the Reverend *A—B—*, D. D. Dean of W——.

To the inferior Clergy. To the Rev. Mr. *A—*, &c.; or, To the Rev. Doctor, &c.

To the great Officers of State. To the Right Honourable *T—* Lord *H—*, Lord High Chancellor of Great Britain. Lord President of the Council. Lord Privy Seal. One of his Majesty's Principal Secrataries of State, &c.

To temporal Lords. To his Grace the Duke of, &c. To the Most Honourable the Marquis of, &c. To the Right Honourable the Earl of, &c. To the Right Honourable the Lord Viscount, &c. To the Right Honourable the Lord, &c.

The eldest sons of Dukes, Marquises, and Earls enjoy, by the courtesy of England, the second title belonging to their father: thus the eldest son of the Duke of Bedford is called Marquis of Tavistock; of the Duke of Grafton, Earl of Euston; of the Earl of Macclesfield, Lord Viscount Parker, &c.; and their daughters are called Ladies, with the addition of their Christian and surname; thus, Lady Caroline Russel, Lady Augusta Fitzroy, Lady Betty Parker, &c

The younger sons of Dukes are, in like manner, called Lords; and those of Marquises and Earls, together with all the children of Viscounts and Barons, are styled Honourable.

To a Baronet, Honourable; to a Knight, Right Worshipful; to an Esquire, Worshipful.

Every Privy Counsellor, though not a nobleman, has the title of Right Honourable.

All Ambassadors have the style of Excellency; as hath also the Lord Lieutenant of Ireland, and the Captain General of his Majesty's Forces.

The Lord Mayor of London, during his mayoralty, has the title of Right Honourable; and the Sheriffs, during that office, have the title of Right Worshipful.

All Mayors of Corporations have the title of Esquires during their office.

For the Beginning of Letters.

To the King. Sire; or, May it please your Majesty.

To the Queen. Madam; or, May it please your Majesty.

To the Prince. Sir; or, May it please your Royal Highness.

To the Princess. Madam; or, May it please your Royal Highness.

To a Duke. My Lord; or, May it please your Grace.

To a Duchess. Madam; or, May it please your Grace.

To an Archbishop. May it please your Grace.

To a Marquis. My Lord; or May it please your Lordship.

To a Marchioness. Madam; or, May it please your Ladyship.

To an Earl, Viscount, or Baron. My Lord; or, May it please your Lordship.

To their Consorts. Madam; or, May it please your Ladyship.

To a Bishop. My Lord; or, May it please your Lordship.

To a Knight. Sir; or, May it please your Worship.

To his Lady. Madam; or, May it please your Ladyship.

To a Mayor, Justice of Peace, Esquire, &c. Sir, or, May it please your Worship.

To the Clergy. Reverend Sir; Mr. Dean: Mr. Archdeacon; Sir, &c.; as circumstances may require.

At subscribing your name conclude with the same title you began with; as, My Lord, your Lordships, &c.

ENGLISH GRAMMAR.

As it is a necessary part of a young woman's education to possess some knowledge of grammar, the female youth is here presented with a concise and simple system, in order to remove those objections which exist to many others; namely, that of their being too prolix, dry, and uninteresting.

English Grammar is divided into four parts, namely ORTHOGRAPHY, ETYMOLOGY, SYNTAX, and PROSODY.

ORTHOGRAPHY.

Letters.

ORTHOGRAPHY teaches the nature and powers of letters, and the just method of spelling words.

The letters of the English language, called the English Alphabet, are twenty-six in number, as follow:

ROMAN CHARACTERS.

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.
a b c d e f g h i j k l m n o p q r s t u v w x y z.

ITALIC.

A B C D E F G H I J K L M N O P Q R S T U V W X Y Z.
a b c d e f g h i j k l m n o p q r s t u v w x y z.

SOUND OF EACH LETTER.

ai, bee, see, dee, ee, ef, jee, aitch, eye, jay, kay, el, em, en, o pee, cue, ar, ess, tee, you, vee, double-u, eks, wy, zed.

Letters are divided into vowels and consonants.

The vowels are, *a, e, i, o, u*; and sometimes *w* and *y*

W and *y* are consonants when they begin a word or syllable; but in every other situation they are vowels.

Four of the consonants, namely, *l, m, n r,* are *liquids,* from their readily uniting with other consonants, and flowing as it were into their sounds.

A dipthong is the union of two vowels; as, *ea,* in beat, *ou,* in sound.

A tripthong, the union of three vowels; as, *eau,* in beau, *iew,* in view.

Syllables.

A syllable is a sound, either simple or compounded, pronounced by a single impulse of the voice, and constituting a word, or part of a word; as, *a, an, ant.*

Spelling is the art of rightly dividing words, into their syllables, or of expressing a word by its proper letters.

Words.

A word of one syllable is a monosyllable; of two, a dissyllable; of three, a trisyllable; of four or more, a polysyllable.

All words are either primitive or derivative.

A primitive word is that which cannot be reduced to any simpler word in the language; as, *man, good, content, York.*

A derivative word is that which may be reduced to another word in English, of greater simplicity; as, *manful, goodness, contentment, Yorkshire*



ETYMOLOGY.

THE second part of grammar is Etymology; which treats of the different sorts of words, their various modifications, and their derivation.

There are in English nine sorts of words, or as they are commonly called, Parts of Speech; namely, the ARTICLE, the SUBSTANTIVE or NOUN, the ADJECTIVE, the PRONOUN, the VERB, the ADVERB, the PREPOSITION, the CONJUNCTION, and the INTERJECTION.

1. An Article is a word prefixed to substantives, to point them out, and to show how far their signification extends: as, *a* garden, *an* eagle, *the* woman.

2. A Substantive or Noun is the name of any thing that exists, or of which we have any notion; as *London, man, virtue.*

A substantive may, in general, be distinguished by its taking an article before it, or by its making sense of itself; as, a *book*, the *sun*, an *apple*; *temperance*, *industry*, *chastity*.

3. An Adjective is a word added to a substantive, to express its quality; as, an *industrious* man, a *virtuous* woman

An adjective may be known by its making sense with the addition of the word *thing*; as, a *good* thing, a *bad* thing: or of any particular substantive; as, a *sweet* apple, a *pleasant* prospect.

4. A Pronoun is a word used instead of a noun, to avoid the too frequent repetition of the same word; as, the man is happy, *he* is benevolent, *he* is useful.

5. A Verb is a word which signifies *to be*, *to do*, or *to suffer*; as, I *am*, I *rule*, I *am ruled*.

A verb may generally be distinguished by its making sense with any of the personal pronouns, or the word *to*, before it; as, I *walk*, he *plays*, they *write*; or, *to walk*, *to play*, *to write*.

6. An Adverb is a part of speech joined to a verb, an adjective, and sometimes to another adverb, to express some quality or circumstance respecting it; as, he reads *well*; a *truly* good man; he writes *very correctly*.

An adverb may be generally known by its answering to the question, how? how much? when? or where? as, in the phrase she reads *correctly*, the answer to the question, how does she read? is, *correctly*.

7. Prepositions serve to connect words with one another, and to shew the relation between them; as, he went *from* London *to* York: she is *above* disguise; they are supported *by* industry.

A preposition may be known by its admitting after it a personal pronoun in the objective case; as, *with*, *for*, *to*, &c. will allow the objective case after them; with *him*, for *her*, to *them*, &c.

8. A Conjunction is a part of speech that is chiefly used to connect sentences, so as out of two or more sentences to make but one: it sometimes connects only words; as, thou *and* he are happy, *because* you are good; two *and* three are five.

9. Interjections are words thrown in between the parts of a sentence, to express the passions or emotions of the speaker; as, O virtue! how amiable thou art!

ARTICLE.

An Article is a word prefixed to substantives, to point them out, and to show how far their signification extends as, *a* garden, *an* eagle, *the* woman.

In English there are but two articles, *a* and *the*; *a* becomes *an* before a vowel, and before a silent *h*; as, *an* acorn, *an* hour. But if the *h* be sounded, the *a* only is to be used; as, *a* hand, *a* heart, *a* highway.

A or *an* is styled the indefinite article: it is used in a vague sense, to point out one single thing of the kind, in other respects indeterminate; as, give me *a* book; bring me *an* apple.

The is called the definite article, because it ascertains what particular thing or things are meant; as, give me *the* book; bring me *the* apples; meaning some particular book or apples referred to.

A substantive without any article to limit it, is generally taken in its widest sense; as, a candid temper is proper for man: that is, for all mankind.

SUBSTANTIVE.

A Substantive or noun is the name of any thing that exists, or of which we have any notion; as, *London, man, virtue.*

Substantives are either proper or common.

Proper names or substantives are the names appropriated to individuals; as, *George, Charlotte, London, Thames.*

Common names or substantives stand for kinds containing many sorts, or for sorts containing many individuals under them; as, *animal, man, tree,* &c.

To substantives belong *gender, number, and case.*

Gender.

Gender is the distinction of nouns with regard to sex There are three genders, the *masculine,* the *feminine,* and the *neuter.*

The masculine gender denotes animals of the male kind; as, a *man,* a *horse,* a *bull.*

The feminine gender signifies animals of the female kind; as, a *woman,* a *duck,* a *hen.*

The neuter gender denotes objects which are neither males nor females; as, a *field,* a *house,* a *garden.*

Some substantives naturally neuter, are, by a figure of speech, converted into the masculine or feminine gender; as, when we say of the sun *he* is setting, and of a ship *she* sails well, &c.

The English language has three methods of distinguishing the sex, namely:

1. By different words, as,

MALE.	FEMALE.	MALE.	FEMALE.
Bachelor.	Maid.	Husband.	Wife.
Boy	Girl.	Lad,	Lass.

2. By a difference of termination; as,

MALE.	FEMALE.	MALE.	FEMALE.
Actor,	Actress.	Lion,	Lioness.
Bridegroom,	Bride	Poet,	Poetess.

3. By a noun, pronoun, or adjective, being prefixed to the substantive: as,

	FEMALE.
A cock-sparrow,	A hen-sparrow.
A manservant,	A maidservant.

Number.

Number is the consideration of an object as one or more.

Substantives are of two numbers, the singular and the plural.

The singular number expresses but one object; as, a *chair*, a *table*, a *box*, a *wife*.

The plural number signifies more objects than one; as, *chairs*, *tables*, *boxes*, *wives*.

Some nouns, from the nature of the things which they, express, are used only in the singular, others only in the plural form; as, *wheat*, *pitch*, *gold*, *sloth*, *pride*, &c.; and *bellows*, *scissars*, *lungs*, *riches*, &c.

Some words are the same in both numbers; as, *deer*, *sheep*, *swine*, &c.

Case.

English substantives have three cases; the nominative, the possessive, and the objective.

The nominative case simply expresses the name of a thing, or the subject of the verb: as, the *boy* plays, the *girls* learn.

The possessive case expresses the relation of property or possession, and has an apostrophe, with the letter *s* coming after it; as, the *scholar's* duty, my *father's* house.

When the plural ends in *s* the other *s* is omitted, but the apostrophe is retained; as, on *eagles'* wings, the *drapers'* company.

Sometimes also, when the singular terminates in *s*, the apostrophic *s* is not added; as, for *goodness'* sake, for *righteousness'* sake.

The objective case expresses the object of an action, or of a relation; and generally follows a verb active, or a preposition; as, John assists *Charles*, they live in *London*.

English substantives are declined in the following manner:

	SINGULAR.	PLURAL.
Nominative Case.	A mother.	Mothers.
Possessive Case.	A mother's.	Mothers'
Objective Case.	A mother.	Mothers.
Nominative Case.	The man.	The men.
Possessive Case.	The man's.	The men's.
Objective Case.	The man.	The men.

ADJECTIVE.

An Adjective is a word added to a substantive, to express its quality: as, an *industrious* man, a *virtuous* woman, a *benevolent* mind.

In English the adjective is not varied on account of gender, number, or case. Thus we say, a *careless* boy, *careless* girls.

The only variation which it admits is that of the degrees of comparison.

There are commonly reckoned three degrees of comparison; the *positive*, *comparative*, and *superlative*,

The positive state expresses the quality of an object, without any increase or diminution; as, *good*, *wise*, *great*.

The comparative degree increases the positive in signification; as, *better*, *wiser*, *greater*,

The superlative degree increases the positive to the highest degree; as, *best*, *wisest*, *greatest*.

PRONOUN.

A pronoun is a word used instead of a noun, to avoid the too frequent repetition of the same word; as, the man is happy, *he* is benevolent, *he* is useful.

There are three kinds of pronouns; namely, the *personal*, the *relative*, and the *adjective pronouns*.

Personal Pronouns.

There are five personal pronouns; namely, *I*, *thou*, *he*, *she*, *it*; with their plurals, *we*, *ye* or *you*, *they*.

Personal pronouns admit of person, number, gender, and case.

The persons of pronouns are three in each of the numbers, namely:

I, is the first person *Thou*, is the second person *He*, *she*, or *it*, is the third person	Singular.
We, is the first person *Ye* or *you*, is the second person *They*, is the third person	Plural.

The numbers of pronouns, like those of substantives, are two, the singular and the plural; as, *I*, *thou*, *he*; *we*, *ye*, *they*.

Gender has respect only to the third person singular of the pronouns, *he*, *she*, *it*. *He* is masculine, *she* is feminine, *it* is neuter.

Pronouns have three cases; the nominative, the possessive, and the objective.

The objective case of a pronoun has, in general, a form different from that of the nominative or the possessive case.

The personal pronouns are thus declined:

PERSON.	CASE.	SINGULAR.	PLURAL.
First.	*Nom.*	I.	We.
	Possess.	Mine.	Ours.
	Obj.	Me.	Us.
Second.	*Nom.*	Thou.	Ye *or* you
	Possess.	Thine.	Yours.
	Obj.	Thee.	You.
Third.	*Nom.*	He.	They.
Mas.	*Possess.*	His.	Theirs.
	Obj.	Him.	Them.
Third.	*Nom.*	She.	They.
Fem.	*Possess.*	Hers.	Theirs.
	Obj.	Her.	Them.
Third.	*Nom.*	It.	They.
Neuter.	*Possess.*	Its.	Theirs.
	Obj.	It.	Them.

Relative Pronouns.

Relative Pronouns are such as relate in general to some word or phrase going before, which is thence called the antecedent: they are, *who, which,* and *that*; as, the man is happy *who* lives virtuously.

What is a kind of compound relative, including both the antecedent and the relative, and is equivalent to *that which*; as, this is *what* I wanted; that is to say, *the thing which* I wanted.

Who is applied to persons, *which* to animals and inanimate things; as, he is a friend *who* is faithful in adversity; the bird *which* sung so sweetly is flown; this is the tree *which* produces no fruit.

That, as a relative, is often used to prevent the too frequent repetition of *who* and *which*. It is applied to both persons and things; as, he *that* acts wisely deserves praise, modesty is a quality *that* highly adorns a woman.

Who is of both numbers, and is thus declined:

	SINGULAR AND PLURAL.
Nominative.	Who.
Possessive.	Whose.
Objective.	Whom.

Who, which what, are called *interrogatives* when they are used in asking questions; as, *who* is he? *which* is the book? *what* are you doing?

Adjective Pronouns.

Adjective Pronouns are of a mixed nature, participating the properties both of pronouns and adjectives.

The adjective pronouns may be subdivided into four sorts, namely, the *possessive*, the *distributive*, the *demonstrative*, and the *indefinite*.

1. The *possessive* are those which relate to possession or property.

There are seven of them; namely, *my, thy, his, her, our, your, their*.

2. The *distributive* are those which denote the persons or things that make up a number, as taken separately and singly. They are, *each, every, either*; as, *each* of his brothers is in a favourable situation; *every* man must account for himself; I have not seen *either* of them.

3. The *demonsrative* are those which precisely point out the subjects to which thev relate: *this* and *that*, *these* and

those, are of this class; as, *this* is true charity; *that* is only its image.

This refers to the nearest person or thing, and *that* to the more distant; as, *this* man is more intelligent than *that*. *This* indicates the latter, or last mentioned; *that* the former, or first mentioned; as, wealth and poverty are both temptations; *that* tends to excite pride, *this* discontent.

4. The *indefinite* are those which express their subjects in an indefinite or general manner. The following are of this kind; *some, other, any one, all, such*, &c.

VERB.

A Verb is a word which signifies *to be, to do*, or *to suffer*; as, I *am*, I *rule*, I *am ruled*.

Verbs are of three kinds; *active, passive*, and *neuter*.

A verb active expresses an action, and necessarily implies an agent, and an object acted upon; as, *to love*; I *love* Henry.

A verb passive expresses a passion or a suffering, or the receiving of an action; and necessarily implies an object acted upon, and an agent by which it is acted upon; as, *to be loved*; Henry *is loved* by me.

A verb neuter expresses neither action nor passion, but being, or a state of being; as, I *am*, I *sleep*, I *sit*.

To verbs belong *number, person, mood*, and *tense*.

Number and Person.

Verbs have two numbers, the singular and the plural; as, I *love*, we *love*.

In each number there are three persons; as,

	SINGULAR.	PLURAL.
First Person.	I love.	We love.
Second Person.	Thou lovest.	Ye love.
Third Person.	He loves.	They love.

Mood.

Mood or mode is a particular form of the verb, shewing the manner in which the being, action, or passion is represented.

There are five moods of verbs, the *indicative*, the *imperative*, the *popential*, the *subjunctive*, and the *infinitive*.

The indicative mood simply indicates or declares a

thing ; as, he *loves*, he is *loved:* or it asks a question ; as does he *love?*

The imperative mood is used for commanding, exhorting, entreating, or permitting ; as, *depart* thou ; *mind* ye ; *let* us *stay ; go* in peace.

The potential mood implies possibility or liberty, power, will, or obligation ; as, it *may rain ;* he *may go* or stay ; I *can ride ;* he *would walk ;* they *should learn.*

The subjunctive mood represents a thing under a condition, motive, wish, supposition, &c. ; and is preceded by a conjunction, expressed or understood, and attended by another verb ; as, I will respect him, though he *chide* me ; *were* he good, he would be happy ; that is, *if* he *were* good.

The infinitive mood expresses a thing in a general and unlimited manner, without any distinction of number or person ; as, *to act, to speak, to be feared.*

The *Participle* is a certain form of the verb, and derives its name from its participating, not only the properties of a verb, but also those of an adjective ; as, I am desirous of *knowing* him ; *admired* and *applauded*, he became vain ; *having finished* his work, he submitted it, &c.

There are three participles ; as, *loving, loved, having loved.*

Tense.

Tense being the distinction of time, seems to admit only of the present, past, and future ; but some grammarians, to mark it more accurately, make it to consist of six variations ; it will be sufficient, however, to consider it only in three points of view.

The present tense represents an action or event as passing at the time in which it is mentioned ; as, I *rule*, I *am ruled*, I *think*, I *fear.*

The past tense represents the action or event as having taken place ; as, I *did rule*, I *was ruled*, I *thought*, I *feared.*

The future tense represents the action as yet to come, either with or without respect to the precise time when ; as, the sun *will rise* to-morrow : I *shall see* them again.

The conjugation of a verb is the regular combination and arrangement of its several numbers, persons, moods, and tenses.

The conjugation of the verbs at large would only be perplexing and tedious to the young beginner, and has, no doubt, often proved a great barrier to the progress of grammatical knowledge. The verb *to love* only, therefore, i

here introduced as a specimen, to give the learner a general idea of it, and to shew the utility of this branch of grammar. Other verbs may be conjugated as inclination and opportunity may serve.

An active verb is conjugated in the following manner

TO LOVE.

INDICATIVE MOOD.

Present Tense.

PERSON. SINGULAR.	PERSON. PLURAL.
1. I love.	1. We love.
2. Thou lovest.	2. Ye *or* you love.
3. He, she *or* it loveth *or* loves.	3. They love.

Imperfect Tense.

1. I loved.	1. We loved.
2. Thou lovedst.	2. Ye *or* you loved.
3. He loved.	3. They loved.

Perfect Tense.

1. I have loved.	1. We have loved.
2. Thou hast loved.	2. Ye *or* you have loved.
3. He hath *or* has loved.	3. They have loved.

Pluperfect Tense.

1. I had loved.	1. We had loved.
2. Thou hadst loved.	2. Ye *or* you had loved.
3. He had loved.	3. They had loved.

First Future Tense.

1. I shall *or* will love.	1. We shall *or* will love.
2. Thou shalt *or* wilt love.	2. Ye *or* you shall *or* will love.
3. He shall *or* will love.	3. They shall *or* will love.

Second Future Tense.

1. I shall have loved.	1. We shall have loved.
2. Thou wilt have loved.	2. Ye *or* you will have loved
3. He will have loved.	3. They will have loved.

IMPERATIVE MOOD.

PERSON. SINGULAR.	PERSON. PLURAL.
1. Let me love.	1. Let us love.
2. Love thou, *or* do thou love.	2. Love ye *or* you, *or* do ye love.
3. Let him love.	3. Let them love.

POTENTIAL MOOD.

Present Tense.

1. I may *or* can love.	1. We may *or* can love.
2. Thou mayst *or* canst love.	2. Ye *or* you may *or* can love.
3. He may *or* can love.	3. They may *or* can love.

Imperfect Tense.

1. I might, could, would, *or* should love.	1. We might, could, would *or* should love.
2. Thou mightst, couldst, wouldst, *or* shouldst love.	2. Ye *or* you might, could, would, *or* should love.
3. He might, could, would, *or* should love.	3. They might, could, would, *or* should love.

Perfect Tense.

1. I may *or* can have loved.	1. We may *or* can have loved.
2. Thou mayst *or* canst have loved.	2. Ye *or* you may *or* can have loved.
3. He may *or* can have loved.	3. They may *or* can have loved.

Pluperfect Tense.

1. I might, could, would, *or* should have loved.	1. We might, could, would, *or* should have loved.
2. Thou mightst, couldst, wouldst, *or* shouldst have loved.	2. Ye *or* you might, could, would, *or* should have loved.
He might, could, would, *or* should have loved	3. They might, could, would, *or* should have loved

SUBJUNCTIVE MOOD.

Present Tense.

PERSON. SINGULAR.	PERSON. PLURAL.
1. If I love.	1. If we love.
2. If thou love.	2. If ye *or* you love.
3. If he love.	3. If they love.

INFINITIVE MOOD.

Present. To love. *Perfect.* To have loved.

PARTICIPLES.

Present. Loving. *Perfect.* Loved.
Compound Perfect. Having loved.

PASSIVE.

Verbs passive are called regular, when they form their perfect participle by the addition of *d* or *ed* to the verb; as, from the verb *to love* is formed the passive, I *am loved*, I *was loved*, I *shall be loved*, &c. A passive verb is conjugated by adding the perfect participle to the auxiliary *to be*, through all its changes of number, person, mood, and tense.

ADVERB.

An Adverb is a part of speech joined to a verb, an adjective, and sometimes to another adverb, to express some quality or circumstance respecting it; as, he reads *well*; a *truly* good man; he writes *very correctly*.

Some adverbs are compared; thus, *soon, sooner, soonest*; *often, oftener, oftenest*. Those ending in *ly*, are compared by *more* and *most*; as, *wisely, more wisely, most wisely*.

The following are a few of the adverbs:

Once	lastly	presently	quickly	not
now	before	often	perhaps	how
here	lately	much	indeed	more.

PREPOSITION.

Prepositions serve to connect words with one another, and to shew the relation between them. They are, for the

most part, set before nouns and pronouns; as, he went *from* London *to* York; she is *above* disguise; they are supported *by* industry.

The following is a list of the principal prepositions:

Of	into	above	at	off
to	within	below	near	on, *or* upon
for	without	between	up	among
by	over	beneath	down	after
with	under	from	before	about
in	through	beyond	behind	against.

CONJUNCTION.

A Conjunction is a part of speech that is chiefly used to connect sentences; so as out of two or more sentences to make but one. It sometimes connects only words.

Conjunctions are principally divided into two sorts, the *copulative* and *disjunctive*.

The conjunction copulative serves to connect or to continue a sentence, by expressing an addition, a supposition, a cause, &c.; as, he *and* his brother reside in London; I will go, *if* he will accompany me; you are happy, *because* you are good.

The conjunction disjunctive serves not only to connect and continue the sentence, but also to express opposition of meaning in different degrees; as, *though* he was frequently reproved, *yet* he did not reform; they came with her, *but* went away without her.

The following is a list of the principal conjunctions:

The *copulative*—And, that, both, for, therefore, if, then, since, because, wherefore.

The *disjunctive*—But, than, though, either, or, as, unless, neither, nor, lest, yet, notwithstanding.

INTERJECTION.

Interjections are words thrown in between the parts of sentence, to express the passions or emotions of the speaker as, *Oh!* I have alienated my friend; *alas!* I fear for life, *O* virtue! how amiable thou art!

The following are some of the interjections: Oh! pish! heigh! lo! behold! ah! tush! fie! hush! hail!

DERIVATION.

Words are derived from one another in various ways, namely:

1. Substantives are derived from verbs; as, from *to love* comes *lover.*

2. Verbs are derived from substantives, adjectives, and sometimes from adverbs; as, from *salt* comes *to salt;* from *warm* comes *to warm;* from *forward* comes *to forward.*

3. Adjectives are derived from substantives; as, from *health* comes *healthy.*

4. Substantives are derived from adjectives; as, from *white* comes *whiteness.*

5. Adverbs are derived from adjectives; as, from *base* comes *basely.*



SYNTAX

The third part of grammar is Syntax; which treats of the agreement and construction of words in a sentence.

A sentence is an assemblage of words, forming a complete sense.

Sentences are of two kinds, *simple* and *compound.*

A simple sentence has in it but one subject, and one finite verb; as "Life is short."

A compound sentence consists of two or more simple sentences, joined together by one or more connective words; as, "Life is short, and art is long."

A phrase is two or more words rightly put together, making sometimes part of a sentence, and sometimes a whole sentence.

The principal parts of a simple sentence are, the subject, the attribute, and the object.

The subject is the thing chiefly spoken of; the attribute is the thing or action affirmed, or denied of it; and the object is the thing affected by such action.

The nominative denotes the subject, and usually goes before the verb or attribute, and the word or phrase denoting the object follows the verb; as, "A wise man governs his passions." Here *a wise man* is the subject; *governs,* the attribute, or thing affirmed; and *his passions,* the object.

Syntax principally consists of two parts, *concord* and *government.*

Concord is the agreement which one word has with another, in gender, number, case, or person.

Government is that power which one part of speech has over another, in directing its mood, tense, or case.

Rule 1.

A verb must agree with its nominative case, in number and person; as, "I learn;" "Thou art improved;" "The birds sing."

Rule 2.

Two or more nouns, &c. in the singular number, joined together by a copulative conjunction, expressed or understood, have verbs, nouns, and pronouns agreeing with them in the plural number; as, "Socrates and Plato *were* wise, *they* were the most eminent philosophers of Greece;" "The sun that rolls over our heads, the food that we receive, the rest we enjoy, daily *admonish* us of a superior and superintending Power."

Rule 3.

The conjunction disjunctive has an effect contrary to that of the conjunction copulative; for as the verb, noun, or pronoun, is referred to the preceding terms taken separately, it must be in the singular number; as, "Ignorance or negligence *has* caused this mistake;" "John, or James, or Joseph, *intends* to accompany me;" "There *is,* in many minds, neither knowledge nor understanding."

Rule 4.

A noun of multitude, or signifying many, may have a verb or pronoun agreeing with it, either of the singular or plural number; yet not without regard to the import of the word, as conveying unity or plurality of idea; as, "The meeting *was* large; "The nation *is* powerful;" "My people *do* not consider, *they* have not known me;" "The multitude eagerly *pursue* pleasure, as *their* chief good;" "The council *were* divided in *their* sentiments."

Rule 5.

Pronouns must always agree with their antecedents, and the nouns for which they stand, in gender and number; as, "This is the friend *whom I* love." "That is the vice

which I hate;" "The king and the queen had put on *their* robes;" "The moon appears, and *she* shines, but the light is not *her* own."

The relative is of the same person as the antecedent, and the verb agrees with it accordingly; as, "Thou, *who lovest* wisdom;" "I, *who speak* from experience."

Rule 6.

The relative is the nominative case to the verb, when no nominative comes between it and the verb; as, "The master *who* taught us;" "The trees *which* are planted."

When a nominative comes between the relative and the verb, the relative is governed by some word in its own member of the sentence; as, "He *who* preserves me, to *whom* I owe my being, *whose* I am, and *whom* I serve, is eternal."

Rule 7.

When the relative is preceded by two nominatives of different persons, the relative and verb may agree in person with either, according to the sense; as, "*I* am the man *who command* you;" or, "I am the *man who commands* you."

Rule 8.

Every adjective, and every adjective pronoun, belongs to a substantive, expressed or understood; as, "He is a *good*, as well as a *wise man*;" "*Few are happy*;" that is, *persons*;" "*This* is a pleasant walk;" that is, "*This walk* is," &c.

Adjective pronouns must agree in number with their substantives; as, "This book, these books; that sort, those sorts; another road, other roads."

Rule 9.

The article *a* or *an* agrees with nouns in the singular number only, individually or collectively; as "A Christian, an infidel, a score, a thousand."

The definite article *the* may agree with nouns in the singular or plural number: as, "The garden, the houses, the stars."

The articles are often properly omitted: when used they should be justly applied, according to their distinct nature; as, "Gold is corrupting;" "The sea is green;" A lion is bold."

Rule 10.

One substantive governs another, signifying a different

thing, in the possessive or genitive case; as, "My father's house;" "Man's happiness;" "Virtue's reward."

Rule 11.

Active verbs govern the objective: as, "Truth ennobles *her*;" "She comforts *me*;" "They support *us*;" "Virtue rewards *her followers*."

Rule 12.

One verb governs another that follows it, or depends upon it, in the infinitive mood; as, "Cease *to do* evil; learn *to do* well;" "We should be prepared *to render* an account of our actions."

The preposition *to*, though generally used before the latter verb, is sometimes properly omitted; as, "I heard him say it;" instead of, "*to* say it."

Rule 13.

In the use of words and phrases which, in point of time, relate to each other, a due regard to that relation should be observed. Instead of saying, "The Lord *hath given*, and the Lord hath taken away;" we should say, "The Lord *gave*, and the Lord *hath taken away*." Instead of, "I *remember* the family more than twenty years;" it should be, "*I have remembered* the family *more than twenty years*."

Rule 14.

Participles have the same government as the verbs from which they are derived; as, "I am weary with *hearing him*;" "She is *instructing us*;" "The tutor is *admonishing Charles*."

Rule 15.

Adverbs, though they have no government of case, tense, &c. require an appropriate situation in the sentence, namely, for the most part before adjectives, after verbs active or neuter, and frequently between the auxiliary and the verb; as, "He made a *very sensible* discourse: he *spoke unaffectedly* and *forcibly*; and *was attentively heard* by the whole assembly."

Rule 16.

Two negatives in English, destroy one another, or are equivalent to an affirmative; as, "*Nor* did they *not* perceive him;" that is, "they did perceive him;" "His lan-

guage, though inelegant, is *not ungrammatical;*" that is, "it is grammatical."

Rule 17.

Prepositions govern the objective case; as, "I have heard a good character *of her;*" "*From him* that is needy, turn not away;" "A word to the wise is sufficient *for them:*" "We may be good and happy *without riches.*"

Rule 18.

Conjunctions connect the same moods and tenses of verbs, and cases of nouns and pronouns; as, "Candour is *to be approved and practised;*" "If thou sincerely *desire, and* earnestly *pursue* virtue, she *will* assuredly *be found* by thee, *and prove* a rich reward;" "The master taught *her and me* to write:" "*He and she* were school-fellows."

Rule 19.

Some conjunctions require the indicative, some the subjunctive mood after them. It is a general rule, that when something contingent or doubtful is implied, the subjunctive ought to be used; as, "*If I were* to write, he would not regard it;" "He will not be pardoned *unless* he *repent.*"

Conjunctions that are of a positive and absolute nature require the indicative mood. "*As* virtue *advances so* vice *recedes;*" "He is healthy *because* he *is* temperate."

Rule 20.

When the qualities of different things are compared, the latter noun or pronoun is not governed by the conjunction *than* or *as,* but agrees with the verb, or is governed by the verb or the preposition, expressed or understood; as, "Thou art wiser than I;" that is, "than I am;" "They loved him more than me;" that is, "more than they loved me;" "The sentiment is well expressed by Plato, but much better by Solomon than him;" that is, "than by him."

Rule 21.

To avoid disagreeable repetitions, and to express our ideas in few words, an ellipsis, or omission of some words, is frequently admitted. Instead of saying, "He was a learned man, he was a wise man, and he was a good man;" we use the ellipses, and say, "He was a learned, wise, and good man."

When the omission of words would obscure the sentence, weaken its force, or be attended with an impropriety, they must be expressed. In the sentence, "We are apt to love who love us," the word *them* should be supplied. "A beautiful field and trees," is not proper language? it should be, "Beautiful fields and trees;" or, "A beautiful field and fine trees."

Rule 22.

All the parts of a sentence should correspond to each other; a regular and dependent construction throughout should be carefully preserved. The following sentence is therefore inaccurate; "He was more beloved, but not so much admired as Cinthio;" it should be, "He was more beloved than Cinthio, but not so much admired."

PROSODY.

PROSODY consists of two parts; the former teaches the true pronunciation of words, comprising ACCENT, QUANTITY, EMPHASIS, PAUSE, and TONE; and the latter, the laws of VERSIFICATION.

Accent.

Accent is the laying of a peculiar stress of the voice on a certain letter or syllable in a word, that it may be better heard than the rest, or distinguished from them; as, in the word *presu'me*, the stress of the voice must be on the letter *u*, and second syllable, *su'me*, which take the accent.

Quantity.

The quantity of a syllable is that time which is occupied in pronouncing it. It is considered as long or short.

A vowel or syllable is long when the accent is on the vowel; which occasions it to be slowly joined, in pronunciation, to the following letter: as, *fāll, bāle, mōōd, hōuse fēature.*

A syllable is short when the accent is on the consonant; which occasions the vowel to be quickly joined to the succeeding letter; as, *an't, bon'net, hun'ger.*

A long syllable requires double the time of a short one in pronouncing it; thus, *mate* and *note* should be pronounced as slowly again as *mat* and *not*.

Emphasis.

By emphasis is meant a stronger and fuller sound of voice, by which we distinguish some word or words on which we design to lay particular stress, and to show how it affects the rest of the sentence. Sometimes the emphatic words must be distinguished by a particular tone of voice, as well as by a greater stress.

Pauses.

Pauses or rests, in speaking and reading, are a total cessation of the voice, during a perceptible, and, in many cases, a measurable space of time.

Tones.

Tones are different both from emphasis and pauses, consisting in the modulation of the voice, the notes or variations of sound which we employ, in the expression of our sentiments.

Versification.

Versification is the arrangement of a certain number and variety of syllables, according to certain laws.

Rhyme is the correspondence of the last sound of one verse to the last sound or syllable of another.



PUNCTUATION.

PUNCTUATION is the art of dividing a written composition into sentences, or parts of sentences, by points or stops, for the purpose of marking the different pauses, which the sense and an accurate pronunciation require.

The comma represents the shortest pause; the Semicolon, a pause double that of the comma; the Colon, double that of the semicolon; and the Period, double that of the colon

The points are marked in the following manner;

The Comma ,	The Colon :
The Semicolon ;	The Period .

Comma.

The comma usually separates those parts of a sentence which, though very closely connected in sense, require a pause between them; as, "I remember, with gratitude, his love and services." "Charles is beloved, esteemed, and respected."

Semicolon.

The semicolon is used for dividing a compound sentence into two or more parts, not so closely connected as those which are separated by a comma, nor yet so little dependent on each other, as those which are distinguished by a colon; as, "Straws swim on the surface; but pearls lie at the bottom."

Colon.

The colon is used to divide a sentence into two or more parts, less connected than those which are separated by a semicolon; but not so independent as separate distinct sentences; as, "Do not flatter yourselves with the hope of perfect happiness: there is no such thing in the world."

Period.

When a sentence is complete and independent, and not connected in construction with the following sentence, it is marked with a period; as, "Fear God. Honour the King. Have charity towards all men."

Besides the points which mark the pauses in discourse, there are others that denote a different modulation of voice, in correspondence to the sense. These are,

The Interrogative point ?
The Exclamation point !
Parentheses ( )

as, "Are you sincere?" "How excellent is a grateful heart!"
"Know then this truth (enough for man to know)
Virtue alone is happiness below."

The following characters are also frequently used in composition.

An Apostrophe, marked thus '; as, tho', judg'd.

A Caret, marked thus ^; as, I ^am diligent.

A Hyphen, which is thus marked -; as, lap-dog, to-morrow.

The Acute Accent, marked thus ′; as, fan′cy.

The Grave Accent, thus \`; as, fàvour.

The proper mark to distinguish a long syllable is this ¯; as, rōsy: and a short one this ˘; as, fŏlly. This last mark is called a Breve.

A Diæresis, thus marked ¨, shews that two vowels form separate syllables; as, Creätor.

A Section is thus marked §

A Paragraph, thus ¶.

A Quotation has two inverted commas at the beginning, and two direct ones at the end of a phrase or passage; as,

"The proper study of mankind is man."

Crotchets or Brackets serve to enclose a particular word or sentence. They are marked thus [ ].

An Index or Hand ☞ points out a remarkable passage.

A Brace } unites three poetical lines; or connects a number of words, in prose, with one common term.

An Asterisk, or little star*, directs the reader to some note in the margin.

An Ellipsis is thus marked ——; as, K—g, for King.

An Obelisk, which is marked thus †, and Parallels thus ‖, together with the letters of the alphabet, and figures, are used as references to the margin.

CAPITALS.

THE following words should begin with capitals:

1st. The first word of every book, chapter, letter, paragraph, &c.

2nd. The first word after a period, and frequently after the notes of interrogation and exclamation.

3rd. The names of the Deity; as, God, Jehovah, the Supreme Being, &c.

4th. Proper names of persons, places, ships, &c.

5th. Adjectives derived from the proper names of places; as Grecian, Roman, English, &c.

6th. The first word of a quotation in a direct form; as, "Always remember this ancient maxim, 'Know thyself.'"
7th. The first word of every line in poetry.
8th. The pronoun *I*, and the interjection *O!*
9th. Words of particular importance; as, the Reformation, the Restoration, the Revolution.

PARSING



When the pupil has passed through the whole of the preceding rules and gained a thorough knowledge of the parts of speech, in all their moods, cases, &c. he should then proceed to some examples, in order to familiarize the subject to his mind, and be able to answer correctly, on being asked the grammatical construction of any word or sentence. This is done by what is called parsing, a few specimens of which are given in the following sentences.

Hope animates us.
A peaceful mind is virtue's reward.
Vice degrades us.
He who lives virtuously prepares for all events.
If folly entice thee reject its allurements.

EXERCISES IN PARSING.

Hope animates us.

Hope is a common substantive, of the neuter gender, the third person, in the singular number, and the nominative case. *Animates* is a regular verb active, indicative mood, present tense, third person singular. *Us* is a personal pronoun, first person plural, and in the objective case.

A peaceful mind is virtue's reward.

A is the indefinite article. *Peaceful* is an adjective. *Mind* is a common substantive, of the neuter gender, the third person, in the singular number, and the nominative case. *Is* is an irregular verb neuter, indicative mood, present tense, and the third person singular. *Virtue's* is a common substantive, of the third person in the singular number, and the possessive case. *Reward* is a common substantive, of the third person, in the singular number, and the nominative case.

Vice degrades us.

Vice is a common substantive, of the neuter gender, the third person, in the singular number, and the nominative case. *Degrades* is a verb active, indicative mood, present tense, third person singular, agreeing with its nominative *vice.* [*See Rule* 1.] *Us* is a personal pronoun, first person plural, in the objective case, and governed by the active verb *degrades.*

He who lives virtuously prepares for all events.

He is a personal pronoun, of the third person, singular number, and masculine gender. *Who* is a relative pronoun, which has for its antecedent *he*, with which it agrees in gender and number. [*Rule* 5.] *Lives* a regular verb neuter, indicative mood, present tense, third person singular, agreeing with its nominative *who.* [*Rule* 6.] *Virtuously* is an adverb. *Prepares* a verb neuter, indicative mood, present tense, third person singular, agreeing with its nominative *he. For* is a preposition, *All* is an adjective pronoun, of the indefinite kind, the plural number, and belongs to its substantive *events*, with which it agrees. [*Rule* 8.] *Events* is a common substantive of the third person, in the plural number, and the objective case, governed by the preposition *for*, [*Rule* 17.]

If folly entice thee reject its allurements.

If is a copulative conjunction. *Folly* is a common substantive, of the third person, in the singular number, and the nominative case. *Entice* is a verb active, subjunctive mood, present tense, third person singular, and is governed by the conjunction *if.* [*Rule* 19.] *Thee* is a personal pronoun, of the second person singular, in the objective case, governed by the active berb *entice.* [*Rule* 11.] *Reject* is a regular active verb, imperative mood, second person singular, and agrees with its nominative case, *thou*, implied. *Its* is a personal pronoun, third person, singular number, and the neuter gender, to agree with its substantive *folly.* [*Rule* 5.] It is in the possessive case, governed by the noun *allurements.* [*Rule* 10.] *Allurements* is a common substantive, of the neuter gender, the third person, in the plural number, and the objective case, governed by the verb *reject*, [*Rule* 11.]

Several other exercises in prose and verse are here subjoined for the learner's practice.

Prose.

Dissimulation in youth is the forerunner of perfidy in old age. Its first appearance is the fatal omen of growing depravity, and future shame.

If we possess not the power of self-government, we shall be the prey of every loose inclination that chances to arise. Pampered by continual indulgence, all our passions will become mutinous and headstrong. Desire, not reason, will be the ruling principle of our conduct.

Absurdly we spend our time in contending about the trifles of a day, while we ought to be preparing for a higher existence.

How little do they know of the true happiness of life, who are strangers to that intercourse of good offices and kind affections, which, by a pleasing charm, attaches men to one another, and circulates rational enjoyment from heart to heart.

If we view ourselves, with all our imperfections and failings, in a just light, we shall rather be surprised at our enjoying so many good things, than discontented because there are any which we want.

Verse.

Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen:
Yet seen too oft, familiar with her face.
We first endure, then pity, then embrace.

If nothing more than purpose in thy power,
Thy purpose firm, is equal to the deed:
Who does the best his circumstance allows.
Does well, acts nobly; angels could no more

To be resign'd when ills betide,
Patient when favours are denied,
And pleas'd with favours giv'n:
Most surely this is wisdom's part,
This is that incense of the heart,
Whose fragrance smells to heav'n.

The spacious firmament on high,
With all the blue ethereal sky,
And spangled heav'ns, a shining frame
Their great original proclaim :
Th' unwearied sun, from day to day,
Does his Creator's power display,
And publishes to ev'ry land.
The work of an Almighty hand.

Who noble ends by noble means obtains,
Or failing, smiles in exile or in chains,
Like good Aurelius let him reign, or blee
Like Socrates, that man is great indeed.

Our hearts are fasten'd to this world
By strong and endless ties ;
But ev'ry sorrow cuts a string,
And urges us to rise.

Teach me to feel another's woe,
To hide the fault I see ;
That mercy I to others show,
That mercy show to me.
This day be bread and peace my lot :
All else beneath the sun
Thou know'st if best bestow'd or not,
And let thy will be done.

But soon I found 'twas all a dream :
And learn'd the fond pursuit to shun,
Where few can reach their purpos'd aim
And thousands daily are undone.

ARITHMETIC.

THAT every young woman should have a knowledge of the art of computing by numbers is indispensible, if she would fit herself for some of the most useful employments in life. Indeed, without an acquaintance with the first principles of this science, she must forego many of the advantages and pleasures which others enjoy, and be exposed to the mistakes of the ignorant, or submit to the impositions of the designing. Its utility is in fact so general, that there is no situation in which females can be placed where the benefits to be derived from it will not be evident.

The following anecdote is given as a striking instance of the necessity of being acquainted with the art of computation.

A poor farmer had sold a certain number of cattle at so much per head, and being unacquainted with arithmetic, relied on the calculation of the buyer, and was about to receive the amount; when the farmer's daughter, a little girl, the mother of whom he had often reproved for giving her so much "*larning*," as he called it, happened to pick up the paper containing the price and number, which her father had accidentally dropped; and either in the hope of amusement, or to see if the sum was right, unknown to her parents she made the calculation herself, and found a deficiency in the amount of upwards of twenty pounds; which, without this timely inspection of the child, the father must certainly have lost.

In the following system the professed object is simplicity. The rules will appear so plain and easy that it is unnecessary to perplex the learner with prolix directions; and as females are seldom called upon to practise as deep skilled accountants, it will not be advisable to go beyond the rudiments of this most useful science.

NUMERATIONS.



NUMERATION is the art of expressing properly and methodically any proposed number by figures.

The whole series are thus described:

1,	2,	3,	4,	5,	6,	7,	8,	9.
One,	two,	three,	four,	five,	six,	seven,	eight,	nine.

Another character, formed by the letter 0, is called a *cipher*, signifying, when alone, nothing, but when joined to another figure it adds tenfold to its original value, thus:

10,	20,	30,	40,	50,	60,	70,	80.	90.
Ten,	twenty,	thirty,	forty,	fifty,	sixty,	seventy,	eighty,	ninety.

Other ciphers added still increase it tenfold, thus:

100,	1000,	200,000,	1,000,000.
One hundred,	one thousand,	2 hundred thousand,	one million.

The value of any number may be known by learning the following Table, which must be read from right to left, beginning with No. 1, calling it units.

1	0	9	8	7	6	5	4	3	2	1
tens of thousands of millions.	thousands of millions.	hundreds of millions.	tens of millions.	millions.	hundreds of thousands.	tens of thousands.	thousands.	hundreds.	tens.	units.

The figures together in one sum, thus, 10,987,654,321, would read or be called as follows, ten thousand, nine hundred eighty-seven millions, six hundred fifty-four thousand, three hundred and twenty-one.

The Roman figures, called numerals, are.

I.	II.	III.	IV.	V.	VI.	VII.	VIII.	IX.	X.	L.	C.	D.	M.
1,	2,	3,	4,	5,	6,	7,	8,	9,	10,	50,	100,	500,	1000.

ADDITION.

ADDITION is the next step, which is the art of collecting many given numbers into one, and of expressing the amount correctly. It is either *simple* or *compound*; simple when it relates only to figures, and compound when those figures have a reference to value, measure, &c. Thus in *simple addition* the following examples will serve as specimens.

EXAMPLES.

No. 1.	No. 2.	No. 3.	No. 4.	No. 5.
13	247	4379	5674321	10
47	358	5643	4210	100
59	421	7524	34765	1000
30	650	6000	21	4000
47	700	4760	761	20
196	2376	28306	5714078	5130

In casting up these sums begin with the column of units on the right. Thus, in No. 1, say, 7 and 9 are 16, and 7 are 23, and 3 are 26;—then as there are 6 units, and two tens over, place the 6 under the column of units, and carry 2 to that of the tens, and proceed thus; 2 and 4 are 6, and 3 are 9, and 5 are 14, and 4 are 18, and 1 are 19; which being the whole, place the 9 under the column of tens, it being 9 tens; and the 1 being 100 place next to it on the left. Thus the whole will be, one hundred and ninety-six. This general rule will serve for all the others, carrying all the tens in one column to the other throughout the whole.

COMPOUND ADDITION.

BEFORE the learner proceeds in this part of Arithmetic, as it will be to money accounts chiefly to which she will wish to direct her attention, it is absolutely necessary to learn perfectly the following Tables.—*Note,* A farthing, being one-fourth of a penny, is written thus, ¼; a halfpenny thus, ½; three farthings thus, ¾.

4 Farthings make	- -	1 Penny.
12 Pence	- - - - - -	1 Shilling.
20 Shillings	- - - -	1 Pound.

PENCE.		SHILLINGS.		PENCE.
20	are	1	and	8
30	-	2	- -	6
40	- -	3	- -	4
50	- -	4	- -	2
60	- -	5	- -	0
70	- -	5	- -	10
80	- -	6	- -	8
90	- -	7	- -	6
100	- -	8	- -	4
110	- -	9	- -	2
120	- -	10	- -	0
130	- -	10	- -	10
140	- -	11	- -	8
150	- -	12	- -	6
160	- -	13	- -	4
170	- -	14	- -	2
180	- -	15	- -	0
190	- -	15	- -	10
200	- -	16	- -	8

EXAMPLES.

Note—The column with an £. signifies Pounds, *s.* Shillings, and *d.* Pence.

No. 1.		No. 2.		No. 3.			No. 4.		
s.	*d.*	*s.*	*d.*	£.	*s.*	*d.*	£.	*s.*	*d.*
0	4¼	0	3	1	2	4	32	4	7
0	3½	2	7	0	3	6	653	2	6¼
0	7¾	3	4	6	7	9	475	7	2
0	5	2	7	1	4	2	45	6	7
0	6¼	15	9	5	3	4	2	3	2¼
2	2¾	£ 1 4	6	£ 14	1	1	£ 1208	4	1

Thus, in the first example, begin with the farthings, and say, 1 and 3 are 4, and 2 are 6, and 1 are 7; which being 1 penny and 3 farthings, write 2 underneath, and carry 1 to the pence: then 1 and 6 are 7, and 5 are 12, and 7 are 19, and 3 are 22, and 4 are 26; then 26 pence being 2 shillings and 2 pence over, place 2 under the column of pence and 2 under that of shillings: the whole sum making two shillings and two pence three farthings. In order to prove any sum in addition, cast it up again the reverse way, namely, from the top to the bottom.

The other examples must be performed in the same manner, taking care to carry one pound for every 20 shillings, and one for every 10 in the pounds, as in simple addition.

Compound Addition also includes *Weights and Meaures*, but it is thought proper not to perplex the learner with them in this early stage of her progress, though correct tables are given in the course of the work (p. 611) which may be referred to as occasion may require. It is necessary however to observe here, that all sums in weights and measures are cast up in the same way as pounds, shillings, and pence; with this difference only, the proper number must be carried to each line, for example, as—

60	Minutes make	1	Hour.
24	Hours - - -	1	Day.
7	Days - - -	1	Week.

We may compose a sum thus:

	DAYS.	HOURS.	MINUTES.
	5	4	36
	7	23	40
	2	15	7
Weeks 2	1	19	23

From the minutes every 60 is carried as 1 to the hours, and the remainder set down; from the next every 24; and from the last every 7; so that the above sum is 2 weeks, 1 day, 19 hours, and 23 minutes.

SUBTRACTION.

This rule teaches the art of taking one number from another in order to find what remains.

EXAMPLES.

	SIMPLE NUMBERS.		COMPOUND NUMBERS:					
	No. 1.	No. 2.	No. 3.			No. 4.		
			£.	s.	d.	£.	s.	d.
From	9876	45321	23	6	4	423	6	7
take	367	34510	12	3	2½	25	12	9
Rem.	9509	10811	£11	3	1½	£397	13	10

In the example, No. 1, say, 7 fr[redacted] but 7 from 16, (for. you must always borrow [redacted] numbers,[redacted] such cases) and there remains [redacted] set do[redacted] Then say, 1 that I borrowed and 6 [redacted] m 7 and [redacted] remains 0 ; 3 from 8 and there re[redacted] 5 [redacted] othing fr[redacted] and there remains 9. In order to [redacted] work the[redacted] o last sums by addition thus :

367
9509
9876

The other sums are worked and pr[redacted]ed in the same ma[redacted]-ner, taking care, in compound nu[redacted]bers, to attend to the difference of the value of the figures.[redacted]

Thus, in No. 4, say 9 from 7 I [redacted]annot, but 9 from 19 (adding 12) and there remains 10: 1 that I borrowed and 12 are 13; 13 from 6 I cannot, but 13 from 26 (adding 20) and there remains 13: 1 that I borrowed and 5 are 6; 6 from 3 I cannot, but 6 from 13 (adding 10) and there remains 7: 1 that I borrowed and 2 are 3 ; 3 from 2 I cannot, but 3 from 12, and there remains 9; 1 that I borrowed from 4, and there remains 3. Prove it as before by addition, thus ;

£.	*s.*	*d.*
25	12	9
397	13	10
£ 423	6	7

MULTIPLICATION.

THIS, for general purposes, is the most useful rule in Arithmetic ; and therefore particular attention should be paid to the following Table, which must be learned completely by heart before any thing can be done by the pupil to advantage.

In order to understand this table the learner must multiply each figure of the first column by those of the upper row, looking for the product in that square which is in a line with one, and underneath the other. Thus if the pupil wants to find the value of 6 multiplied by 5, by looking on the line where the 5 is placed in the first column, under the 6 in the top line, the product will be found to be 30. The way therefore to learn this table, which must be

done correctly, is to go on thus; twice 1 are 2, twice 3 are 6, twice 4 are 8, twice 5 are 10, and so on through the whole.

THE MULTIPLICATION TABLE.

1	2	3	4	5	6	7	8	9	10	11	12
2	4	6	8	10	12	14	16	18	20	22	24
3	6	9	12	15	18	21	24	27	30	33	36
4	8	12	16	20	24	28	32	36	10	44	48
5	10	15	20	25	30	35	49	15	50	55	60
6	12	18	24	30	36	42	48	54	60	66	72
7	14	21	28	35	42	49	56	63	70	77	84
8	16	24	32	40	48	56	64	72	80	88	96
9	18	27	36	15	54	63	72	81	90	99	108
10	20	30	40	50	60	70	80	90	100	110	120
11	22	33	44	55	66	77	88	99	110	121	32
12	24	36	48	60	72	84	96	108	120	132	144

When quite perfect in this, the learner may proceed to the following lesson.

EXAMPLES.

SIMPLE NUMBERS

No. 1. *Multiply* 365
by 5
1825

No. 2. *Multiply* 5420
by 24
21680
10840
130080

COMPOUND NUMBERS.

No. 3. £. s. d.
Multiply 24 3 6¼
by 6
145 1 3

No. 4. £. s. d.
Multiply 452 6 7
by 12
5427 19 0

In the first of the foregoing examples say, 5 times 5 are 25; then write 5 and carry 2 to the next, saying 5 times 6 are 30, and 2 are 32; write 2 and carry 3, saying 5 times 3 are 15 and 3 are 18; therefore 365 multiplied by 5, makes 1825.

In the second example the multiplier being two figures, namely 24, begin with the 4 and go through the whole of the sum to be multiplied, as in No. 1. Then with the 2 in like manner, only observing to put the product of the first figure under the multiplying figure, as in the example, and multiply on as before; when both are performed, the rule of addition must be applied to ascertain the whole product, as both are to be added, and the amount will be the sum required.

Another way of working this, and which will also prove whether the sum here stated is right, is, multiplying by 2 and 12, because twice 12 are 24, thus:

Multiply	5420
by	2
	10840
	12
	130080

To shew, in the third example, the amount of 6 times £24. 3*s.* 6½*d.* multiply thus: 6 times 2 are 12; 12 farthings being 3 pence, carry 3 to the pence: then 6 times 6 are 36 and 3 are 39; 39 pence being 3 shillings and 3 pence, set down 3 and carry 3: then 6 times 3 are 18 and 3 are 21; 21 shillings being 1 pound 1 shilling, sets down 1 and carry 1: then 6 times 4 are 24 and 1 are 25; 5 and carry 2: then 6 times 2 are 12 and 2 are 14. Hence 6 pounds weight, or 6 barrels, or 6 pieces of any article, at £24. 3*s.* 6½*d.* would amount to £145. 1*s.* 3*d.*

When either the multiplier or the multiplicand (that is the sum multiplied) or both, contains ciphers on the right hand, set down so many ciphers as there are in both on the right of the product, and multiply only by the remainder, thus:

2405	876500
100	24300
240500	262950000
	35060
	17530
	21298950000

DIVISION.

As Multiplication teaches the art of finding any number when repeated so many times, so Division instructs us how often one given number is contained in another. Thus to know how many times 6 are contained in 478654, set them down in this manner:

Divide
6)478654

79775 $\frac{4}{6}$

This is performed by saying 6's in 47, 7 times, and 5 over, because 7 times 6 are 42; then placing the five before the next figure 8, it makes 58: 6's in 58, 9 times, and 4 over; which placed before the next figure 6 makes 46: then 6's in 46, 7 times, and 4 over; 6's in 45, 7 times, and 3 over; 6's in 34, 5 times, and 4 over: therefore 79775 and $\frac{4}{6}$ over is the answer. In order to prove it multiply it thus:

Multiply 79775 4 *the Quotient.*
by 6 *the Divisor.*

478654 *the Dividend.*

Here 6 times 5 are 30, and 4 the remainder are 34; 4 and carry 3, and so on.

When the divisor exceeds 12, it is necessary to proceed as in the following example:

Finding that 10 twenty-fives make 250; place 10 on the right and multiply the 25 by 10, as here stated, then by subtracting 250 from 265, there remains 15; so that the answer is 10 times, and 15 over; and in order to prove it, multiply it as before.

25)265(10
250
——
15
——

REDUCTION.

The next step is to reduce sums of money, &c. into an amount of different denominations; as, for instance, pounds into shillings, pence, or farthings; years into days, hours, or minutes, &c. It is not, properly speaking, a distinct rule in arithmetic t rather the application of the two preceding ones, namely, *Multiplication* and *Division.*

No. 1. EXAMPLES. No. 2.

Of money ascending.

	£.	s.	d.	
In	32	14	$6\frac{3}{4}$	how many farthings?
	20			
	654	*shillings.*		
	12			
	7854	*pence.*		
	4			
	31419	*answer.*		

Of money descending.

Proved thus:

4)31419 *farthings.*
12)7854 ¾
2,0)65,4 6*d.*
32 14*s.*
£32 14 $6\frac{3}{4}$ *answer.*

In the first of these examples, begin to multiply by 20, because 20 shillings make one pound; but as it contains a cipher on the right hand, take the 4 from the 14 shillings, and set it down in its proper place; then multiply by the 2, saying twice 2 are 4 and 1 from the 14 which was left are 5; and twice 3 are 6: then multiply the 654 shillings by 12, because 12 pence make 1 shilling, adding the 6 from the pence to the first figure multiplied: and, lastly, multiply the 7854 pence by 4, because 4 farthings make 1 penny, adding the 3 farthings to the first figure multiplied.

In the second example, the sum is proved by division, which is the way to ascertain any similar sum; here you begin by dividing the 31419 farthings by 4, in order to bring them into pence, thus, 4's in 31, 7 times, and 3 over; 4's in 34, 8 times, and 2 over; 4's in 21, 5 times, and one over; 4's in 19, 4 times and 3 over, which are 3-4ths of a penny; and therefore you find that in 31419 farthings are contained 7854 pence and three farthings: thus you proceed through the whole, dividing the pence by 12, because 12 pence make one shilling, and the shillings by 20, taking care to carry out as here stated the overplus that remains, which must be brought down when the answer is given.

In dividing by 20, cut off the cipher, and the last figure in the quotient, which you carry out; and divide by 2, it being more easily done; thus 2's in 6, 3 times; 2's in 5, twice, and one over, which by carrying out to the 4, makes 14 shillings over.

These two plain examples will give the learner a sufficient idea of the general principle of reduction, as the same method is adopted in the reducing of weights, measures, &c.

The whole therefore of this plain and concise system of arithmetic, which has been formed on an entirely new scale, shall be concluded with a few lessons to be performed unaided by any additional instruction.

ADDITION

SIMPLE NUMBERS.	COMPOUND NUMBERS.		
	£.	s.	d.
6432	259	4	7¾
472	543	6	0½
53	653	0	0
4000	452	14	5½
3479	200	19	10¼
175			

SUBTRACTION

			£.	s.	d.
From	3742016	*From*	753	17	6¼
take	463024	*take*	540	5	10¼

MULTIPLICATION.

			£.	s.	d.
Multiply	52700	*Multiply*	643	9	10
by	532	*by*			9

DIVISION.

Divide
by 47)175932

Divide.
£. s. d.
by 47)2397 10 5

REDUCTION.

28 Pieces of Irish Linen cost £6. 17s. 4½*d.* each; how many farthings do they amount to?

125 Yards of Thread Lace cost 6027 farthings; how many pounds, shillings, pence, and farthings, do they amount to?

Plain directions for keeping a regular Account of Expenses, necessary to be observed by Housekeepers, and others.

Get a book of blank paper, with ruled lines, from the stationer's, or you may make it yourself with some writing-paper; rule the lines regularly, on which you are to write, with a pencil or plummet, and in the margins on the right

1816.		RECEIVED.	£.	s.	d.	£.	s.	d.
Jan.	1.	Cash of Mr. Brown -				5	7	6
	7.	Ditto - - - - - -				2	0	0
	13.	Ditto - - - - - -				2	3	6
						9	11	0

of each page, make the necessary lines for two rows of pounds, shillings and pence; the first row being for those sums of money which are due, but which have not been received or paid; and the outer row for those which have been received or paid.

These Tables will show the manner in which this account-book is to be formed, and how the accounts are to be kept.

1816.		PAID.	£.	s.	d.	£.	s.	d.
Jan.	1.	Mr. Williams, for bread					8	6
	2.	Mr. Thomas, for meat				1	3	4
		Vegetables - - -						9
	3.	Mr. Raisin, for grocery		17	2			
	5.	Mrs. Dairy for milk					1	6
	6.	Mr. Last, for two pairs of shoes, at 8*s*. each					16	
	8.	Lent Mr. B. - -					3	4
		Letter from Henry -						5
	10.	Mr. Thomas, a leg of mutton, 8lb. at 10*d*.		6	8			
		2lb. of beefsteaks, at 11*d*.		1	10			
			—	—	—		8	6
	11.	Mr. Williams, loaf		1	2			
		3lb. of flour, at 4½*d*.		1	1½			
				2	3½			
	12.	Mr. Staytape, nis bill for clothes - -	2	3	6	2	3	6
		Balance carried over				4	5	2
						9	11	0

By the preceding simple statement it will be seen, that nothing more is required than to enter each article of receipt and expenditure as they take place; and, by casting up first the receipts and placing the amount on a bit of paper, then the payments in the same manner, placing the sums under the received, by subtraction the balance of cash in hand may be at any time ascertained. Thus in the foregoing table,

	£.	s.	d.
Received	9	11	0
Paid	5	5	10
Balance in hand	4	5	2

If the balance be at the bottom of the page, it must be carried to the next receipt page, saying, *balance brought over;* but if not, it may be brought to the same, saying, *balance carried down,* and *balance brought down.*

The utility of two rows of £. *s. d.* will be seen by the items, Jan. 3 and 11; in the first it appears there were bought of the grocer, articles to the amount of 17*s.* 2*d.* which were intended to have been paid for, but through some cause or other were neglected at the time the account was balanced. The item must therefore be entered on the paid side, at the commencement of the next account, saying, brought forward, due to Mr. Raisin, 17*s.* 2*d.* and carried to the outer row when paid.

With regard to the item dated the 11th, the same remarks will apply, with this addition, that to ascertain what the articles really were, it is recommended, whether immediately paid for or not, to enter them separately as they may be received in the inner row, and carry out the amount of the whole if paid or forward if not paid.



INSTRUCTING CHILDREN IN RELIGION.

RELIGION, in all the parts of it, both what is to be believed and what is to be practised, is most necessary to be taught to children. It is mentioned in the first place, not only because it is a matter of the highest importance, and of most universal concern to all mankind, but because it may be taught even in the very early years of life. As soon as children begin to know any thing, and to exercise their reason about matters that lie within the reach of their knowledge, they may be brought to know so much of religion as is necessary for their age and state. For instance,

1. Young children may be taught that there is a God, a great and almighty God, who made them, and who gives them every good thing; that he sees them every where, though they cannot see him; and that he takes notice of all their behaviour.

2. They may be told what they should do, and what they should avoid, in order to please God. They should be taught in general to know the difference between good and evil. They may learn, that it is their duty to fear, and love, and worship God; to pray to him for what they want, and to praise him for what they enjoy; to obey their parents, to speak truth, and to be honest and friendly to all mankind; and to set a guard upon their own appetites and passions; and that to neglect these things or to do any thing contrary to them, is sinful in the sight of God.

3. Their consciences are capable of receiving conviction when they have neglected these duties, or broken the commands of God or of their parents; and they may be made sensible that the great and holy God, who loves the righteous and bestows blessings upon them, is angry with those who have broken his commands and sinned against him; and therefore that they themselves are become subject to his displeasure.

4. They may be told, that there is another world after this; and that their souls do not die with their bodies; that they

shall be taken up into heaven, which is a state of pleasure and happiness, if they have been good and holy in this world; but if they have been wicked children, they must go down to hell, which is a state of misery and torment.

5. They may also be informed, that though their bodies die and are buried, yet God can and will raise them to life again; and that their body and soul together must be made happy or miserable according to their behaviour in this life.

6. They may be taught that there is no way for such sinful creatures as we are to be received into God's favour, but for the sake of Jesus Christ the Son of God; who came down from heaven into our world, and lived a life of pure and perfect holiness, and suffered death to reconcile sinners to the great and holy God, who is offended by the sins of men; and now he lives in heaven to plead for mercy for them; and that as this Jesus Christ is the only Reconciler between God and man, so all their hope must be placed in him.

7. They may be taught, that their very natures are sinful; they may be convinced that they are inclined to do evil; and they should be informed that it is the Holy Spirit of God who must cure the evil temper of their own spirits, and make them holy and fit to dwell with God in heaven.

8. They should also be instructed to pray to God, that for the sake of Jesus Christ, the great Mediator or Reconciler, he would pardon their sins past, and help them by his Spirit to love and serve him with zeal and faithfulness for the time to come; that he would bestow all necessary blessings upon them in this world, and bring them safe at last to his heavenly kingdom.

9. In the last place, they should be informed that our blessed Saviour has appointed two ordinances to be observed by all his followers to the end of the world, which are usually called sacraments. The one is baptism, wherein persons are to be washed with water in the name of the Father, the Son, and the Holy Spirit, to signify their being given up to Christ as his disciples, or professors of Christianity; and as an emblem of that purity of heart and life, after which, as Christians, they should constantly aspire. The other is the Lord's supper, wherein bread is broken, and wine is poured out, and distributed, to be eaten and drank by Christians in remembrance of the body of Christ, which was put to a bloody death, as a sacrifice to obtain pardon for the sins of men. The first of these, namely, baptism, is but once to be administered to any person; but the last,

namely, the Lord's supper, is to be frequently performed, to keep us always in mind of the death of Christ, till he come again from heaven to judge the world.

This is the sum and substance of the Christian religion, drawn out into a very few plain articles; and children of common capacity, who are arrived at three or four years of age, may be taught some part of these articles, and may learn to understand them all at seven, or eight, or nine; at least so far as is needful for all their own exercises of devotion and piety. As their age increases, they may be instructed more at large in the principles and practices of our holy religion, as will be shewn more particularly in the following article and in other parts of this work.

STUDY OF THE HOLY SCRIPTURES.

THE first book in the Bible, called GENESIS, contains an account of the most grand, and to us the most interesting events that ever happened in the universe--The creation of the world, and of man—the deplorable fall of man, from his first state of excellence and bliss, to the distressed condition in which we see all his descendants continue—the sentence of death pronounced on Adam, and on all his race, with the reviving promise of that deliverance, which has since been wrought for us by our blessed Saviour—the account of the early state of the world—of the universal deluge—the division of mankind into different nations and languages—and the story of Abraham, the founder of the Jewish people, whose unshaken faith and obedience, under the severest trial human nature could sustain, obtained such favour in the sight of God, that he vouchsafed to style him his friend, and promised to make of his posterity a great nation; and that in his seed, that is, in one of his descendants, all the kingdoms of the earth should be blessed: this, you will easily see, refers to the Messiah, who was to be the blessing and deliverance of all nations. It is amazing that the Jews, possessing this prophecy among many others, should have been so blinded by prejudice, as to have expected from this great personage only a temporal deliverance of their own nation from the subjection to which they were reduced under the Romans: it is equally amazing, that some

Christians should, even now, confine the blessed effect of his appearance upon earth to this or that particular sect or profession, when he is so clearly and emphatically described as the Saviour of the world! The story of Abraham's proceeding to sacrifice his only son, at the command of God, is affecting in the highest degree, and sets forth a pattern of unlimited resignation, that every one ought to imitate, in those trials of obedience under temptation, or of acquiescence under afflicting dispensations, which fall to their lot; of this we may be assured, that our trials will be always proportioned to the powers afforded us: if we have not Abraham's strength of mind, neither shall we be called upon to lift the bloody knife against the bosom of an only child: but, if the almighty arm should be lifted up against him, we must be ready to resign him, and all we hold dear, to the divine will. This action of Abraham has been censured by some, who do not attend to the distinction between obedience to a special command, and the detestably cruel sacrifices of the heathens, who sometimes voluntarily, and without any divine injunctions, offered up their own children, under the notion of appeasing the anger of their gods. An absolute command from God himself, as in the case of Abraham, entirely alters the moral nature of the action; since he, and he only, has a perfect right over the lives of his creatures, and may appoint whom he will, either angel or man, to be his instrument of destruction. That it was really the voice of God which pronounced the command, and not a delusion, might be made certain to Abraham's mind by means we do not comprehend, but which we know to be within the power of him who made our souls as well as bodies, and who can control and direct every faculty of the human mind: and we may be assured, that if he was pleased to reveal himself so miraculously, he would not leave a possibility of doubting whether it was a real or an imaginary revelation. Thus the sacrifice of Abraham appears to be clear of all superstition, and remains the noblest instance of religious faith and submission that was ever given by a mere man, nor can we wonder that the blessings bestowed on him for it should have keen extended to his posterity. This book proceeds with the history of Isaac, which becomes very interesting to us, from the touching scene I have mentioned, and still more so, if we consider him as the type of our Saviour. It recounts his marriage with Rebecca—the birth and history of his two sons, Jacob, the father of the twelve tribes, and Esau the father of the Edomites or

Idumeans—the exquisitely affecting story of Joseph and his brethren---and of his transplanting the Israelites into Egypt, who were multiplied to a great nation.

In EXODUS you read of a series of wonders, wrought by the Almighty, to rescue the oppressed Israelites from the cruel tyranny of the Egyptians, who, having first received them as guests, by degrees reduced them to a state of slavery. By the most peculiar mercies and exertions in their favour, God prepared his chosen people to receive with reverent and obedient hearts the solemn restitution of those primitive laws, which probably he had revealed to Adam and his immediate descendants, or which, at least, he made known by the dictates of conscience, but which time, and the degeneracy of mankind, had much obscured. This important revelation was made to them in the Wilderness of Sinai; there, assembled before the burning mountain, surrounded " with blackness, and darkness, and tempests," they heard the awful voice of God pronounce the eternal law, impressing it on their hearts with circumstances of terror, but without those encouragements and those excellent promises which were afterwards offered to mankind by Jesus Christ. Thus were the great laws of morality restored to the Jews, and through them transmitted to other nations; and by that means a great restraint was opposec to the torrent of vice and impiety, which began to prevail over the world.

To those moral precepts which are of perpetual and universal obligation, were superadded, by the ministration of Moses, many peculiar institutions, wisely adapted to different ends—either to fix the memory of those past deliverances, which were figurative of a future and far greater salvation—to place inviolable barriers between the Jews and the idolatrous nations, by whom they were surrounded —or to be the civil law, by which the community was to be governed.

To conduct this series of events, and to establish these laws with his people, God raised up that great prophet Moses, whose faith and piety enabled him to undertake and execute the most arduous enterprises, and to pursue with unabated zeal the welfare of his countrymen; even in the hour of his death, this generous ardour still prevailed; his last moments were employed in fervent prayers for their prosperity, and in rapturous gratitude for the glimpse vouchsafed him of a Saviour, far greater than himself, whom God would one day raise up to his people.

Thus did Moses, by the excellency of his faith, obtain a glorious pre-eminence among the saints and prophets in heaven; while, on earth, he will ever be revered as the first of those benefactors to mankind, whose labours for the public good have endeared their memory to all ages.

The next book is LEVITICUS, which contains little besides the laws for the peculiar ritual observance of the Jews, and therefore affords no great instruction to us now; you may pass it over for the present as well as the first eight chapters of NUMBERS. The rest of Numbers is chiefly a continuation of the history, with some ritual laws.

In DEUTERONOMY, Moses makes a recapitulation of the foregoing history, with zealous exhortations to the people, faithfully to worship and obey that God, who had worked such amazing wonders for them: he promises them the noblest temporal blessings, if they prove obedient, and adds the most awful and striking denunciations against them, if they rebel or forsake the true God. It has been before observed, that the sanctions of the Mosaic law were temporal rewards and punishments; those of the New Testament are eternal: these last, as they are so infinitely more forcible than the first, were reserved for the last best gift to mankind, and were revealed by the Messiah, in the fullest and clearest manner. Moses, in this book, directs the method in which the Israelites were to deal with the seven nations, whom they were appointed to punish for their profligacy and idolatry; and whose land they were to possess, when they had driven out the old inhabitants. He gives them excellent laws, civil as well as religious, which were ever after the standing municipal laws of that people. This book concludes with Moses's song and death.

The book of JOSHUA contains the conquests of the Israelites over the seven nations, and their establishment in the promised land. Their treatment of these conquered nations must appear very cruel and unjust, if you consider it as their own act, unauthorized by a positive command; but they had the most absolute injunctions not to spare these corrupt people; "to make no covenant with them, nor shew mercy to them, but utterly to destroy them." And the reason is given, "lest they should turn away the Israelites from following the Lord, that they might serve other gods." (Deut. chap. ii.) The children of Israel are to be considered as instruments in the hand of the Lord, to punish those whose idolatry and wickedness had deservedly brought destruction on them: this example,

therefore, cannot be pleaded in behalf of cruelty, or bring any imputation on the character of the Jews. With regard to other cities which did not belong to these seven nations, they were directed to deal with them according to the common law of arms at that time. If the city submitted, it became tributary, and the people were spared; if it resisted, the men were to be slain, but the women and children saved. (Deut. chap. xx.) Yet though the crime of cruelty cannot be justly laid to their charge on this occasion, you will observe, in the course of their history, many things recorded of them very different from what you would expect from the chosen people of God, if you suppose them selected on account of their own merit: their national character was by no means amiable; and we are repeatedly told that they were not chosen for their superior righteousness; "for they were a stiff-necked people, and provoked the Lord with their rebellions from the day they left Egypt." "You have been rebellious against the Lord," says Moses, "from the day that I knew you." (Deut. chap. ix. ver. 24.) And he vehemently exhorts them, not to flatter themselves that their success was, in any degree, owing to their own merits. They were appointed to be the scourge of other nations, whose crimes rendered them fit objects of divine chastisement. For the sake of righteous Abraham, their founder, and perhaps for many other wise reasons undiscovered to us, they were selected from a world overrun with idolatry, to preserve upon earth the pure worship of the one only God, and to be honoured with the birth of the Messiah amongst them. For this end they were precluded by divine command from mixing with any other people, and defended by a great number of peculiar rites and observances, from falling into the corrupt worship practised by their neighbours.

The book of JUDGES, in which you will find the affecting stories of Samson and of Jephthah, carries on the history from the death of Joshua, about two hundred and fifty years; but the facts are not told in the times in which they happened, which makes some confusion; and it will be necessary to consult the marginal dates and notes, as well as the index, in order to get any clear idea of the succession of events during that period.

The history then proceeds regularly through the two books of SAMUEL, and those of KINGS; nothing can be more interesting and entertaining than the reigns of Saul, David, and Solomon; but after the death of Solomon, when ten

tribes revolted from his son Rehoboam, and became a separate kingdom, you will find some difficulty in understanding distinctly the histories of the two kingdoms of Israel and Judah, which are blended together, and by the likeness of the names, and other particulars, will be apt to confound your mind, without great attention to the different threads thus carried on together: the index here will be of great use to you. The second book of Kings concludes with the Babylonish captivity, 588 years before Christ; till which time the kingdom of Judah had descended uninterruptedly in the line of David.

The first book of CHRONICLES begins with a genealogy from Adam through all the tribes of Israel and Judah; and the remainder is the same history which is contained in the books of Kings, with little or no variation, till the separation of the ten tribes: from that period it proceeds with the history of the kingdom of Judah alone, and gives therefore a more regular and clear account of the affairs of Judah than the book of Kings. You may pass over the first book of Chronicles, and the nine first chapters of the second book; but by all means read the remaining chapters, as they will give you more clear and distinct ideas of the history of Judah than that you read in the second book of Kings. The second book of Chronicles ends, like the second book of Kings, with the Babylonish captivity.

You must pursue the history in the book of EZRA, which gives an account of the return of some of the Jews, on the edict of Cyrus, and of the rebuilding the Lord's temple.

NEHEMIAH carries on the history, for about twelve years, when he himself was governor of Jerusalem, with authority to rebuild the walls.

The story of ESTHER is prior in time to that of Ezra and Nehemiah, as you will see by the marginal dates; however as it happened during the seventy years' captivity, and is a kind of episode, it may be read in its own place.

This is the last of the canonical books that is properly historical; and it would therefore be advisable that you pass over what follows, till you have continued the history through the Apocryphal books.

The history of JOB is probably very ancient, though that is a point upon which learned men have differed: it is dated, however, 1520 years before Christ: it is uncertain by whom it was written; many parts of it are obscure; but it is well worth studying, for the extreme beauty of the poetry, and for the noble and sublime devotion it contains.

The subject of the dispute between Job and his pretended friends seems to be, whether the providence of God distributes the rewards and punishments of this life in exact proportion to the merit or demerit of each individual. His antagonists suppose that it does; and therefore infer from Job's uncommon calamities, that, notwithstanding his apparent righteousness, he was in reality a grievous sinner. They aggravate his supposed guilt by the imputation of hypocrisy, and call upon him to confess it, and to acknowledge the justice of his punishment. Job asserts his own innocence and virtue in the most pathetic manner, yet does not presume to accuse the Supreme Being of injustice. Elihu attempts to arbitrate the matter, by alleging the impossibility that so frail and ignorant a creature as man should comprehend the ways of the Almighty, and therefore condemns the unjust and cruel inference the three friends had drawn from the sufferings of Job. He also blames Job for the presumption of acquitting himself of all iniquity, since the best of men are not pure in the sight of God, but have something to repent of; and he advises him to make this use of his afflictions At last, by a bold figure of poetry, the Supreme Being himself is introduced speaking from the whirlwind, and silencing them all by the most sublime display of his own power, magnificence, and wisdom, and of the comparative littleness and ignorance of man. This indeed is the only conclusion of the argument which could be drawn at a time when life and immortality were not yet brought to light. A future retribution is the only satisfactory solution of the difficulty arising from the sufferings of good people in this life.

Next follow the PSALMS, with which you cannot be too conversant. If you have any taste either for poetry or devotion, they will be your delight, and will afford you a continual feast. The Bible translation is far better than that used in the Common Prayer Book; and will often give you the sense when the other is obscure. In this, as well as in all other parts of the Scripture, you must be careful always to consult the margin, which gives you the corrections made since the last translation, and is generally preferable to the words of the text. Select some of the Psalms that please you best, and get them by heart, or, at least, make yourself mistress of the sentiments contained in them.

Dr. Delamy's Life of David will shew you the occasions on which several of them were composed. which add much to their beauty and propriety, and by comparing them

with the events of David's life, you will greatly enhance your pleasure in them. Never did the spirit of true piety breathe more strongly than in these divine songs; which, being added to a rich vein of poetry makes them most captivating to the heart and imagination. You will consider how great disadvantages any poems must sustain from being rendered literally into prose, and then imagine how beautiful these must be in the original. May you be enabled, by reading them frequently, to transfuse into your own breast that holy flame which inspired the writer—to delight in the Lord, and in his laws, like the Psalmist—to rejoice in him always, and to think " one day in his courts better than a thousand." But, may you escape the heart-piercing sorrow of such repentance as that of David, by avoiding sin, which humbled this unhappy king to the dust, and which cost him such bitter anguish, as it i[illegible]sible to read of without being moved. Not all the p[illegible]ures of the most prosperous sinner could counterbalance the hundredth part of these sensations, described in his penitential Psalms. There are many very striking prophecies of the Messiah in these divine songs, particularly in Psalm xxii.—such may be found scattered up and down almost throughout the Old Testament. To bear testimony to him is the great and ultimate end for which the spirit of prophecy was bestowed on the sacred writers: but this will appear more plainly to you when you enter on the study of prophecy.

The PROVERBS and ECCLESIASTES are rich stores of wisdom; from which you may adopt such maxims as may be of infinite use both to your temporal and eternal interest. But detached sentences are a kind of reading not proper to be continued long at a time; a few of them, well chosen and digested, will do you much more service than to read half a dozen chapters together; in this respect they are directly opposite to the historical books, which, if not read in continuation, can hardly be understood, or retained to any purpose.

The SONG OF SOLOMON is a fine poem, but its mystical reference to religion lies too deep for a common understanding: if you read it, therefore, it will be rather as matter of curiosity than of edification.

Next follow the PROPHECIES, which though highly deserving the greatest attention and study, had better be omitted till after the history, and then read with a good exposition, as they are much t[illegible] difficult for you to

understand without assistance. Dr. Newton on the Prophecies will help you much whenever you undertake this study; which you should by all means do when you have gone through the history: because one of the main proofs of our religion rests on the testimony of the prophecies; and they are very frequently quoted and referred to in the New Testament; besides the sublimity of the language and sentiments, through all the disadvantages of antiquity and translation, must in very many passages strike every person of taste; and the excellent moral and religious precepts found in them must be useful to all.

Though these books have been spoken of in the order in which they stand, they are not to be read in that order; but the thread of the history is to be pursued from Nehemiah to the first book of Maccabees, in the Apocrypha; taking care to observe the chronology regularly, by referring to the index which supplies the deficiencies of the history from Josephus's Antiquities of the Jews. The first book of Maccabees carries on the story till within 195 years of the birth of Christ. The second book is the same narrative, written by a different hand, and does not bring the history so forward as the first; so that it may be entirely omitted, unless you have the curiosity to read some particulars of the heroic constancy of the Jews, under the tortures inflicted by their heathen conquerors, with a few other things not mentioned in the first book.

You must then connect the history by the help of the index, which will give you brief heads of the changes which happened in the state of the Jews, from this time till the birth of the Messiah.

The other books of the Apocrypha, though none of them are admitted as of sacred authority, have many things well worth your attention; particularly the admirable book called Ecclesiasticus, and the book of Wisdom. But, in the early course of your reading, these must be omitted till after you have gone through the Gospels and Acts, that you may not lose the historical thread.

We come now to that part of Scripture which is the most important of all; and which you must make your constant study, not only till you are thoroughly acquainted with it, but all your life long; because, how often soever repeated, it is impossible to read the life and death of our blessed Saviour, without renewing and increasing in our hearts that love, and reverence, and gratitude towards him, which is so justly due for all he did and suffered for us. Every

word that fell from his lips is more precious than all the treasures of the earth; for his "are the words of eternal life!' They must therefore be laid up in your heart, and constantly referred to on all occasions, as the rule and direction of all your actions; particularly those very comprehensive moral precepts he has graciously left with us, which can never fail to guide us aright, if fairly and honestly applied: such as, "Whatsoever ye would that men should do unto you, do ye even so unto them." There is no occasion, great or small, on which you may not safely apply this rule for the direction of your conduct: and whilst your heart honestly adheres to it, you can never be guilty of any sort of injustice or unkindness. The two great commandments, which contain the summary of our duty to God and man, are no less easily retained, and made a standard by which to judge our own hearts—"To love the Lord our God with all our hearts, with all our minds, with all our strength, and our neighbour (or fellow-creature) as ourselves."—"Love worketh no ill to his neighbour;" therefore if you have true benevolence, you will never do any thing injurious to individuals or to society. Now, all crimes whatever are (in their remoter consequences at least, if not immediately and apparently) injurious to the society in which we live. It is impossible to love God without desiring to please him, and, as far as we are able, to resemble him; therefore the love of God must lead to every virtue in the highest degree: and we may be sure we do not truly love him, if we content ourselves with avoiding flagrant sins, and do not strive, in good earnest, to reach the greatest degree of holiness we are capable of. Thus do these few words direct us to the highest Christian virtue. Indeed, the whole tenor of the gospel is to offer us every help, direction, and motive, that can enable us through Jesus Christ to attain eternal life.

What an example is set before us in our blessed Master! How is his whole life, from earliest youth, dedicated to the pursuit of true wisdom, and to the practice of the most exalted virtue! When you see him at twelve years of age in the temple amongst the doctors, hearing them, and asking them questions on the subject of religion, and astonishing them all with his understanding and answers—you will say, perhaps, "Well might the Son of God, even at those years, be far wiser than the aged; but, can a mortal youth emulate such heavenly wisdom? Can such a pattern be proposed to my imitation?—Yes; remember that he has bequeathed to you his heavenly wisdom, as far as concerns

your own good. He has left you such declarations of his will, and of the consequences of your actions, as you are, even now, fully able to understand, if you will but attend to them. If, then, you will imitate his zeal for knowledge, if you will delight in gaining information and improvement, you may even now become "wise unto salvation." Unmoved by the praise he acquired amongst these learned men, you see him meekly return to the subjection of a child, under those who appeared to be his parents, though he was in reality their Lord; you see him return to live with them, to work for them, and to be the joy and solace of their lives, till the time came when he was to enter on that scene of public action for which his heavenly Father had sent him from his own right hand, to take upon him the form of a poor carpenter's son. What a lesson of humility is this, and of obedience to parents!—When, having received the glorious testimony from heaven of his being the beloved Son of the Most High, he enters on his public ministry, what an example does he give us of the most extensive and constant benevolence!—How are all his hours spent in doing good to the souls and bodies of men!—not the meanest sinner is below his notice;—to reclaim and save them he condecends to converse familiarly with the most corrupt, as well as the most abject. All his miracles are wrought to benefit mankind: not one to punish and afflict them. Instead of using the almighty power which accompanied him to the purpose of exalting himself and treading down his enemies, he makes no other use of it than to heal and to save.

When you come to read of his sufferings and death, the ignominy and reproach, the sorrow of mind and torment of body which he submitted to—when you consider, that it was for our sakes—"that by his stripes we are healed"—and by his death we are raised from destruction to everlasting life; no power of language can make the scene more touching than it appears in the plain and simple narrations of the evangelists. The heart that is unmoved by it can be scarcely human; but the emotions of tenderness and compunction, which almost every one feels in reading this account, will be of no avail unless applied to the true end—unless it inspire you with a sincere and warm affection towards your blessed Lord—with a firm resolution to obey his commands—to be his faithful disciple, and ever to renounce and abhor those sins which brought mankind under divine condemnation and from which we have been re-

deemed, at so dear a rate. Remember that the title of Christian, or follower of Christ, implies a more than ordinary degree of holiness and goodness. As our motives to virtue are stronger than those which are afforded to the rest of mankind, our guilt will be proportionably greater if we depart from it.

Our Saviour appears to have had three great purposes in descending from his glory, and dwelling amongst men. The first, to teach them true virtue, both by his example and precepts: The second, to give them the most forcible motives to the practice of it, " by bringing life and immortality to light; by shewing them the certainty of a resurrection and judgment, and the absolute necessity of obedience to God's laws: The third, to sacrifice himself for us, to obtain by his death the remission of our sins upon our repentance and reformation, and the power of bestowing on his sincere followers the inestimable gift of immortal happiness.

What a tremendous scene of the last day does the gospel place before our eyes!—of that day when we shall awake from the grave and behold the Son of God on his glorious tribunal, attended by millions of celestial beings, of whose superior excellence we can now form no adequate idea:—when, in presence of all mankind, of those holy angels, and of the great Judge himself, we must give an account of our past life, and hear our final doom, from which there can be no appeal, and which must determine our fate to all eternity. Then think, if for a moment you can bear the thought, what will be the desolation, shame, and anguish of those wretched souls, who shall hear these dreadful words, " Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Oh! may you never become one of those undone lost creatures, may God's mercy teach you a better use of that knowledge of his will, which he has vouchsafed you. Let us therefore turn from this horrid, this insupportable view, and rather endeavour to imagine, as far as is possible, what will be the sensations of your soul, if you shall hear our heavenly Judge address you in these transporting words, " Come, thou blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world." - Think what it must be to become an object of esteem and applause, not only of all mankind together, but of all the host of heaven, of our blessed Lord himself; nay, of his and our almighty Father—to find your frail flesh changed

in a moment into a glorious celestial body, endowed with perfect beauty, health, and agility—to find your soul cleansed from all its faults and infirmities; exalted to the purest and noblest affections, overflowing with divine love and rapturous gratitude—to have your understanding enlightened and refined—your heart enlarged and purified—and every power and disposition of mind and body adapted to the highest relish of virtue and happiness! Thus accomplished to be admitted to the society of amiable and happy beings, all united in the most perfect peace and friendship, all breathing nothing but love to God, and to each other—with them to dwell in scenes more delightful than the richest imagination can paint—free from every pain and care, and from all possibility of change or satiety: but above all, to enjoy the more immediate presence of God himself—to be able to comprehend and admire his adorable perfections in a high degree, though still far short of their infinity—to be conscious of his love and favour, and to rejoice in the light of his countenance! But here all imagination fails: we can form no idea of that bliss which may be communicated to us by such a near approach to the source of all beauty and all good: we must content ourselves with believing that it is what mortal eye hath not seen, nor ear heard, neither hath it entered the heart of man to conceive. The crown of all our joys will be to know that we are secure of possessing them for ever. What a transporting idea!

Can you reflect on all these things and not feel the most earnest longing after immortality? Do not all other views and desires seem mean and trifling, when compared with this? And does not your inmost heart resolve that this shall be the chief and constant object of its wishes and pursuit, through the whole course of your life? If you are not insensible to that desire of happiness, which seems woven into our nature, you cannot surely be unmoved by the prospect of such a transcendent degree of it; and that continued to all eternity, perhaps continually increasing. You cannot but dread the forfeiture of such an inheritance as the most insupportable evil: remember then the conditions on which alone it can be obtained. God will not give to vice, to carelessness, or sloth, the prize he has proposed to virtue. You have every help that can animate your endeavours: you have written laws to direct you—the example of Christ and his disciples to encourage you—the most awakening motives to engage you—and you have,

besides, the comfortable promise of constant assistance from the Holy Spirit, if you diligently and sincerely pray for it. Let not all this mercy be lost upon you; but give your attention to this your only important concern, and accept with profound gratitude the inestimable blessings that are thus affectionately offered you.

Though the four GOSPELS are each of them a narration of the life, sayings, and death of Christ; yet, as they are not exactly alike, but some circumstances and sayings omitted in one are recorded in another, you must make yourself perfectly mistress of them all.

The ACTS OF THE APOSTLES, who were endowed with the Holy Ghost, and authorised by their divine Master, come next in order to be read. Nothing can be more interesting and edifying than the history of their actions—of the piety, zeal and courage, with which they preached the glad tidings of salvation—and of the various exertions of the wonderful powers conferred on them by the Holy Spirit, for the confirmation of their mission.

The character of St. Paul, and his miraculous conversion, demand your particular attention: most of the apostles were men of low birth and education; but St. Paul was a Roman citizen; that is, he possessed the privileges annexed to the freedom of the city of Rome, which was considered as a high distinction in those countries which had been conquered by the Romans. He was educated amongst the most learned sect of the Jews, and by one of their principal doctors. He was a man of extraordinary eloquence, as appears not only in his writings, but in several speeches in his own defence, pronounced before governors and courts of justice, when he was called to account for the doctrines he taught. He seems to have been of an uncommonly warm temper, and zealous in whatever religion he professed: this zeal, before his conversion, shewed itself in the most unjustifiable actions, by furiously persecuting the innocent Christians: but, though his actions were bad, we have reason to believe his intentions were good. This affords us an example of the mercy of God towards mistaken consciences, and ought to inspire us with the most enlarged charity and good will towards those whose erroneous principles mislead their conduct: instead of resentment and hatred against their persons, we ought only to feel an active wish of assisting them to find the truth, since we know not whether, if convinced, they might not prove, like St. Paul, chosen vessels to promote the honour of God and of true

religion. It is not a proper time now to enter into any of the arguments for the truth of Christianity, otherwise it would be impossible wholly to pass over that which arises from this remarkable conversion, and which has been so admirably illustrated by a noble writer (Lord Lyttleton) whose tract on this subject is in every body's hand.

Next follow the EPISTLES, which make a very important part of the New Testament; and you cannot be too much employed in reading them. They contain the most excellent precepts and admonitions, and are of particular use in explaining, more at large, several doctrines of Christianity, which we could not so fully comprehend without them. There are indeed, in the Epistles of St. Paul, some passages which at an early age are hard to be understood: such, in particular, are the first eleven chapters to the ROMANS, part of his Epistles to the CORINTHIANS, and some chapters of the Epistle to the HEBREWS. Instead of perplexing yourselves with these more obscure passages of Scripture, you may employ your attention chiefly on those that are plain; and thus judge of the doctrines taught in the other parts, by comparing them with what you find in these. It is through the neglect of this rule, that many have been led to draw the most absurd doctrines from the Holy Scriptures Particularly, be careful to peruse the 12th, 13th, 14th, and 15th chapters of the Epistle to the Romans. In the 14th chapter, St. Paul has in view the difference between the Jewish and Gentile (or heathen) converts at that time; the former were disposed to look with horror on the latter, for their impiety in not paying the same regard to the distinctions of days and meats, that they did; and the latter, on the contrary, were inclined to look with contempt on the former, for their weakness and superstition. Excellent is the advice which the apostle gives to both parties; he exhorts the Jewish converts not to judge, and the Gentiles not to despise; remembering that the kingdom of heaven is not meat and drink, but righteousness and peace and joy in the Holy Ghost. Endeavour to conform yourself to this advice; to acquire a temper of universal candour and benevolence; and learn neither to despise nor condemn any persons on account of their particular modes of faith and worship: remembering always, that goodness is confined to no party—that there are wise and worthy men among al the sects of Christians—and that to his own master every one must stand or fall.

Read those passages frequently which, with so much

fervour and energy, excite you to the most exalted piety and benevolence. If the effusions of a heart, warmed with the tenderest affection for the whole human race—if precept, warning, encouragement, example, urged by an eloquence which such affection only could inspire, are capable of influencing your mind; you cannot fail to find, in such parts of his Epistles as are adapted to your understanding, the strongest persuasives to every virtue that can adorn and improve you nature.

The Epistle of St. James is entirely practical, and exceedingly fine; you cannot study it too much. It seems particularly designed to guard Christians against misunderstanding some things in St. Paul's writings, which have been sometimes perverted to the encouragement of a dependence on faith unaccompanied by those good works which can only prove its reality.

The Epistles of St. Peter are also full of the best instructions and admonitions, concerning the relative duties of life; amongst which are set forth the duties of women in general, and of wives in particular. Some part of his second Epistle is prophetical; warning the church of false teachers and false doctrines, which should undermine morality, and disgrace the cause of Christianity.

The First of St. John is written in a highly figurative style, which makes it in some parts hard to be understood: but the spirit of divine love, which it so fervently expresses, renders it highly edifying and delightful. That love of God and of man, which this beloved apostle so pathetically recommends, is in truth the essence of religion, as our Saviour himself informs us.

The book of Revelation contains a prophetical account of most of the great events relating to the Christian church, which were to happen from the time of the writer, St. John, to the end of the world. Many learned men have taken a great deal of pains to explain it; and they have done this in many instances very successfully: at some future period there can be no objection to your attempting the study of this part of Scripture.

May you love and reverence, as it deserves, this blessed and invaluable book, which contains the best rule of life—the clearest declaration of the will and laws of the Deity—the reviving assurance of favour to true penitents—and the unspeakably joyful tidings of eternal life and happiness to all the truly pious through Jesus Christ, the Saviour and Deliverer of the world!

PRAYER.

THOSE who are aware of the inestimable value of prayer themselves, will naturally be anxious not only that this duty should be earnestly inculcated on their children, but that they should be taught it in the best manner; and *such* parents need little persuasion or counsel on the subject. Some children are, however, so superficially instructed in this important business, that when they are asked what prayers they use, it is not unusual for them to answer, "The Lord's Prayer, and the Creed." Not understanding that the one is no prayer, but a confession of their faith, and the other the model for their supplications!

An intelligent mother will seize the first occasion which the child's opening understanding shall allow, for explaining, in an easy and familiar way, the Lord's Prayer, taking every division or short sentence separately. Children should be led gradually through every part of this divine composition; they should be taught to break it into all its regular divisions; and be made to comprehend, one by one, each of its short but weighty sentences.

When they have a pretty good conception of the meaning of each division, they should then be made to observe the connection, relation, and dependence, of the several parts of this prayer, one after another; for there is great method and connection in it. We pray that the "kingdom of God may come," as the means to "hallow his name;" and that by us the obedient subjects of his kingdom "his will may be done."

Young persons, from being made complete masters of this short composition (which, as it is to be their guide and model through life, too much pains cannot be bestowed on it) will have a clearer conception, not only of its individual contents, but of prayer in general, than many ever attain, though their memory has been loaded with long and unexplained forms.

Forms of prayer are not only useful and proper, but almost indispensably necessary to begin with. But if children are thrown exclusively on the best forms, if they are made to commit them to memory, like a copy of verses, and to repeat them in a dry customary way, they will produce little effect upon their minds. They will not under-

stand what they repeat, if we do not early open to them the important scheme of prayer. We should give them knowledge before we can expect them to make any progress in piety, and as a due preparation for it.

It is not enough to teach them to consider prayer under the general idea, that it is an application to God for what they want, and an acknowledgment to him for what they have. This, however true in the gross, is not sufficiently precise and correct. They should learn to define and arrange all the different parts of prayer: and as a preparative to prayer itself, they should be impressed with as clear an idea as their capacity and the nature of the subject will admit, of him with whom they have to do. On the knowledge that "God is," that he is an infinitely holy Being, and that he is "the rewarder of all them that diligently seek him," will be grounded the first part of prayer, which is *adoration*. The creature devoting itself to the Creator, or *self-dedication*, next presents itself. And if they are taught that important truth, that they need help, they will easily be led to understand how naturally *petition* forms a most considerable part of prayer: and divine grace being among the things for which they are to petition, this naturally suggests to the mind the doctrine of the influences of the Holy Spirit. And when to this is added the conviction which will be readily wrought upon ingenuous minds, that as offending creatures they want pardon, the necessity of *confession* will easily be made intelligible to them. *Thanksgiving* also forms a considerable branch of prayer: in this they should be habituated to recapitulate not only their general, but to enumerate their peculiar, daily, and incidental mercies, in the same specific manner as they should be taught to detail their individual and personal wants in the petitionary, and their faults in the confessional parts. The same warmth of feeling which will more readily dispose them to express their gratitude to God in thanksgiving, will also lead them more gladly to express their love to their parents and friends, by adopting another indispensable, and, to an affectionate heart, pleasing part of prayer, which is *intercession*.

When they have been made to understand the different natures of these several parts of prayer, and when they clearly comprehend that *adoration*, *self-dedication*, *confession*, *petition*, *thanksgiving*, and *intercession*, are distinct heads, which must not be involved in each other, you may exemplify the rules by pointing out to them these succes-

sive branches in any well written form. And they will easily discern, that ascription of glory to that God to whom we owe so much, and on whom we so entirely depend, is the conclusion into which a Christian's prayer will naturally resolve itself. But let it be particularly regarded, that as all prayer must be offered to God as the sole object of our religious worship, and under the influence of his Holy Spirit; so our every request must be presented to the Father in the name of the great Mediator. For there is no access to the throne of grace but by that "new and living way." "No man," saith Jesus Christ, "cometh to the Father but by me."

The habits of the young pupils being thus early formed, the memory, attention, and intellect, being bent in a right direction, and the excercise invariably maintained, may we not reasonably hope that their affections also, through divine grace, may become interested in the work, till they will be enabled to "pray with the spirit and with the understanding also."

As a pattern and help to the young Christian, several forms of prayer, which she may consult, are introduced in page 325 of this work.



REGULATION OF THE HEART AND AFFECTIONS

YOU will have read the New Testament to very little purpose, if you do not perceive the great end and intention of all its precepts to be the improvement and regulation of the heart: not the outward actions alone, but the inward affections which give birth to them, are the subjects of those precepts; as appears in our Saviour's explanation (Matt. v.) of the commandments delivered to Moses; and in a thousand other passages of the gospels, which it is needless to recite. There are no virtues more insisted on, as necessary to our future happiness than humility, and sincerity or uprightness of heart; yet none more difficult and rare. Pride and vanity, the vices opposed to humility, are the sources of almost all the worst faults both of men and women. The latter are particularly accused, and not without reason, of vanity: the vice of little minds, chiefly

conversant with trifling subjects. Pride and vanity have been supposed to differ so essentially, as hardly ever to be found in the same person. "Too proud to be vain," is no uncommon expression; by which is meant, too proud to be over anxious for the admiration of others: but this seems to be founded on mistake. Pride is a high opinion of one's self, and an affected contempt of others: for, that it is not a real contempt is evident from this, that the lowest object of it is important enough to torture the proud man's heart, only by refusing him the homage and adoration he requires. Thus Haman could relish none of the advantages on which he valued himself, whilst that Mordecai, whom he pretended to despise, sat still in the king's gate, and would not bow to him as he passed. But, as the proud man's contempt of others is only assumed with a view to awe them into reverence by his pretended superiority, so it does not preclude an extreme inward anxiety about their opinions, and a slavish dependance on them for all his gratifications. Pride, though a distinct passion, is seldom unaccompanied by vanity, which is an extravagant desire of admiration. Indeed, an insolent person is never seen, in whom a discerning eye might not discover a very large share of vanity, and of envy, its usual companion. One may, nevertheless, see many vain persons who are not proud; though they desire to be admired, they do not always admire themselves; but as timid minds are apt to despair of those things they earnestly wish for, so you will often see the woman who is most anxious to be thought handsome, most inclined to be dissatisfied with her looks, and to think all the assistance of art too little to attain the end desired. To this cause we may generally attribute affectation; which seems to imply a mean opinion of one's own real form, or character, whilst we strive against nature to alter ourselves by ridiculous contortions of body, or by feigned sentiments and unnatural manners. There is no art so mean, which this mean passion will not descend to for its gratification—no creature so insignificant, whose incense it will not gladly receive. Far from despising others, the vain man will court them with the most assiduous adulation; in hopes, by feeding their vanity, to induce them to supply the craving wants of his own. He will put on the guise of benevolence, tenderness, and friendship, where he feels not the least degree of kindness, in order to prevail on good nature and gratitude, to like and commend him: but if, in any particular case, he fancies that airs of

insolence and contempt may succeed better, he makes no scruple to assume them: though so awkwardly, that he still appears to depend on the breath of the person he would be thought to despise. Weak and timid natures seldom venture to try this last method; and, when they do, it is without the assurance necessary to carry it on with success: but a bold and confident mind will oftener endeavour to command and extort admiration than to court it. As women are more fearful than men, perhaps this may be one reason why they are more vain than proud; whilst the other sex are more often proud than vain. It is, perhaps, from some opinion of a certain greatness of mind accompanying the one vice rather than the other, that many will readily confess their pride, nay, and even be proud of their pride, whilst every creature is ashamed of being convicted of vanity. You see, however, that the end of both is the same, though pursued by different means; or, if it differ, it is in the importance of the subject. Whilst men are proud of power, of wealth, dignity, learning, and abilities, young women are too often ambitious of nothing more than to be admired for their persons, their dress, or the most trivial accomplishments. The homage of men is their grand object; but they only desire them to be in love with their persons, careless how despicable their minds appear, even to these their pretended adorers. Women have been known so vain as to boast of the most disgraceful addresses; being contented to be thought meanly of, in points the most interesting to their honour, for the sake of having it known that their persons were attractive enough to make men transgress the bounds of respect due to their character, which was not a vicious one, if you except this intemperate vanity. But this passion too often leads to the most ruinous actions, always corrupts the heart, and when indulged, renders it perhaps as displeasing in the sight of the Almighty as those faults which find least mercy from the world: yet, alas! it is a passion so prevailing in females, that it requires all the efforts of reason, and all the assistance of grace, totally to subdue it. Religion is indeed the only effectual remedy for this evil. If our hearts are not dedicated to God, they will in some way, or other be dedicated to the world, both in youth and age. If our actions are not constantly referred to him, if his approbation and favour be not our principal object, we shall certainly take up with the applause of men, and make that the ruling motive of our conduct. How melancholy is it to see

this phantom so eagerly followed through life, whilst all that is truly valuable to us is looked upon with indifference; or, at best, made subordinate to this darling pursuit!

Equally vain and absurd is every scheme of life that is not subservient to, and does not terminate in that great end of our being—the attainment of real excellence, and of the favour of God. Whenever this becomes sincerely our object, then will pride and vanity, envy, ambition, covetousness, and every evil passion, lose their power over us; and we shall, in the language of Scripture, "walk humbly with our God." We shall then cease to repine under our natural or accidental disadvantages, and feel dissatisfied only with our moral defects; we shall love and respect all our fellow-creatures, as the children of the same parent, and particularly those who seek to do his will: all our delight will be "in the saints that are in the earth, and in such as excel in virtue." We shall wish to cultivate good will, and to promote innocent enjoyment, wherever we are; we shall strive to please, not from vanity, but from benevolence. Instead of contemplating our own fancied perfections, or even real superiority, with self-complacence, religion will teach us to "look into ourselves, and fear:"—the best of us, God knows, have enough to fear, if we honestly search into all the dark recesses of the heart, and bring out every thought and intention fairly to the light, to be tried by the precepts of our pure and holy religion.

It is with the rules of the gospel we must compare ourselves, and not with the world around us; for we know "that the many are wicked;" and that we must not be "conformed to the world."

How necessary it is, frequently thus to enter into ourselves, and search out our spirit, will appear, if we consider how much the human heart is prone to insincerity, and how often, from being first led by vanity into attempts to impose upon others, we come at last to impose on ourselves.

There is nothing more common than to see people fall into the most ridiculous mistakes with regard to their own characters; but such mistakes can by no means be allowed to be unavoidable, and therefore innocent; they arise from voluntary insincerity, and are continued for want of that strict honesty towards ourselves and others, which the Scriptures call "singleness of heart;" and which in modern

language is termed simplicity—the most enchanting of all qualities, esteemed and beloved in proportion to its rareness.

He who "requires truth in the inward parts" will not excuse our self-deception; for he has commanded us to examine ourselves diligently, and has given as such rules as can never mislead us, if we desire the truth, and are willing to see our faults, in order to correct them. But this is the point in which we are defective; we are desirous to gain our own approbation, as well as that of others, at a cheaper rate than that of being really what we ought to be; and we take pains to persuade ourselves that we are that which we indolently admire and approve.

There is nothing in which this self-deception is more notorious than in what regards sentiments and feeling. Let a vain young woman be told that tenderness and softness are the peculiar charm of the sex, that even their weakness is lovely, and their fears becoming, and you will presently observe her grow so tender as to be ready to weep for a fly; so fearful that she starts at a feather; and so weak-hearted that the smallest accident quite overpowers her. Her fondness and affection become fulsome and ridiculous; her compassion grows contemptible weakness; and her apprehensiveness the most abject cowardice; for when she quits the direction of nature, she knows not where to stop, and continually exposes herself by the most absurd extremes.

Nothing so effectually defeats its own ends as this kind of affectation; for though warm affections and tender feelings are beyond measure amiable and charming, when perfectly natural, and kept under the due control of reason and principle, yet nothing is so truly disgusting as the affectation of them, or even the unbridled indulgence of such as are real.

Remember, that our feelings were not given us for our ornaments, but to spur us on to right actions. Compassion, for instance, was not impressed upon the human heart only to adorn the fair face with tears, and to give an agreeable languor to the eyes; it was designed to exert our utmost endeavours to relieve the sufferer. Yet, how often is selfish weakness, which flies from the sight of distress, dignified with the name of tenderness! "My friend is, I hear, in the deepest affliction and misery—I have not seen her—for indeed I cannot bear such scenes—they affect me too much—those who have less sensibility are fitter for this world—but for my part, I own I am not able to

support such things—I shall not attempt to visit her till I hear she has recovered her spirits." This has been said with an air of complacence; and the poor selfish creature has persuaded herself that she had finer feelings than those generous friends, who were sitting patiently in the house of mourning—watching, in silence, the proper moment to pour in the balm of comfort—who suppressed their own sensations, and only attended to those of the afflicted person—and whose tears flowed in secret, whilst their eyes and voice were taught to enliven the sickening heart with the appearance of cheerfulness.

That sort of tenderness, which makes us useless, may indeed be pitied and excused, if owing to natural imbecility; but if it pretends to loveliness and excellence, it becomes truly contemptible.

The same degree of active courage is not to be expected in woman as in man; and not belonging to her nature, it is not agreeable in her; but passive courage—patience, and fortitude under sufferings—presence of mind, and calm resignation in danger—are surely desirable in every rational creature; especially in one professing to believe in an overruling Providence, in which we may at all times quietly confide, and which we may safely trust with every event that does not depend upon our own will. Whenever you find yourself deficient in these virtues, let it be a subject of shame and humiliation---not of vanity and self-complacence: do not fancy yourself the more amiable for that which really makes you despicable—but content yourself with the faults and weaknesses that belong to you without putting on more by way of ornament. With regard to tenderness, remember that compassion is best shewn by an ardour to relieve, and affection by assiduity to promote the good and happiness of the persons you love: that tears are unamiable, instead of being ornamental, when voluntarily indulged; and can never be attractive but when they flow irresistibly, and avoid observation: as much as possible the same may be said of every other mark of passion. It attracts our sympathy, if involuntary, and not designed for our notice—it offends, if we see that it is purposely indulged and obtruded on our observation.

Another point on which the heart is apt to deceive itself is generosity: we cannot bear to suspect ourselves of base and ungenerous feelings, therefore we let them work without attending to them, or we endeavour to find out some better motive for those actions, which really flow from

envy and malignity. Before you flatter yourself that you are a generous, benevolent person, take care to examine whether you are really glad of every advantage and excellence, which your friends and companions possess, though they are such as you are yourself deficient in. If your sister or friend makes a greater proficiency than yourself in any accomplishment, which you are in pursuit of, do you ever wish to stop her progress, instead of trying to hasten your own?

The boundaries between virtuous emulation and vicious envy are very nice, and may be easily mistaken. The first will awaken your attention to your own defects, and excite your endeavours to improve; the last will make you repine at the improvements of others, and wish to rob them of the praise they have deserved. Do you sincerely rejoice when your sister is enjoying pleasure or commendation, though you are at the same time in disagreeable or mortifying circumstances? Do you delight to see her approved and beloved, even by those who do not pay you equal attention? Are you afflicted and humbled, when she is found to be in fault, though you yourself are remarkably clear from the same offence? If your heart assures you of the affirmative to these questions, then may you think yourself, a kind sister and a generous friend; for you must observe that scarcely any creature is so depraved as not to be capable of kind affections in some circumstances. We are all naturally benevolent, when no selfish interest interferes, and where no advantage is to be given up: we can all pity distress, when it lies complaining at our feet, and confesses our superiority and happier situation; but we have seen the sufferer himself become the object of envy and ill-will, as soon as his fortitude and greatness of mind had begun to attract admiration, and to make the envious person feel the superiority of virtue above good fortune.

To take sincere pleasure in the blessings and excellences of others, is a much surer mark of benevolence than to pity their calamities: and you must always acknowledge yourself ungenerous and selfish, whenever you are less ready to "rejoice with them that do rejoice," than to "weep with them that weep." If ever your commendations of others are forced from you, by the fear of betraying your envy; or if ever you feel a secret desire to mention something that may abate the admiration given them, do not try to conceal the base disposition from yourself, since that is not the way to cure it.

Human nature is ever liable to corruption, and has in it

the seeds of every vice, which will be continually shooting forth and growing up, if not carefully watched and rooted out as fast as they appear. It is the business of religion to purify and exalt us, from a state of imperfection and infirmity, to that which is necessary and essential to happiness. Envy would make us miserable in heaven itself, could it be admitted there; for we must there see beings far more excellent, and consequently more happy than ourselves; and, till we can rejoice in seeing virtue rewarded in proportion to its degree, we can never hope to be among the number of the blessed.

Watch then, and observe every evil propensity of your heart, that you may in time correct it, with the assistance of that grace which alone can conquer the evils of our nature, and which you must constantly and earnestly implore.

Even those vices which you would blush to own, and which most effectually defile and vilify the female heart, may by degrees be introduced into yours, to the ruin of that virtue, without which, misery and shame must be your portion; unless the avenues of the heart are guarded by a sincere abhorrence of every thing that approaches towards evil. Would you be of the number of those blessed "who are pure in heart," you must hate and avoid every thing, both in books and in conversation, that conveys impure ideas, however neatly clothed in decent language, or recommended to your taste by pretended refinements, and tender sentiments—by elegance of style, or force of wit and genius.

In the following tale you will find many of the foregoing observations fully exemplified. In poor Fanny Hastings you will see a true picture of a heart and affections not governed by any just principles. May these fatal consequences be timely averted!

THE SOLDIER'S RETURN;

A TALE.

Fanny Hastings was the daughter of a publican in the little town of ————, in South Wales. When she was only eight years old both her parents died, and she became dependent on the kindness of an aunt, and on the labours of her own hands, for support; and she soon found sufficient employment to enable her, with the aid of her

relation, not only to maintain herself, but to appear better dressed than many girls whose situation in life was not higher than her own.

Fanny was beautiful; so much so, that her beauty was the subject of conversation, even amongst the most genteel circles, and many a youth of the same situation with herself was eager to be her accepted lover; but professions of love she listened to with pleasure from one only.

Llewellyn Morgan, with his father and mother, and his cousin Mary, was her opposite neighbour. His father was a carpenter, his mother took in plain work, and he himself was undecided whether to follow his father's business, or seek a different employment, when he fell in love with our handsome seamstress.

Fanny, whether from coquetry or convenience, always sat by the window at work; it was therefore impossible for her not to observe Llewellyn sometimes, particularly as he was young, neatly dressed, well made, and as much an object of admiration to the women, as she was to the men; besides, his eyes seemed to be often on the watch for hers, and it would have been cruel to disappoint them.

But though Llewellyn's eyes had been talkative, his tongue was still silent, though the state of his heart began to be suspected at home. His father observed that he ceased to be as eager to settle in some business as he used to be; his mother said he was no longer as attentive as usual in anticipating her wishes; and his cousin Mary remarked, in an accent unusually sarcastic for her, that Llewellyn had time for nothing but looking out of the window.

"That seems a good industrious girl who lives opposite," said his father, taking his cue from the deep blush that overspread Llewellyn's face at Mary's observation.

"I dare say she would make a good wife," added his mother. Llewellyn's head absolutely dropped on his waistcoat, but he remained silent.

"She is pretty looking," said Mary, in a faltering voice.

"*Pretty looking!*" cried Llewellyn, roused to utterance by indignation, "pretty looking, indeed; she is an angel!"

His parents smothered a laugh; and Mary, suppressing a sigh, turned up her meek eyes to heaven, and soon after made an excuse for taking a walk. To be brief Llewellyn's parents told him they saw the state of his heart, and that if he wished to make Fanny his wife, they gave him their consent to try his fortune with her.

But true love is always timid; and though Llewellyn's

parents had consented, would she, and would her aunt consent. But they were opposite neighbours, and Llewellyn soon learned to take advantage of opportunity: he first began to make acquaintance with Fanny by handing her over the kennel when she went to carry home her work; then he begged leave to carry her parcel for her, and so on; and these attentions, at last, Fanny received so graciously, and was so often coming to the window to thread her needle, that Llewellyn began to flatter himself that her heart was a little touched in his favour. True, there were other opposite neighbours to Fanny, young men too, who had time to look out of the window as well as he; but then Llewellyn did not know that, and he thought Fanny's needle-threadings were all for him; however, he was right in taking the smile and nod which she gave on these occasions to himself, and Llewellyn was authorised to hope; but when he was on the point of declaring his love, Fanny fell ill, and was confined to her bed.

Oh, the anxiety of poor Llewellyn! He walked tiptoe cross the floor of his own house, as if fearful of disturbing the invalid over the way; and on his mother's complaining of a bad headach, and not being able to bear any noise, he flew to expend his little earnings on a *litter of straw* to lay before the door, and having bought enough for both sides of the way, he sent to Fanny's aunt, and asked permission to lay it before her door too. He said, nay even persuaded himself, that he did this merely for the sake of his mother, but Fanny and her aunt thought otherwise, and Mary too; and when Fanny recovered, she thanked him for his attention in a manner so tender, that he took courage, declared his love, and was accepted.

The next thing to be done was to choose a trade, or rather to let Fanny choose it for him, and she decided that he should follow his father's business; but, as he had it yet to learn, it was judged imprudent for them to marry immediately; and the young couple were looking forward to the hour that was to unite them, when an increase of the standing army, in consequence of the declaration of war, and the gradual change of private cirizens into soldiers, produced an alteration, not only in the appearance of the place, but in the manners of its inhabitants.

A military spirit pervaded the whole town; the industrious artisan forsook his workshop to lounge on the parade; here too the servant girl shewed herself in her Sunday clothes; and even Fanny preferred listening to the

military band, and beholding the military array, to a quiet walk in the fields with her lover.

But the sound of martial music was not the only one that reached and delighted her ear. Praises of her beauty ran along the ranks. Some young men, who had in vain sought Fanny's attention when they wore the plain dress of tradesmen, now took pains to attract her eyes, by their dexterity in the manual, and by displaying to all possible advantage the brilliancy of their dress, in order, perhaps, to let Fanny feel the value of the prize which she had rejected; while others, not content with exciting her regret for her cruelty to them, were still desirous of gaining her love; and, unawed by the almost fierce looks of Llewellyn, persisted in making way for her in the crowd, that she might hear the band to advantage.

And but too often, Fanny, delighted at the attention paid her, rewarded it by smiles so gracious, that they conveyed hopes and joy to the bosom of her attendants, and fear and jealousy to that of her lover. Not that Llewellyn was sorry to see the woman of his choice the object of general admiration; on the contrary, he would have felt pleasure in it, had not Fanny seemed to enjoy it so much herself; but he saw her eyes sparkle at other praises than his, and he always returned from the parade displeased with Fanny, and dissatisfied with himself.

Still he had not resolution to refuse to accompany her every evening to a scene so fatal to his peace; and if he had, he feared that she might resolve to go thither without him: and he was as wretched as an accepted lover could be, when a day was fixed on for a review of the regulars quartered in the town and its environs, and of the new raised militia.

"Only think, Llewellyn," said Fanny to her lover, "there is going to be a review!"

"And what then?" replied he in a peevish accent, displeased at the joy that sparkled in her eyes.

"What then?" rejoined the mortified beauty; "only I—I never saw a review in my life."

"And I do not know that it signifies whether you ever see one or no," returned Llewellyn, still more pettishly.

"I am of a different opinion," retorted Fanny: "and if you do not take me to see the review next week, I know who will—that's all;" and away she walked in all the dignity of conscious and offended power.

Nor did she overrate her influence. Llewellyn's jealousy

took alarm; he followed her immediately, and with a forced laugh told her, that he knew as well as she did who would take her to the review.

"Who?" angrily asked Fanny.

"Myself," replied her humble swain; "and we will walk together to the heath on which it is to be: it is, you know, only three miles off."

"Walk!" exclaimed Fanny. "Walk! and be melted with heat, and our clothes covered with dust when we get there—no indeed! fine figures we should be!"

"I should not like you the worse, Fanny, if I thought you went to see, and not to be seen," said Llewellyn. "However, just as you please; I suppose you have though' of some other way of going"

"O yes; we can borrow your cousin John's cart and horse; Mary can drive me, and you can hire a pony, and ride by the side of us."

Llewellyn with a deep sigh consented to the proposal, and even assisted Fanny to conquer Mary's aversion to perform her part of the plan.

"I hate war and all that belongs to it," cried Mary: "I shall have no pleasure if I go."

"But you will give others pleasure by going," said Lllewellen; and Mary consented directly.

The important day arrived, and Fanny appeared at her aunt's window ready dressed, long before the hour appointed for them to set off. "How beautiful she looks!" thought Llewellyn; "and how smart she is, too smart for her situation; yet had she been dressed so to please me I should not have cared for that; but she would not have taken such pains with her dress to please me."

Llewellyn was only too much in the right; and though she looked so handsome, that he could not help gazing on her as they went along the road, at the hazard of riding against posts and carriages, this look had something in it so sad and reproachful, that Fanny, she knew not why perhaps, wished to avoid it; and when he ventured to say, "You would not have made yourself so smart to walk alone with *me*, Fanny," a self-accusing blush spread itself over her cheek, and for the first time in her life she wished herself less smart.

Eager, therefore, to change the subject of Llewellyn's thoughts, she asked Mary whence arose her extreme aversion to soldiers. "You must own the dress a very becoming one," she said.

"I cannot think that dress becoming," replied Mary, gravely, "which I have heard our curate say he thought the livery of *blood*."

"Bless me, how you talk, Mary!" replied Fanny: "well; but it is very strange that you should hate reviews, though you may battles."

"I hate all that belongs to war," said Mary.

"But if there were no wars there would be no soldiers and no parades," cried Fanny; "and what a pity that would be! But why should you hate wars?"

"I will tell you," said Mary, impatiently, "and then I desire you to question me on this subject no more. My father was a soldier, my mother followed him to battle; I was born on a baggage waggon, bred in in the horrors of a camp, and at ten years old I saw my father brought home mangled and dying from the field, while my mother was breathing her last of the camp fever. I remember it as if it were only yesterday," continued Mary, shuddering and deeply affected; and her volatile companion was awed into silence.

At length they arrived on the review ground, and Llewellyn, afraid lest the horse should be frightened at the firing, made them leave the cart, and then leaning on his arm they proceeded to the front of the ranks. But the crowd was soon so great, that Fanny began to find she was not likely either to see or be seen; and was almost tempted to join Mary in regrets that she had given herself the trouble of coming, when she was seen and recognised by one of her quondam lovers, who, since she had rejected him, had be come a serjeant in the militia of the town. Immediately this gallant hero made his way through the crowd; and forcing a poor boy to dismount from a coach-box conveniently situate for overlooking the field, he seized Fanny's unreluctant hand, led her along the ranks, and lifted her to the place, crying out, "Make way for a lady."

Surprise, and the suddenness of Fanny's removal, prevented Llewellyn's opposing it, but, as soon as surprise gave way to jealousy and resentment, he prepared to follow them; but it was impossible, the review was begun, and Llewellyn could not leave Mary, lest he should expose her to the risk of being run down by the horses, though his own danger he would have disregarded; he was therefore obliged to content himself with watching the conduct of Fanny at a distance, who placed in a conspicuous situation, and laught

by coquetry to make the most of it, attracted and charmed all eyes but those of her lover.

In vain did Fanny cast many a kind glance towards her deserted companions. She received none in return; Mary did not, and Llewellyn would not, see them; and the pleasure she experienced was at length, in spite of the continual attentions of her military beau, completely damped by the expectations of the reproaches which she knew she should receive when she returned to her lover, and which her conscience told her she had but too well deserved.

The review ended, and Fanny was reconducted by the young serjeant to the friends whom she had quitted, Llewellyn upbraided, Fanny cried, Mary mediated, and they parted the best friends in the world; Llewellyn promising to drink tea at Fanny's aunt's that afternoon, and even to behave cordially to the young serjeant, whom Fanny thought it incumbent on her to ask, in return for his civility.

"But if I come, Fanny, you promise not to make me uncomfortable again by your attention to him?"

"Oh yes, I promise faithfully to behave just as you wish me; I will be rude to him if you like it."

"No, I would not have you absolutely rude, but—

"Why do you ask him?" said Mary abruptly.

"In return for his civilities," replied Fanny.

"And a pretty return it will be," cried Mary, "if you behave rudely to him; it would surely have been more civil not to have asked him at all."

The evening came, and the young serjeant; accompanied by a friend, repaired to the house of Fanny's aunt, where Llewellyn already was, and Mary also, who, to oblige Llewellyn, had consented to be of the party. Fanny, to make her peace with Llewellyn, had changed her dress, which he thought in the morning too fine for her situation, and was attired with even quaker simplicity; her manner too was all the most apprehensive lover could wish. In vain did the young serjeant endeavour to follow up the advantage which he thought he had in the morning gained over Llewellyn. Fanny had no eyes but for him, and the consciousness of being beloved added brilliancy to the complexion and the eyes of Llewellyn.

But the aunt tried, by her attentions, to make amends to the mortified soldier for the neglect of the niece, and amongst other things she expatiated on the great improvement made by regimentals in his appearance.

"Improvement indeed!" cried Fanny; "regimentals are so becoming. Dear Llewellyn (turning to him) how handsome you would look in a soldier's dress! Would he not, Mary?"

"He looks handsome enough in his own dress," replied Mary, unguardedly.

"Yes, but regimentals would be so becoming to his complexion. I should so like to see him in your coat" addressing the serjeant.

"You shall, if you desire it," replied the serjeant, coldly; and Llewellyn, the complaisant Llewellen, was soon arrayed in the scarlet coat of his rival.

Fanny, on being thus pleased, threw one of her arms round his neck, and leaning her face on his shoulder, whispered, "I never saw you look so well in my life;" and for the first time seemed to court the ready kiss of her lover.

Poor Llewellyn thought *that* the happiest moment of his life; certain it is, it was the most fateful, as all his future hours took their colour from it.

Lewellyn, after wearing the coat longer than propriety warranted, perhaps, returned it to the soldier, but had, at the same time the mortification of seeing Fanny's eyes continue to the coat, when on his rival's back, the glances of admiration which they bestowed on it when on his. Nay the capricious girl, not content with the review in the morning, would accompany her military guests to the parade in the evening; and when there, the serjeant's attention in making way for her through the crowd, and requesting the band to play such tunes only as she chose, diverted once more her attention from her lover, and restored to his heart all the pangs of jealousy and disappointment; but then he recollected the tenderness with which she had courted and received his caresses when he wore the serjeant's dress; he still felt the pressure of her head against his shoulder, and he owned in the fulness of his love, that to purchase such another moment, he would himself be a soldier.

Day succeeded to day, and week to week, and Fanny continued to receive the visits of the serjeant and other soldiers, though she still professed to look on herself as the betrothed wife of Llewellyn, and though he disapproved, in the most earnest manner, not only her associates, but the eagerness with which she followed every thing connected with military affairs.

At last the uneasiness of Llewellyn's mind showed itself

in his countenance. He became pensive, pale, and thin, and every thing about him bespoke some inward struggle; he neglected his business, he spoke little and ate less: and one evening, in which he had been unusually agitated while Fanny was talking and laughing at her window with one of her military beaux, he started up, and exclaiming, "It shall be so!" seized his hat and rushed out of the room. "I shall lose her for ever," cried he, passionately, "if I do not!" The thought was madness: he hastened along the street, and in a few moments enlisted himself into the regulars, then quartered in the town. "Now," said he to himself, as he returned home, "she cannot fail of loving me again. But then, to please her, I have assumed a garb hateful to myself and parents. O Fanny! I feel I have purchased your love very dearly."

As he said this he found himself at his own door. "No, I dare not tell them to-night what I have done," said he; and with a trembling hand he opened the door of the sitting room.

How pale you look!" exclaimed Mary, running to meet him.

"My dear child, you are not well," cried his mother.

"We must send for advice for him," said his father, "the poor lad has looked ill some days, and bad fevers are about. If we should lose you, Llewellyn, what would become of us in our old age;"

Llewellyn tried to speak, but his voice died away, and leaning on the arm of his father's chair, he sobbed aloud.

Alarmed at his distress, but quite unsuspicious of the cause, his mother hung about his neck; his father walked up and down the room, exclaiming, "What can have happened—what can this mean!" and Mary, motionless as a statue, stood gazing on him in silence; when, as he took his handkerchief out of his pocket, he pulled out with it the cockade which he had just received from the recruiting serjeant.

Mary eagerly seized it, and in an instant the truth burst on her mind. "Oh! what does this mean?" cried she, in a tone of agony, "how comes this here? surely, surely, Llewellyn, you have not been so rash as to enlist for a soldier!"

"Is the girl mad," exclaimed the old man, "to suppose Llewellyn would do what he knew would break my heart?"

Lllewellyn hid his face, and again sobbed aloud.

"I wish I may be wrong! said Mary, "but I fear—"

"Mary is always full of her fears," said his weeping mother, pettishly; and the old man was beginning anew to chide Mary, when his son, summoning up all his resolution, faltered out, "Mary is right, I have enlisted!"

The wretched father tottered into a chair, and, clasping his hands, moved backwards and forwards as he sat, in speechless agony; while the mother threw her apron over her face and groaned aloud; and Mary, in silent grief, leaned her head on her hands.

"Oh, that girl, that wretched girl!" at length exclaimed the father, "this is her doing."

"She knows nothing of it," replied Llewellyn, "and you have no one to blame but me."

"I had rather have to blame any one else," said his father. "It is a hard thing to have to reproach one's own child, an only child too. O Llewellyn! we have not deserved this of you, indeed we have not."

"We will buy him off again!" exclaimed his mother, starting from her chair; "we will spend all our little savings with pleasure to do it."

"You shall have all mine too," cried Mary, "and Llewellyn will thank us in a short time, whatever he may do now."

"Now, and ever, I shall reject your proposal," he replied.

"My child," said his father, grasping his hand, and bursting into tears, "do you think I have lived long enough —do you wish to kill me?"

Llewellyn could not answer, but threw himself on his neck, and sobbed aloud.

"Have we found our child again?" said his mother, taking his hand tenderly between both her's; and Mary, timidly approaching him, cried, "Dear cousin! why should you be a soldier? If you should be sent abroad, Llewellyn; if you should be killed, what would become of ——?" Here her voice faltered; and as both his parents at this moment folded their arms round him, Llewellyn's resolution was shaken; and he was listening with complaisance to their renewed proposal of purchasing his discharge, when, as he raised his head, he saw Fanny at her window, talking with smiles of complacency, and glowing cheeks, to a recruiting serjeant; and as she spoke she played with the tassel of his epaulette, and seemed to be admiring the beauty of his uniform.

This sight hurried the unhappy Llewellyn into all his

wonted jealousy, and counteracted entirely the pleadings of filial piety in his heart.

"My lot is cast," he exclaimed, rushing to the door, "for your sakes I wish it were a different one, but I am resolved, and nothing can shake my resolution." Saying, he left the house; but he did not go in search of Fanny, who had, he observed, left the window, for he felt dissatisfied both with her and with himself, and was at that moment ashamed to prove to her the extent of her influence over him, by telling her that he had become a soldier for her sake; he therefore hastened into the fields, and took a long and solitary ramble, in hopes to compose his feelings, and enable him to meet the just reproaches of his parents with more resolution.

As soon as he thought his firmness was sufficiently restored, he returned to the town, when, as he approached it, he saw Fanny leaving it in a market-cart driven by a young man. She did not see him, and overcome by a variety of emotions, he felt unable to call to her loud enough for her to hear him: and wretched and disappointed he reached his own house.

His first enquiry was, whether Fanny had called during his absence, and he heard, with anguish, that she had not; and his pride being completely conquered by affection, he went to her aunt's house immediately, to know whither she was gone; and found she was gone to spend two days with a friend of her's in the country.

"And gone without letting me know it, or taking leave of me!" he exclaimed, "O Fanny!"

But had he known Fanny's motives he would have been less unhappy. The truth was, that during that paroxysm of jealousy which had urged him to enlist, he had neglected to visit Fanny as constantly as usual; and when he had visited her, he had behaved in so strange a manner, that her pride was wounded; and while Fanny had been hesitating whether to accept her friend's invitation into the country or not, and was wishing to consult Llewellyn's inclinations on the subject, he rushed out of his father's house, as described above, and neither turned his head to look at the window as he passed, nor did he stop to speak to her, though she had gone to the door and called after him. Indeed, he did not hear her, but Fanny did not know that, and, in a moment of pique, she consented to accept the offered seat in the young farmer's cart; and, pleased with

the idea of piquing Llewellyn's feelings in her turn, she set off for the country.

The next morning a new trial awaited him. He was ordered to join that day a detachment of the regiment, at a town about five miles distant, and Fanny was not to return till late, the next day; and this overwhelming idea made him insensible to the loud lamentations of his parents at the idea of parting with him, and to the silent grief of Mary. But at length the feelings of natural affection resumed their sway over him, and he could not blame either Mary or his father, while they deplored the day when a regiment of soldiers first entered their quiet town, and led its peaceful inhabitants into new dangers and new temptations.

On his arrival at the place of rendezvous his hopes were revived, and his inquietude calmed, by the welcome information, that in two days' time the detachment would be marched into his native town, and he, in full regimentals, appear before his delighted mistress.

Fanny, in the meanwhile, returned home; and being informed by her aunt that it was reported that Llewellyn had enlisted, and was gone to join his regiment at some distant town, her pride yielded to apprehensive attachment, and she ran over to his father's house to know the truth of the report; but the moment she saw Mary's countenance, her fortitude forsook her, and she was unable to ask a single question, and faintly articulating, "I see it is but too true then," she sunk into a chair, and burst into tears.

"What do you cry for, girl?" said the father; "you do not pretend to be sorry, I hope, for what is all your doing?"

"My doing!" exclaimed Fanny; "what do you mean?"

"Why, you must know," replied the mother, "that my son is gone for a soldier, merely to please you."

"To please me!" cried Fanny. "I solemnly declare that this rash deed was wholly without my knowledge, and quite contrary to my wishes."

"Indeed!" cried both the parents.

"Indeed—I most solemnly assure you!"

"Then you are willing," said Mary, "no doubt, to use all your influence to prevail on him to let us buy his discharge?"

"I am—I am!" returned Fanny, in a hurried manner and the poor old people folded her fondly to their bosoms.

Fanny now found her voice again, and began to ask several questions concerning the hasty ill-advised step which her lover had taken. She enquired the name of the regi-

ment; and being told, she eagerly exclaimed, "What! in that regiment! The uniform is scarlet turned up with deep blue and gold. Oh, how handsome he will look in his regimentals!" she added, wiping her eyes, and smiling as she spoke.

The poor old man frowned and turned away, and Mary shook her head: but the mother, with all a mother's vanity, observed; "True child, he will look handsome indeed, and more like a captain, I warrant, than many an one that's there:" and Fanny, in the thought of her lover's improved beauty, forgot his absence, and all sense of the danger to which his new profession would expose him.

The next day it was known that the detachment from the town of ——— would march in to join the rest of the regiment the next evening: and Fanny, with a beating heart, resolved to go out to meet it. But it was some time before she could prevail on Mary to accompany her; however, at last she consented, and her pale cheek and sunk eye, indicative of secret anxiety, formed a striking contrast to the animated countenance and glowing cheek of her beautiful companion.

"You do not look like yourself to-day, Mary," said Fanny, as they walked along.

"I have not been myself at all, lately," replied Mary, "I am so sorry for Llewellyn's h[illegible] enlisted."

"So am I," said Fanny, [illegible]

"I wish you were really so[illegible], replied Mary, "for if you were, Llewellyn would not be a soldier; but he supposed, I know he did, as he is acquainted with your passion for red coats, that the only way to make sure of you was by becoming a soldier."

"Are you sure of this?" asked Fanny, her fine eyes glistening at this proof of her lover's attachment.

"Yes, and I see but too well that your pride is more gratified by it than your feelings are affected," replied Mary, mournfully, "and that when you see him in his regimentals ——"

"Oh dear, how well they will become him!" cried the thoughtless Fanny, quickening her pace in order to hasten the moment of seeing her lover, while Mary slowly and tearfully followed.

Soon after they heard the sound of the drum and fife, and ascending a hill, they beheld the expected detachment rapidly approaching.

"Come, Mary, let us run and meet them," cried Fanny.

joyfully; but Mary languidly exclaimed, "I can go no further!" and sat down on the ground; and Fanny consoled herself by reflecting that from the hill she could see them pass better than by standing on the level road.

At length Fanny beheld Llewellyn, and in a transport of joy she exclaimed, "Dear Mary, there he is, there he is! Oh, how handsome he looks! but I knew he would."

The meeting of the lovers after this, their first separation, was a moment of such true joy to both, that alive only to the pleasures of affection, they thought not of its pains; Fanny forgot her anger, and Llewellyn his jealousy, while both seemed unconscious that the will of government might in a few hours doom them to a long, if not an eternal separation.

These fears, however, though strangers to them, were only too present to the minds of the unhappy parents and Mary; when Fanny and Llewellyn, not liking to have their joy damped by the sight of melancholy faces, went out to take a walk, and Fanny, leaning on the arm of her now military lover, led him in triumph, as it were, through the streets of his native town.

When they returned, the father and Mary took Fanny on one side, and asked her whether she had begun to persuade Llewellyn to leave the army again; and Fanny, blushing deeply, replied, "No, but that it was time enough yet:" and again she was alive only to the satisfaction of the moment.

Another day passed, and still she was too proud of her lover's appearance as a soldier to endeavour to persuade him to be one no longer; and when spoken to on the subject, she replied, that it would be time enough for him to try to get discharged when he was ordered to a distance, or to go abroad.

"No!" cried Mary indignantly; "should he be ordered to go abroad, I should despise him if he wished then to be discharged; for though I value Llewellyn's life, I value his honour more—no, he must gain his discharge now, or never."

Before the next evening came, the regiment was ordered to Holland; and the unthinking improvident Fanny saw herself on the eve of parting with her lover with the consciousness that he was ordered on a service of the most imminent danger.

In vain did she now try to prevail on him to let them purchase his discharge. He was wretched, but he was fixed to go and not even Mary now urged him to endea-

vour to stay at home. His lot was cast; and while he gazed on the miserable looks of his parents, and listened to their lamentations for his loss, and prayers for his safety, he owned that the anguish of his feelings was a just retribution for disregarding the suggestions of filial piety.

At the moment of his leaving the parental roof, and when his parents, convinced that they should see him no more, had just folded him, in speechless agony, in a last embrace, he wrung Mary's cold hand, and said, pointing to his father and mother, "I bequeath them to your care, Mary."

"That was quite unnecessary," she replied, half reproachfully.

"And Fanny, too," he added, in a fainter voice.

"There was no need of that neither," she returned; "you love her, that's enough."

"Mary, dear Mary!" cried Llewellyn; but she had left the room.

After Llewellyn had been gone a day or two, Fanny ceased to grieve, except by fits and starts; and left off protesting that she had now no enjoyment except in the company of Mary, with whom she could talk incessantly of her absent lover; nay, on the contrary, she seemed to avoid Mary, as the sight of her mournful countenance recalled ideas from which she wished to fly: and while Mary, by the most kind and constant attention, endeavoured to supply to Llewellyn's parents the loss of their son, Fanny was displaying her fine person at parades, reviews, and public walks; and though she loved the absent Llewellyn, she could not bear to forego the incense offered to her beauty by the admirers who were present.

At length they received a letter from Llewellyn. He had been in two engagements, and had escaped unhurt. Again and again he wrote; but at last months and months elapsed, and no intelligence was received of him; and there seemed little doubt that he had either fallen in the field, or perished during the horrible march of our troops in the winter of 1794.

Still his mother and Mary entertained a hope that he would return; but his father gave him up for lost, and in a short time breathed his last, pronouncing Llewellyn's name, and blessing him in a tone of agony that almost broke the heart of poor Mary.

His wife continued to exist; but her suspense and fearful hope ended in a sort of harmless insanity. Whenever any one knocked at the door, she had for some months

fancied it was Llewellyn, and in every one who had passed the window she had seen a resemblance of her son.

But nature at length sunk under the pressure of disease. On her death-bed she recovered her senses, and every epithet and every blessing that grateful affection could dictate, she bestowed on the kind and attentive Mary. Mary's heart enjoyed this proof that she had done her duty; but it enjoyed far more the oft repeated blessings and the ardent prayer which, to the last, the dying, but still hoping parent breathed for Llewellyn.

One evening after Llewellyn's parents had been dead some months, and when Mary had, as usual visited their graves to strew them with fresh flowers (as is customary in many parts of Wales) and weed the little garden which she had planted on them—instead of returning home she sat herself down on a wooden bench, at the entrance of the churchyard, which commanded a view of the town; and as she listened to the distant and varied sounds which reached her ear from the barracks, and a crowded fair about a mile distant, time insensibly stole away; and, lost in her own thoughts, she was not conscious of the approach of a stranger, till he had reached the bench, and was preparing to sit down on it

Mary started;—but, with that untaught courtesy which the benevolent always possess, she made room for the intruder to sit down, by removing to the other side of the seat. Neither of them spoke; and Mary insensibly renewed her meditations. But at length the evident agitation and loud though suppressed sobs of the stranger attracted her attention to him, and excited her compassion. "Poor man!" thought Mary, "perhaps he has been visiting the new made grave of some dear friend:" and insensibly she turned towards the unhappy stranger, expecting to see him in deep mourning; but he was wrapped up in a great coat that looked like a regimental one. This made Mary's pity even greater than before: for, ever since Llewellyn had enlisted, she had lost her boasted insensibility to soldiers and their concerns.

"He is a soldier, too," said Mary to herself; "who knows but——?" Here the train of her ideas was suddenly broken; for an audible and violent renewal of the stranger's distress so overset her feelings, already softened by her visit to the grave of her relations, and the recollections in which she had been indulging, that she could keep her seat no longer: besides, conscious that true sorrow loves

not to be observed, she felt it indelicate to continue there; but as she slowly withdrew, she could not help saying in a faltering and compassionate tone, "Good evening, Sir, and heaven comfort you."

At the sound of her voice the stranger started, "Oh!" he exclaimed, rushing towards her, "'tis she!—'tis Mary!" Mary turned about on hearing herself named, and in a voice so dear to her; and in an instant found herself clasped in the arms of Llewellyn.

To describe the incoherence either of grief or joy is impossible; suffice, that Mary was at length able to articulate, "We feared that you were dead."

"You see that I am not dead," replied Llewellyn, "but I find that others are;" here tears choked his voice, but recovering himself, he added, pointing to the grave of his parents, "O Mary! that was a sad sight for me; I have found much sorrow awaiting me."

"You know all, then?" interrupted Mary, with quickness.

"I know that I have lost both my parents, and I fear my disobedience—my obstinacy—tell me—tell me, Mary, did they forgive me, and leave me their blessing? Many, many a pang have I felt when I thought of my ingratitude and disobedience in leaving them; and in all my hardships I have said to myself—'Unnatural child, this is no more than you have well deserved.'"

"Dear, dear Llewellyn!" cried Mary, "do not grieve yourself in this manner. 'If my son should ever return they both of them said, and they were loath to believe you would not, 'tell him,' were the words of each of them, 'that I prayed for and blessed him on my death-bed.'"

"Thanks to Providence!" replied Llewellyn; and for a few moments neither he nor Mary could speak. At length Llewellyn said, "Pray, whose pious hand has decked their grave with flowers?"

"I did it," answered Mary, and as she said this she thought she saw disappointment in the face of her cousin. But her look was a transient one, for she was careful not to let her eyes dwell on Llewellyn's face, lest she should wound his feelings, as the fate of war had sadly changed him. His forehead was scarred, he wore a black patch on his right cheek, and his left arm was in a sling; besides, fatigue, low living, and imprisonment had made him scarcely recognisable, except by the eye of love and friendship. He had been left for dead on the field of battle, and when life re-

turned, he found himself in a French hospital, whence he was conveyed to a prison, and in due time was released by a cartel.

"You see I am dreadfully altered," said Llewellyn, observing that Mary watched her opportunity of looking at him.---"I dare say you would scarcely have known me!"

"I should know you any where, and in any disguise," said Mary, warmly:---"but you seem fatigued: let us go to my little lodging."

"I am faint and weary, indeed," replied he, accepting the arm which Mary offered him, as they walked towards the town: "but I am come home to good nurses, I trust, though one of them is dead (drawing his hand across his eyes as he said it:) and my native air, and the sight of all I love, will, I doubt not, soon restore me to health."

As he uttered these words he fixed his eyes steadfastly on Mary's face, which she hastily averted, and he felt her arm trembling under his.

"Mary!" exclaimed he, suddenly stopping, "you must guess the question which I am longing to ask, but dare not!---Oh, these horrible forebodings!---Mary, why do you not put an end to this suspense which tortures me?

"She is well," replied Mary, in a faint voice.

"And not---not married, I hope?"

"Oh! no, no, no---not married," replied Mary.

"It is enough!" exclaimed Llewellyn; and Mary was about to speak, when she was prevented by violent shouts and bursts of laughter from persons approaching them---the path which they were in being immediately across the road which led from the fair.

"Hark! I hear singing," said Llewellyn, his whole frame trembling; "and surely in a voice not unknown to me

"Nonsense!—impossible!" replied his agitated companion, violently seizing his arm.—"But let us go another way."

"I will go no way but this," said Llewellyn, resolutely: and the voice began again to sing a song which in happier times had been often sung by Fanny, and admired by Llewellyn.—"I thought so:—it is Fanny who is singing!" he exclaimed, in a tone of suppressed agony.—"What does this mean?—Tell me, Mary, I conjure you?"

"This way—come this way," repeated Mary, trying to force him down a different path, but in in vain, when, sup-

ported under the arms of two drunken soldiers, and more than half intoxicated herself, flushed with intemperance, dressed in the loose and gay attire of a courtesan, and singing with all the violence of wanton mirth, they beheld Fanny! After Llewellyn's departure she had fallen a victim to the flatteries and attentions of an officer; and had at length become a follower of the camp.

At sight of Fanny in this situation Mary uttered a loud scream; but Llewellyn stood motionless and lifeless as a statue, with his eyes fixed on the still lovely, though degraded form, before him. But the scream of Mary had attracted the attention of Fanny; and her eye, quick as lightning, saw and recognised Llewellyn. She also screamed, but it was in the tone of desperation: and rushing forwards, she fell madly laughing on the ground. The soldiers, concluding she laughed and fell from excessive mirth, laughed louder than she did; and, in spite of her struggles, conveyed her in their arms up the road that led to the camp. Llewellyn had sprung forward to catch her as she was falling, but Mary had forcibly withheld him---but that was the last effort of expiring energy. With tottering steps, and in silent agony, he accompanied Mary to her lodging, and ere two hours had elapsed he was raving in the delirium of a fever, and Mary began to fear that the beloved friend whom war had spared to her would have returned only to die the victim of a worthless woman. Day was slowly beginning to dawn, and Llewellyn was fallen into a perturbed slumber, when Mary, as she stood mournfully gazing on his altered features, heard a gentle tap at her window, and, softly approaching it, beheld, with no small emotion, the wretched Fanny herself.

"Go away—go away!" cried Mary, in a low voice, putting her lips to the casement.

"I cannot go till I have seen him," replied Fanny, in a hoarse voice.—"I know he is here—and pray, pray!" said she, falling on her knees, "let me ask his pardon."

"Impossible!" replied Mary, gently unlocking the door, and closing it after her as she stood at the door.—"He is ill, perhaps dying—the sight of you---"

"Has killed him, no doubt," interrupted Fanny, turning even paler than before, and full of the dreadful irritation consequent on intoxication after its effects have subsided. "But do you think he will not curse me in his last moments, as they say his parents did?"

"Oh, no—I am sure he will not."

"Do you think he will pray for me?—Ask him, Mary; ask him to pray for me," she continued, with horrible eagerness.

"I will, I will," replied Mary; "but, for mercy's sake go away, lest he wake and know your voice!"

"Well, I will go—I will go. I know I am not worthy to speak either to him or you; but no one is waking but you and me, Mary, so no one sees how you are degraded."

"I did not mean that; I did not indeed," cried Mary, bursting into tears of pity.

"No—I know you are very good, Mary; and you, you only were worthy of him: so ask him to pray for me, and do you pray for me too."

"Pray for yourself, my poor Fanny," cried Mary.

"I dare not," she answered, shuddering as she spoke; "but did you not say he was asleep, sound asleep?"

"I did."

"Then let me see him!—I will not speak—I will not stir, believe me—but if you do not---" she added, grasping Mary's hand with a look of desperation.

Mary was awed; and gently undoing the door, Fanny passed her, and in a moment she stood by Llewellyn's bed side. She gazed on him with wild and tearless earnestness, but silently, as she promised. At length, however, she turned away, muttering as she did so, "And he was once so handsome."

"It seemed as if the most imperfect sound of a voice so dear to him was sure to find its way to the ears and heart of Llewellyn; for he awoke at this moment, and starting up in his bed, saw Fanny before the terrified Mary could force her out of the room.

"Let her stay, let her stay," cried Llewellyn; and in an instant Fanny was on her knees before him.

"Forgive me!" was all she uttered; but it was enough.

"I forgive you," he replied, and sunk back, almost fainting, on his pillow.

"Thank you!---thank you for that!" cried Fanny, starting up; then she wildly added, "But they say your father and mother cursed me on their death-bed, Llewellyn."

"Horrible, horrible!---Is this true?" asked Llewellyn.

"No, no---it is false," replied Mary; "quite false."

"It is enough!" exclaimed Fanny and Llewellyn both at once: "but it would have been very natural for them to

have done so," added Fanny; "for, till you knew me, you were an obedient child."

"True," said Llewellyn, mournfully; "but it was my fault, and not your's, that I would be a soldier. I preferred my own gratification to their's, and I am justly punished---I know---I feel that I am."

Fanny, however, felt that she was miserable. "But you have forgiven me, you have forgiven me," she cried in a hurried manner; "and that is enough for me now, Llewellyn."

But Llewellyn heard her not: his fever was returned, and with it the happy unconsciousness attending it.

"There!---he is dying!---and I have killed him! One crime more is set down to my account," exclaimed Fanny, with a scream of agony,

"Go, for pity's sake go!" cried Mary, bursting into tears, "I cannot bear to witness his illness and your agony too."

"Me!---Do you consider me, and what I feel?" said Fanny. "Thank you!---thank you! Well, well, I will go ---I will go." Then wringing Mary's hand almost convulsively, she stooped down, imprinted a long kiss on the burning temples of Llewellyn; and, bidding Mary farewell for ever, rushed out of the house.

As soon as she was gone, Mary repented that she had bidden her go. She recollected with horror her disordered look and her solemn farewell; and even while weeping on the restless pillow of Llewellyn, her unhappy victim, she thought with generous anxiety of the guilty Fanny.

At length morning began to dawn; and while Llewellyn, having taken a composing medicine, was in a sort of sound sleep, Mary gently opened the lattice, in order to feel the refreshing breeze of the rising day, when suddenly she heard voices approaching, and the tread of many feet. Immediately after she overheard some one say to another, "Let us go very softly past Mary's cottage, lest she and Llewellyn hear us." This was enough to alarm the already suspicious Mary; and in a few moments more her painful curiosity was cruelly gratified; for, carried on a sort of bier, she beheld the dead body of Fanny.

On leaving Mary she had plunged into a neighbouring stream, and been discovered too late to be restored to life.

Happily for Llewellyn, Mary had such an habitual command of her feelings, whenever the indulgence of them was likely to injure others, that, though she sunk trembling

and almost fainting on the ground, when this sad sight met her view, her sorrow was not audible; and when the poor invalid awoke, and asked for Fanny, the almost heroic girl, struggling with her feelings, calmly replied, that she had persuaded her to go home to bed. Llewellyn, seeing in Mary's countenance nothing to make him doubt the truth of what she said, or to excite his fears, composed himself to sleep again, and escaped the knowledge of an event which might have proved instantly fatal to him.

"It will kill him, I know it will, when he hears of it," said Mary to herself; and though---thanks to her attentive care---Llewellyn was soon pronounced to be out of danger, her joy was overclouded by the fear that he should relapse when informed of the fate of Fanny.

"It is strange," said Llewellyn, one day when he stood for the first time since his illness at an open window, "it is very strange, that Fanny should not have been heard of so long a time!"

"I feared, and she feared," replied Mary, blushing, "that her presence might agitate you too much."

"Nonsense!" replied Llewellyn, rather pettishly: "it would do me good rather: for in spite of all, Mary, in spite of all, I feel---I feel that I love her still."

"Indeed!" cried Mary, turning pale.

"Yes, answered Llewellyn, with a deep sigh; "and I am convinced that, as my going away and leaving her exposed to temptation was the cause of her guilt, I am bound in conscience to marry her."

"To marry her!" exclaimed Mary, while she could not help rejoicing at that moment that Fanny was no more.

"Yes, to marry her!" replied Llewellyn: "you know, you yourself imputed all the mischief that has happened to my going for a soldier."

"Not exactly so," replied Mary: "I imputed it to the war."

"That is much the same thing," retorted Llewellyn, hastily; but Mary was of a different opinion. "Therefore," continued Llewellyn, "as I long very much to see her, do, my dear cousin, do go for her this afternoon."

The season of self-command was over. Mary got up; she sat down again; she turned pale; then red; and at last burst into tears.

"What is the matter?" cried Llewellyn; "what has happened?"

"Fanny---Fanny is ill in bed," faltered out Mary.

"But not dying, I hope?" answered Llewellyn, tottering to a chair.

"Not---not far from it," said Mary, resolved now to tell him the whole truth.

"Let me see her—I will see her!" he exclaimed, staggering towards the door.

"It is too late!" cried Mary, forcing him into a chair; "but remember, dearest Llewellyn, that before she died you had kindly forgiven all her offences towards you."

"She had none to forgive," fiercely replied Llewellyn, remembering at that moment nothing but her merits: and he insisted on seeing her corpse if she was really dead.

"She is buried also," cried Mary, almost piqued at this obstinate attachment to an unworthy girl, while her faithful love and modest worth were unregarded: but she soon lost all resentment in terror and pity, at the anguish which now overwhelmed Llewellyn.

At first it shewed itself in vehement exclamations and declarations—that she should not die—that she should still be his wife; but at length he sunk into a state of despondency, and throwing himself across his bed, for two days all the efforts of Mary were in vain to rouse him from his mournful stupor.

On the third day he became composed; and taking Mary's hand, he said, "My dear good cousin, lead me pray, lead me to her grave?"

This request was what Mary had dreaded.

"I—I do not know which it is," replied Mary.

"Then we can enquire," coldly answered Llewellyn.

"No, no---if you are determined---I think I can find it," said Mary, recollecting that she could shew him some other grave for her's.

"I am determined," answered Llewellyn; and with slow steps they set off for the burying ground.

When there, Mary led him to a grave newly made, but the flowers with which it had been strewed were withered. Llewellyn threw himself across the turf; and, darting an angry glance at Mary, said, "These flowers might have been renewed, I think: however, this spot shall be planted now, as well as strewed." And Mary did not contradict him.

But, unluckily, at this moment a woman, whose mother was buried in the grave which Llewellyn mistook for

Fanny's, came up to them with fresh flowers to throw on it, and before Mary could prevent her, she demanded what Llewellyn meant by lying on her mother's grave.

Llewellyn, starting up, replied, that he thought Fanny Hastings lay buried there.

"She!" answered the woman: "no, poor thing! she drowned herself, and is buried in the cross-ways!"

Llewellyn gave a deep groan, and sunk senseless on the ground; nor did he recover till he had been conveyed home, and was laid on his bed, his head resting on the arm of Mary.

When he opened his eyes and saw her, he gave her such a look of woe; and refused for some days all nourishment and all consolation, as he had done before; while Mary, rendered desperate by his obstinate resolution to die, lost all power of exertion; and after one day of great anxiety when she left him for the night, she felt as if she should never be able to leave her room again.

The next morning, when Llewellyn awoke from his disturbed slumbers, he was surprised not to see Mary watching by his bed-side; and though resolved not to eat, he still felt disappointed that his kind nurse was not there to invite him to do so. But hour after hour elapsed, and still no Mary appeared; and Llewellyn's heart died within him, as the probability struck him, that she had at length sunk under the accumulated fatigue and sorrow which he had occasioned her.

The idea was insupportable; he forgot regret for the dead Fanny, in fear of the living Mary; and hastily dressing himself, resolved to go in search of her.

Still, respect forbade him to enter her lodging room, and having with some difficulty reached the staircase, he stopped there, irresolute how to proceed. Had he entered her room, he would have seen, with some emotion, what a wretched garret and miserable bed Mary was contented to use, in order to accommodate the ungrateful object of her affections. He therefore only called Mary by name. Still no Mary answered; again he called, but in vain; for though Mary did hear him the second time she was not in a humour to reply.

She had lain awake, revolving in her own mind the whole of her past existence. She found that her life had been uniformly a life of wearisome exertion, uncheered but by the consciousness of having done her duty, and she felt at that moment indifferent even to Llewellyn himself.

But the heart so lately quiet soon began to beat violently; and her imagined indifference immediately vanished, when, raising herself up in her bed, she listened eagerly to hear the welcome sound again—" Mary! why, Mary! dear, dear Mary! for mercy's sake speak to me!"

It was the first moment of pleasure that Mary had known for many weeks; and telling him she would be down presently, she hastily dressed herself, and full of something like renewed hope, joined Llewellyn. But with his fears for Mary's health had subsided his inclination to exertion. She found him as she had left him the night before---stretched on his bed, the picture of woe, and again resolving to refuse all the nourishment which she offered him.

This was more than she could bear with patience. The cheek so lately flushed with hope became pale with disappointment; and, sinking on the foot of the bed, she exclaimed, " It is over, and the struggle is past; why should I endeavour to keep alive in you, or in myself, an existence painful to us both? yet, I own it does grieve me, Llewellyn, to see you so very indifferent to me, so very unkind!"

Llewellyn, at these words, raised himself on his elbow, and looked at her with surprise and interest.

" Cruel, cruel Llewellyn!" she continued, rendered regardless of all restraint by despair, " is it not enough, that from my earliest days I have loved, hopelessly loved you, and seen another obtain the love which I would have died to gain? but must I see this happy though guilty rival triumph over me still even in her grave? Must I see you resolve to die with her, rather than live with me?"

Here Mary paused: but Llewellyn's heart being too full to allow him to answer her, she soon continued thus:---

" 'Dear Mary!' said your parents to me, in their last moments, 'should our deluded son be still living and ever return to his native town, tell him—' "

" Tell him what?" cried Llewellyn, seeing that Mary hesitated.

" 'Tell him it was our wish that he should forget the worthless girl who has forsaken him (remember, Llewellyn, it was they who called her such names, and not I) and make you his wife.' It is not pretty to praise one's self, I know, Llewellyn," continued Mary, blushing, " but I may repeat what they said surely."

" And what did they say?" asked Llewellyn."

" Why, they said I was a very good girl; and they were sure I should make you happy!"

"Happy!—make me happy!" cried Llewellyn mournfully. "But you are a good girl—a very good girl, Mary!" he added, putting his arm round her waist, and pressing her to him as he spoke.

This circumstance, trivial as it was, invigorated the hopes of Mary, and gave her courage to proceed. "Now hear my resolution, Llewellyn—From my childhood to the present hour, I have lived but for you and your dear unfortunate parents; to them and you, my health, my time, and my strength have been cheerfully devoted; but grief has now nearly exhausted me, and I feel that my power of exertion is nearly over; for I see, that—though I have loved you through all your sickness and your sorrow, and love you as fondly now as if you were still in the pride and bloom of health and youth---I see, wretch that I am! that it is with difficulty you speak kindly to me; and that I am so odious to you at times, that—"

"Odious!—you odious to me!" exclaimed Llewellyn, starting up with unusual animation; you—Mary! my friend! my nurse! my preserver! my all! now." Here he burst into a violent fit of tears, the first which he had shed since he had heard how Fanny died; and Mary, leaning her head on his shoulder, joined her tears to his. "You odious to me! you!" he continued, "whom I have loved from my childhood; you! who were all my poor parents comfort; you! who performed towards them all the duties of a child; while I, wretch that I was! forsook them in their old age. O Mary! whatever be my faults, accuse me not of the wickedness of hating you."

"Then promise me not to give way to this deadly sorrow, Llewellyn."

"I will promise you any thing," cried Llewellyn tenderly.

"For, mark my words, Llewellyn—I will not live to witness your death---I am ill—I am very ill; and unless assured that you will consent to live, I will take no food, no remedies, but give myself up to the languor which is consuming me."

"Mary!—dearest Mary!" cried Llewellyn, catching her fondly to his bosom, "you shall live for my sake, as I will for your's! we will either live or die together; and from this moment I will shake off this unworthy sorrow."

He said no more: for Mary, more unable to bear joy than sorrow, fainted in his arms, and for some time the terrified Llewellyn feared that she was gone for ever; but she

revived at last; and in a few weeks, to the satisfaction of the whole town, to whom Mary was an object both of affection and respect, the lovers were united at the parish church. Not long after, a gentleman, to whom their story was known, put them in possession of a small but comfortable farm on his estate; and Mary shines as much as a wife and mother, as she had before done as a relation and friend.

LOVE AND COURTSHIP.

Love is an affection of the mind, compounded of desire, esteem, and benevolence, which forms the bond of attachment and union between individuals of the different sexes, and makes them feel, in the society of each other, a species of happiness which they experience no where else.

As custom has forbid you that unlimited range in your choice which the men enjoy, so nature has benevolently assigned to you a greater flexibility of taste on this subject. Some agreeable qualities recommend a young man to your common good liking and friendship. In the course of his acquaintance, he contracts an attachment to you. When you perceive it, it excites your gratitude, this gratitude rises into a preference, and this preference perhaps at last advances to some degree of attachment, especially if it meets with crosses and difficulties; for these, and a state of suspense, are very great incitements to attachment, and are the food of love in both sexes.

The effects of love among men are diversified by their different tempers. An artful man may counterfeit every one of them, so as easily to impose on an open, generous, and feeling heart, if it be not well guarded, and even these virtuous dispositions may be the cause of its danger. The dark and crooked paths of cunning are unsearchable and inconceivable to an honourable and elevated mind.

The following are the most genuine effects of an honourable passion among men, and the most difficult to counterfeit. A young man of delicacy often betrays his passion by his too great anxiety to conceal it, especially if he have little hopes of success. True love renders a man not only respectful but timid, in his behaviour to the woman he loves. To conceal the awe which he feels, he may sometimes affect pleasantry, but it sits awkwardly on him, and

he quickly relapses into seriousness. He magnifies all her real perfections in his imagination, and is either blind to her failings, or converts them into beauties.

His heart and his character will be improved in every respect by his attachment. His manners will become more gentle, and his conversation more agreeable; but diffidence and embarrassment will always make him appear to disadvantage in the company of the object of his affections.

When you observe these marks in a young man's behaviour, you must reflect seriously what you are to do. If his attachment be agreeable to you, if you feel a partiality for him, you would do well not to discover to him, at first, the full extent of your love. Your receiving his addresses shews your preference, which is all at that time he is entitled to know. If he have delicacy, he will ask for no stronger proof of your affection, for your sake; if he have sense, he will not ask it for his own.

If you see evident proofs of a young man's attachment, and are determined to shut your heart against him; as you ever hope to be used with generosity by the person who shall engage your heart, treat him honourably and humanely. Do not suffer him to linger in a state of miserable suspense, but be anxious to let him know your sentiments concerning him.

Beware of acting the part of a *coquette*. There is one case perhaps, and but one, where a young woman may do it justifiably, to the utmost verge which her conscience will allow. It is where a young man purposely declines to pay his addresses till he thinks himself perfectly sure of her consent. This is intended to force a woman to give up the undoubted privilege of her sex, the privilege of refusing: it is intended to force her to explain herself, in effect, before he himself designs to do it, and by this means to oblige her to violate the modesty and delicacy of her sex, and to invert the clearest order of nature.

It is of great importance to distinguish whether a young man, who has the appearance of being your lover, delays to speak explicitly from the motive above mentioned, or from a diffidence inseparable from true attachment. In the one case you can hardly use him too ill, in the other you ought to treat him with great kindness: and the greatest kindness you can shew him, if you are determined not to listen to his addresses, is to let him know it as soon as possible.

It appears necessary to be more particular on this subject

because such instructions are generally needed at an early period of life, when young women have but little experience or knowledge of the world; when their passions are warm, and their judgment not arrived at such full maturity as to be able to correct them. It is very desirable that every female should possess such principles of honour and generosity as will render her incapable of deceiving, and at the same time to possess that acute discernment which may secure her against being deceived.

But there is yet one danger peculiar to your sex, which it requires, in some circumstances, no ordinary resolution to avoid, that is, lest you should at any time inconsiderately yield your affections to a man who perhaps may be scarcely known to you, or who may be placed by circumstances out of your reach.

In the following most affecting narrative may be seen the fatal consequences of indulging a hopeless passion. In the character of Jane Vernon, which is drawn from the life, you behold every thing that is amiable; but her attachment to Douglas, however well founded as to the character of its object, proved fatal to her. Arm your hearts therefore against so hopeless an attachment, for if it be not subdued in its commencement, there will be little hope of conquering it when it has engaged your whole soul.

It is a generally received opinion, founded in fact, that females may attain a superior degree of happiness in a married state to what they can possibly find in the other. What a forlorn and unprotected situation is that of an old maid! What chagrin and peevishness are apt to infect their tempers; and how great is the difficulty of making a transition, with dignity and cheerfulness, from the period of youth and beauty, admiration and respect, into the calm, silent, unnoticed retreat of declining years!

A married state, if entered into from proper motives of esteem and affection, is certainly the happiest; it will make you most respectable in the world, and the most useful members of society.

THE ORPHAN.

A TALE.

JANE was the only daughter of Mr. and Mrs. Vernon, who both died when she was about fifteen years of age, leaving her destitute of every thing save a liberal education,

which her father, who was a clergymen had bestowed upon her. As soon as the violence of her grief for her deceased parents had somewhat subsided, she began to look forward with anxiety to her future prospects in life, when Mr. and Mrs. Hanbury, who lived in the neighbourhood, unexpectedly came to announce their intention of offering her a home by adopting her as their daughter; which offer she with gratitude accepted. Having made the necessary arrangements, Miss Vernon accompanied her kind friends, to the lodge where they resided. During the journey, Mr. and Mrs. Hanbury observed that they had nothing to offer but their protection, and were afraid that their house would prove rather dull, as she would see no one but themselves; except during the college vacations, when Mr. Douglas, the ward of Mr. Hanbury, would be of their party. Jane had before heard some of her companions speak of that gentleman as being proud and haughty, she therefore entertained a prejudice against him, and instead of promising herself any pleasure from his society, only conceived that her friendless situation would excite his pity and contempt.

At length the time arrived when Mr. Douglas made his appearance at the lodge, and the usual salutations being over, he retired to his studies, The next evening he joined their party, and Miss Vernon began to entertain a more favourable opinion of him than she had formerly done; and as she became more acquainted with his character, she looked forward each day with increased anxiety to his evening visit to their fireside. Her happiness, however, was somewhat beclouded by the apparent coldness and absence of mind which Mr. Douglas evinced, even when engaged in the social exercises of the evening. Possessing an ardent passion for learning, and ambitious of emulating his brother students at college, he became particularly anxious to devote almost every moment of his waking hours to the pursuit of his favourite object. Hence he appeared indifferent, when duty or necessity called him from his studies to the pleasures of domestic intercourse; and consequently regardless of the kind attentions of Miss Vernon, and ignorant of those affectionate looks and scarcely stifled sighs, which a growing passion for him rendered impossible to be at all times concealed—she indeed felt the full force of Thomson's expression, that

------ nought but love
Can answer love, and render bliss secure.

Thus cherishing a secret and corroding passion, she began at length to feel in her weak and languid frame the fatal effects of her indulgence; for independently of the absence of a mutual passion in Mr. Douglas's breast, it was known, that so far from having any intention of becoming a husband, he had determined to make an extensive tour in foreign countries as soon as his collegiate vocations were completed, and his minority ceased. Miss Vernon's growing affection therefore had nothing on which the anchor of hope could safely rest, and consequently she pined in silent and hopeless despair. Her kind benefactress, unacquainted with the cause of her alarming state, procured medical advice; when from some unusual symptoms the doctor soon discovered the cause of his patient's malady, and advised her immediate removal.

After the necessary arrangements were made, she was conveyed to Bristol for change of air; while her friends, grieved at her illness and alarmed lest she should fall a victim to the baneful effects of her hopeless passion, did every thing in their power to restore her to her wonted happiness and health. This was partially effected, when, after her return and a renewed visit from Mr. Douglas to the lodge, her still warm affection and despondency produced another melancholy shock, and she was confined to her room. Mr. Douglas indeed had too much of the "milk of human kindness" not to be affected at the illness of his guardian's adopted daughter, although his abstraction of mind from every thing that had no immediate relation to literature, prevented his perceiving the cause, or feeling a mutual flame. He however had always loved her as his sister, and esteemed her as one of his most particular friends. Generous pity and sympathizing regret now filled his mind, and produced an affectionate anxiety to which he had before been a perfect stranger. While questioning his heart whether Miss Vernon's illness might not have been caused by a passion which his own conduct had involuntarily created, he was interrupted by Mr. Hanbury, who came to unfold to him the fatal truth, and to advise with him how to act on so delicate an occasion. Mr. Douglas, with an admirable presence of mind, requested to be left alone; and Mr. Hanbury withdrew, leaving in the hands of his ward some verses which Miss Vernon had composed and had through accident lost. Mr. Douglas now began to feel the warmest emotions. Compassion, al-

most rising into love, took entire possession of his soul, while he read the following lines:

Not one kind look---one friendly word?
  Wilt thou in chilling silence sit,
Nor through the social hour afford
  One cheering smile, or beam of wit?

Yet still absorb'd in studious care,
  Neglect to waste one look on me;
For then my happy eyes may dare
  To gaze and dwell uncheck'd on thee.

And still in silence sit, nor deign
  One gentle precious word to say;
For silent I may then remain,
  Nor let my voice my soul betray.

This faltering voice, these conscious eyes,
  My throbbing heart too plainly speak:
There timid hopeless passion lies,
  And bids it *silence* keep and *break*.

His folded arms, his studious brow,
  His thoughtful eye, unmark'd I see;
Nor could his voice or words bestow
  So dear, so true a joy to me.

But he forgets that I am near---
  Fame, future fame in thought he seeks;
To him ambition's paths appear;
  And bright the sun of science breaks.

His heart with ardent hope is fill'd;
  His prospects full of beauty bloom;
But, oh! *my* heart despair has chill'd,
  My only prospect is---the tomb!

One only boon from heav'n I claim,
  And may it grant the fond desire,
That I may live to hear his fame,
  And in that throb of joy *expire*.

"No—that thou shalt not," said Douglas, bursting into tears; "thou shalt live to share and to enjoy it; how blind, how fatally blind have I been." Then having requested an interview, which was granted, he took her passive hand, and almost weeping over her faded form, told her how much he was interested in her speedy recovery; that in a few weeks he should be of age, "and then," said he, "if you are able and willing to listen to me, dearest Jane, it is my fixed intention to offer you my heart and hand."

On hearing these words, these welcome, precious, and unexpected words, she sprang up from her chair in a transport of joy and tenderness, and instantly fell lifeless at his

feet.—In vain was every remedy applied, it was too soon ascertained that the too susceptible girl was indeed gone for ever.



DIRECTIONS FOR WRITING LETTERS.

EPISTOLARY writing, by which a great part of the commerce of human life is carried on, was esteemed by the Romans a liberal and polite accomplishment; and Cicero, the father of eloquence and master of style, speaks with great pleasure in his epistles to Atticus of his son's genius in this particular. Among them it was undoubtedly a part of their education; and, in the opinion of Mr. Locke, it well deserves a share in ours. "The writing letters," says this great genius, "enters so much into all the occasions of life, that no gentleman can avoid showing himself in compositions of this kind. Occurrences will daily force him to make this use of his pen; which lays open his breeding, his sense, and his abilities, to a severer examination than any oral discourse."

When you sit down to write a letter, remember that this sort of writing should be like conversation. Observe this, and you will be no more at a loss to write, than you will be to speak to the person were he present; and this will be nature, without affectation, which, generally speaking, always pleases. As to subjects, you are allowed in writing letters the utmost liberty; whatsoever has been done, or seen, or heard, or thought of, your own observations on what you know, your enquiries about what you do not know, the *time*, the *place* the *weather*, every thing about you stands ready for a subject; and the more variety you intermix, if not rudely thrown together, the better.—Set discourses require a dignity or formality of style, suitable to the subject; whereas letter writing rejects all pomp of words, and is most agreeable when most familiar. But, though lofty phrases are here improper, the style should not be low and mean; and, to avoid it, let an easy complaisance, and sincerity, and unaffected good nature, appear in all you say; for a fine letter does not consist in saying fine things, but in expressing ordinary ones, with elegance and propriety; so as to please while it informs, and charm even in giving advice.

It should also wear an honest cheerful countenance, like one who truly esteems, and is glad to see her friend; and not like a vain woman, admiring her own dress, and seemingly pleased with nothing but herself.

Express your meaning as freely as possible. Long periods may please the ear, but they perplex the understanding; a short plain style strikes the mind and fixes an impression; a tedious one is seldom clearly understood, and never remembered. But there is still something requisite beyond all this, towards the writing a polite and agreeable letter, and that is an air of good breeding and humanity, which ought constantly to appear in every expression, and that will give a beauty to the whole.

But in familiar letters, in the common concerns of life, elegance is not required, nor is it the thing we ought to attempt; for, when attempted, the labour is often seen, and the end prevented by the very means. Ease and clearness are the only beauties we need to study.

Never be in pain about familiarity in the style to those with whom you are acquainted; for that very pain will make it awkward and stiff, in spite of all your endeavours to the contrary.

Write freely, but not hastily; let your words drop from your pen, as they would from your tongue when speaking deliberately on a subject of which you are master, and to a person with whom you are intimate.

Accustom yourself to think justly, and you will not be at a loss to write clearly; for while there is confusion at the fountain head, the brook will never be clear.

Before you *begin* to write, think what you are *going* to write. However unnecessary this caution may seem, I will venture to say, that ten appear ridiculous on paper through hurry and want of thought, for one that is so through want of understanding.

A woman that begins a speech or letter, before she is determined what to say, will undoubtedly find herself bewildered before she gets to the end; not in sentiment only, but in grammar. To avoid this, before you begin a sentence, have the whole of it in your head, and make use of the first words that offer themselves to express your meaning; for, be assured, they are the most natural, and will, generally speaking, best answer your purpose; for to stand searching after expressions breaks in upon the natural diction; and, for a word that perhaps is not a jot more expressive, you make the whole sentence stiff and awk-

ward. But, of all things, learn to be correct, and never omit a careful perusal of what you have written, which, whoever neglects, must have many inaccuracies; and these are not only a reflection on the writer, but a rudeness to the person to whom they are written. Never be ashamed of having found something amiss, which you confess that you did, by mending it, for in that confession you cancel the fault: and if you have not time to transcribe it, let it pass; for a blot is by no means so bad as a blunder; and, by accustoming yourself to correct what is amiss, you will be less liable to future mistakes

SPECIMENS OF LETTER WRITING

LETTER I.

From a young Lady in answer to a Letter she had received from her Mother, advising her to persevere in the Christian Duties in which she had been instructed.

Dear Mother,

I AM at a loss for words to express the joy I felt at the receipt of your letter; wherein you are pleased to acquaint me, that nothing ever gave you greater pleasure and satisfaction, than the account I have given you of the conduct I observe in my spiritual affairs; and that I may still add to that comfort, which shall ever be my study when an opportunity offers itself, I presume to continue the information.

When I have endeavoured to discharge my duty to that Divine Being, to whom I am indebted for my existence, I repair to my toilet; but not with an intent to clothe my body (which I know must sooner or later fall into corruption) with vain attire, but with such as is decent or innocent; regarding fine robes as the badges of pride and vanity, and endeavouring to keep those enemies to our sex in particular, at too great a distance ever to dare an attempt upon my mind.

When public prayers and breakfast are over, I apply my thoughts to the duties of the school; and divide the time appointed for them as equally as I can, between the several branches of education I am engaged in, both before and after dinner.

When the school is finished for the day, accompanied by

a young lady, who is my bed-fellow and of a like disposition, I retire to my room, where we improve ourselves by reading.

Having finished our reading, and supper and prayers being over, I then retire alone to my room, to take an impartial view of the actions of the day: and with bended knees and humble heart return unfeigned thanks to that Being who has protected me against those temptations with which the enemy to mankind is ready to allure us: for I am persuaded, it was not my strength or virtue that withstood the temptations, but his assisting grace that enabled me to overcome them; and conscious of having done amiss, I sue for pardon; and lay not my body to rest, till I have sought peace to my soul, through a Redeemer.

If at any time I am permitted to pay a visit (which liberty your indulgence has allowed) I take care to time it properly, for there are certain times when visits become rather troublesome than friendly: wherefore I avoid them when much company is expected, or when I am certain that family affairs will not admit of sufficient leisure to receive them; the former on my own account, the latter on my friend's: for much company assembled together serves rather to confuse our ideas than enliven them. Therefore, when I am so unfortunate as to ill time a visit, I withdraw as soon as civility and ceremony will permit me; and choose rather to prolong those visits which are likely to promote my real good. With your leave I shall continue the account of the manner in which I spend my time; and am,

My dear mother,

Your most dutiful daughter.

LETTER II.

From a young Lady at School to her Mother, requesting a Favour.

Dear Mother,

THE many instances you have given me of your affection, leave me no room to believe that the favour I presume to ask will be unpleasing. If I were in the least doubtful of it, I hope my dear mother has too good an opinion of my conduct, to imagine I would ever ask any thing that I thought would give her the least dissatisfaction.

The holidays are near at hand, when all of us are to pay our personal respects and duties to our parents, except one; whose friends (her parents being dead) reside at too

great a distance for her to expect their indulgence in sending for her; besides, were they do so, the expense attending her journey would be placed to her account, and deducted out of the small fortune left by her parents.

This young lady's affability, sense, and good nature, have gained her the friendship and esteem of the whole school; each of us contending to render her retirement (as I may justly call it) from her native home and friends, as comfortable and agreeable as we possibly can.

How happy should I think myself above the rest of my female companions if you will give me leave to invite her to spend the holidays with me at home! And I doubt not but her address and behaviour will attract your esteem, amongst the rest of those she has already acquired.

Your compliance with this request will greatly add to the happiness I already enjoy from repeated indulgences and favours conferred on one, who will always endeavour o merit the continuance of them.

I am, with duty to my father,
Dear mother,
Your most dutiful daughter.

LETTER III.

From a young Lady to her Father, who lately embarked for the East Indies, in the Company's Service, but who was detained at Portsmouth by contrary winds.

My dear Father,

I FLATTER myself you are too well convinced of my steady adherence to my duty and affection, ever to imagine I will omit the least opportunity that offers of writing to you.

I beg my dear father may not be offended if I say that it gives me a secret satisfaction to hear you are still within the reach of a post letter; and though I cannot have the pleasure of a paternal embrace, yet I rejoice in the expectation of receiving the wished-for account of your health's continuance, which, to me, my dear mother, and brother, is the greatest blessing that Providence can possibly bestow upon us.

O Sir! though the interval of time since I received your blessing ere your departure from us, may seem short to some, to me it seems an age.

May the Divine Being be your protector against the

many dangers of that boisterous element you are obliged to traverse! May he direct such gentle and favourable breezes that may conduct you to your destined port! May he add to this a happy and successful voyage; and to crown all my wishes, grant you a speedy and safe return.

I have nothing worthy of notice to advise you of, but that we are all in the same good health you left us, and are in great expectations of the same comfortable account in your answer to this, from,

My dear father,

Your most dutiful daughter.

LETTER IV.

From a young Woman just gone to Service, to her Mother at Home.

Dear Mother,

'TIS a fortnight this very day that I have been at Mr. Johnson's; and I begin to find myself a little easier than I have been. But, indeed, I have suffered a great deal since I parted from you and all the rest of my friends. At our first coming hither I thought every thing looked strange about me; and when John got upon his horse, and rode out of the yard, methought every thing looked stranger and stranger; so I got up to the window and looked after him, till he turned into the London road (for you know we live a quarter of a mile on the farther side of it) and then I sat down and cried, and that always gives me some relief. Many a time have I cried since; but I do my best to dry up my tears, and appear as cheerful as I can.

Dearest mother, I return you a thousand thanks for all the kind advice you were so good as to give me at parting, and I think it over often and often. But yet, methinks, it would be better if I had it in writing; that would be what I should value above all things; but I am afraid to ask what would give you so much trouble. So, with my duty to you and my father, and kind love to all friends, I remain ever

Your most dutiful daughter.

LETTER V.

The Mother's Answer.

My dear Child,

I AM very sorry that you have suffered so much since we parted; but it is always so at first, and will wear away in

time. I have had my share too, but I bear it now pretty well, and I hope you will endeavour to follow my example in this, as you used to say you loved to do in every thing. You must consider that we never should have parted with you, had it not been for your good. If you continue virtuous and obliging, all the family will love and esteem you. You will get new friends there; and I think I can assure you, that you will lose no love here, for we all talk of you every evening, and every body speaks of you as fondly, or rather more fondly, than ever they did. In the mean time keep yourself employed as much as you can, which is the best way of wearing off any concern. Do all the business of your place; and be always ready to assist your fellow-servants, where you can, in their business. This will both fill up your time, and help to endear you to them, and then you will soon have as many friends about you there, as you used to have here. I do not caution you against speaking ill of any body living, for I know you never used to do it; but if you hear a bad story of any body, try to soften it all you can, and never tell it again, but rather let it slip out of your mind as soon as possible. I am in great hopes that all the family are kind to you already, from the good character I have heard of them; but I should be glad to see it confirmed by your next, and the more particular you are in it the better. If you have any time to spare from your business, I hope you will give a good share of it to your devotions; that is an exercise which gives comfort and spirits without tiring one. My prayers you have daily, I might have said hourly, and there is nothing that I pray for with more earnestness, than that my dearest child may do well. You did not mention any thing of your health in your last; but I had the pleasure of hearing you were well, by Mr. Cooper's young man, who said he called upon you in his way from London, and that you looked as fresh as a rose, and as bonny as a blackbird. You know James's way of talking. However I was glad to hear you were well, and desire you will not forget to mention your health yourself in your next letter. Your father desires his blessing, and your brothers their kind love to you. Heaven bless you, my dear child! and continue you to be a comfort to us all, and more particularly to

Your affectionate mother.

LETTER VI.

The Daughter to the Mother.

Dear Mother,

THOUGH we begin to have such cold weather, I am got up into my chamber to write to you. I am now grown almost quite easy; which is owing to my following your good advice, and the kindness that is already shewn me in the family. Betty and I are bed-fellows; and she, and Robin, and Thomas, are all so kind to me, that I can scarcely say which is the kindest. My master is sixty-five years of age next April, but by his looks you would hardly take him to be fifty. He has always an easy smiling countenance, and is very good to all his servants. When he has happened to pass by me, as I have been dusting out the chambers, or in the passage, he generally says something to encourage me, and that makes one's work go on more pleasantly. My mistress is as thin as my master is plump; not much short of him in age, and more apt to be a little peevish. Indeed that may easily be borne, for I have never heard my master say a single word to any of us, but what was kind and encouraging. My master, they say, is vastly rich; for he is a prudent man, and laid up a great deal of money while he was in business, with which he purchased his estate here, and another in Sussex, some time before he left off; and they have, I find, a very good house in London as well as this here. But my master and mistress both love the country best, and so they sometimes stay here for a whole winter, and all the summer constantly; of which I am very glad, because I am so much nearer you; and have heard so much of the wickedness of London, that I do not at all desire to go there. As to my fellow-servants, it is thought that Betty (who is very good natured, and as merry as the day is long) is to be married to the jovial landlord over the way, and to say the truth, I am apt to believe that they are actually promised to one another. Our coachman, Thomas, seems to be a very good worthy man, you may see by his eyes that it does his heart good whenever he can do a kind thing for any of the neighbours. He was born in the parish, and his father has a good farm of his own in it, and rents another. Robin, the footman, is good natured too; he is always merry, and loves to laugh as much as he loves to eat; and I am sure he has a good appetite. But I need not talk of that, for, now mine is come again, I eat almost as hearty

as he does. With such fellow-servants, and such a master, I think it would be my own fault if I were not happy. Well in health I assure you I am, and begin to be pretty well in spirits, only my heart will heave a little every time I look towards the road that goes to your house. Heaven bless you all there! and make me a deserving daughter of so good a mother!

So prays your affectionate daughter.

LETTER VII.

From a Mother to her Daughter on a Visit in London.

Dear Child,

THE last piece of advice that I gave you was, "To think often how much a life of virtue is to be preferred to a life of pleasure; and how much better, and more lasting, a good name is than beauty."

If we call things by their right names, there is nothing that deserves the name of pleasure so truly as virtue: but one must talk as people are used to talk; and, I think, by a life of pleasure, they generally mean a life of gaiety.

Now our gaieties are at best very trifling, always unsatisfactory, often attended with difficulties in the procuring them, and fatigue in the very enjoyment, and too often followed by regret and self-condemnation.

What they call a life of pleasure among the great, must be a very laborious life; they spend the greatest part of their nights in balls and assemblies, and throw away the greatest part of their days in sleep. Their life is too much opposed to nature, to be capable of happiness; it is all a hurry of visits, twenty or thirty perhaps in a day, to persons of whom there are not above two or three that they have any real friendship or esteem for (supposing them to be capable of either;) a perpetual seeking after what they call diversions, and insipidity and want of taste, when they are engaged in them; and a certain languishing and restlessness when they are without them. This is not living, but a constant endeavour to cheat themselves out of the little time they have to live; for they generally inherit a bad constitution, make it worse by their absurd way of life, and deliver a still weaker and weaker thread down to their children. I do not know any one thing more ridiculous than the seeing their wrinkled sallow faces all set off with diamonds. Poor mistaken gentlewomen! they should endeavour to avoid

people's eyes as much as possible, and not attract them; for they are really quite a deplorable sight, and their very faces are a standing lesson against the strange lives they lead.

People in a lower life, it is true, do not act so ridiculously as those in a higher; but even among them too there is a vast difference between the people that live well, and the people that live ill; the former are more healthy, in better spirits, fitter for business, and more attentive to it; the latter are more negligent, more uneasy, more contemptible, and more frequently the subjects of disease.

In truth, either in high or low life, virtue is only another name for happiness, and debauchery is the right road to misery; and this, to me, appears just as true and evident, as that moderation is always good for us, and excess always hurtful.

But is it not a charming thing to have youth and beauty—to be followed and admired—to have presents offered from all sides to one—to be invited to all diversions, and to be distinguished by the men from all the rest of the company? Yes, my dear child; all this would be charming, if we had nothing to do but to dance and receive presents, and if this distinction of you were to last always. But the mischief of it is, that these things cannot be enjoyed without increasing your vanity every time you enjoy them, and swelling up a passion in you that must soon be balked and disappointed. How long is this beauty to last? There are but few faces that can keep it to the other side of five and twenty; and how would you bear it, after having been used to be thus distinguished and admired for some time, to sink out of the notice of people, and to be neglected and perhaps affronted by the very persons who used to pay the greatest adoration to you?

Do you remember the gentleman that was with us last autumn, and his presenting you with that pretty flower one day on his coming out of the garden? I do not know whether you understood him or not, but I could read it in his looks, that he meant it for a lesson to you. It is true the flower was quite a pretty one; but though you put it in water, you know it faded, and grew disagreeable in four or five days; and if it had not been cropped, but suffered to grow in the garden, it would have done the same in nine or ten. Now a year is to beauty, what a day was to that flower; and who would value themselves much on the pos

session of a thing which they are so sure to lose in so short a time?

Nine or ten years are what one may call the natural term of life for beauty in a young woman, but by accidents, or misbehaviour, it may die long before its time. The greater part of what people call beauty in your face, for instance, is owing to that air of innocence and modesty that is in it. If once you should suffer yourself to be ensnared by vicious inclinations, all that would soon vanish, and assurance and ugliness would come in the room of it.

But persevere in the path of virtue, and that will be a beauty which shall last to the end of your days; for it will be only the more confirmed and brightened by time; that will secure you esteem, when all the present form of your face is vanished away, and will be always ripening into greater and greater charms. These my sentiments you will take as a blessing, and remember they come from the heart of a tender and affectionate mother.

LETTER VIII.

Miss — in Answer to Mrs. —, making an apology for not answering her Letter sooner.

Dear Madam,

It is paying you an ill compliment to let one of the most entertaining letters I have met with for some years, remain so long unacknowledged: but when I inform you I have had a house full of strangers almost ever since, who have taken up all my time, I am sure you will excuse, if not pity me.

------"Who steals my purse, steals trash
'Twas mine, 'tis his, and has been slave to thousands:
But he who filches from me precious moments,
Robs me of that which not enriches him,
But makes me poor indeed."

It is owing to this want, I should not say loss of time (for the hours have not passed by unimproved, or unentertaining) that I have not been able to tell you sooner, how much I envy that leisure and retirement, of which you make such admirable use. There it is the mind unbends and enlarges itself; drops off the forms and incumbrances of this world (which, like garments trailed about for state, as some author has it, only hinder our motion) and seizes and enjoys the liberty it was born to. Oh, when shall I see

my little farm! that calm recess, low in the vale of obscurity, my imagination so often paints to me! You know I am always in raptures about the country; but your description of Richmond is enough to intoxicate the soundest head.

Adieu! I am interrupted, and in haste, so obliged to conclude.

Yours truly.

LETTER IX.

Miss J. to Miss L. on Letter Writing.

WANT of time, I think, the greatest complaint of all letter writers; and "yours in haste" concludes wit, business, every thing. For my own part, my whole life is little more than a perpetual hurry of doing nothing; and, I think, I never had more business of that sort upon my hands than now. But as I can generally find time to do any thing I have a mind to do, so I can always contrive to be at leisure to pay my respects to Miss L.

But the most universal complaint among scribblers of my rank, is want of sense. These generally begin with an apology for their long silence, and end with that moving petition, "Excuse this nonsense." This is modest indeed; but, though I am excessively good natured, I am resolved for the future, not to pardon it entirely in any one but myself.

I have often thought there never was a letter written well but was written easily; and, if I had not some private reasons for being of a contrary opinion at this time, should conclude this to be a masterpiece of this kind, both in easiness, in thought, and facility of expression. And in this easiness of writing (which Mr. Wycherly says is easily written) methinks I excel even Mr. Pope himself, who is often too elaborate and ornamental, even in some of his best letters: though it must be confessed, he outdoes me in some few trifles of another sort, such as spirit, taste, and sense. But let me tell Mr. Pope, that letters, like beauties, may be overdrest. There is a becoming negligence in both; and if Mr. Pope could only contrive to write without a genius, I do not know any one so likely to hit off my manner as himself. But he insists upon it, that genius is as necessary towards writing, as straw towards making bricks; whereas it is notorious, that the Israelites made bricks without that material as well as with it.

The conclusion of the whole matter is this: I never had more inclination to write to you, and never fewer materials at hand to write with: therefore have fled for refuge to my old companion dulness, which is ever at hand to assist me; and have made use of all those genuine expressions of it, which are included under the notion of want of time, want of spirit, and, in short, want of every thing but the most unfeigned regard for you.

I remain,
Most truly yours.

LETTER X.

From a Lady to a Gentleman who had paid his Addresses to her.

Sir,

I RECEIVED your letter last night, and as it was on a subject I had not yet any thoughts of, you will not wonder when I tell you I was a good deal surprised. Although I have seen you at different times, yet I had not the most distant thoughts of your making proposals of such a nature. Some of your sex have often asserted that we are fond of flattery, and mightily pleased to be praised; I shall therefore suppose it true, and excuse you for those fulsome encomiums bestowed upon me in your letter; but am afraid, if I were to comply with your proposals, you would soon be convinced that the charms you mention, and seem to value so much, are merely exterior appearances, which, like the summer's flower, will very soon fade, and all those mighty professions of love will end at last either in indifference, or, which is worse, disgust. You desire me to enquire of my aunt concerning your character and family. You must excuse me when I tell you, that I am obliged to decline making any such enquiry. However, as your behaviour, when in my company, was always agreeable, I shal. treat you with as much respect as is consistent with common decorum. My worthy guardian, Mr. Melvill, is now at his seat in Devonshire, and his conduct to me has been so much like that of a parent, that I do not choose to take one step in an affair of such importance without both his consent and approbation. There is an appearance of sincerity runs through your letter; but there is one particular to which I have a very strong objection, it is this: you say that you live with your mother yet ou do not say you

have either communicated your sentiments to her, or your other relations. I must freely and honestly tell you, that as I would not disoblige my own relations, so neither would I, on any consideration, admit of any addresses contrary to the inclination of yours. If you can clear up this to my satisfaction, I shall send you a more explicit answer, and am, Sir,

Your most obedient humble servant.

LETTER XI.

The Gentleman's Answer to the above.

Dear Madam,

I RETURN you a thousand thanks for your letter, and it is with the greatest pleasure that I can clear up to your satisfaction the cause of your hesitation. Before I wrote to you I communicated the affair to my two cousins; but had not courage sufficient to mention it to my mother: however, that is now over, and nothing, she says, would give her greater pleasure, than to see me married to a young lady of your amiable character: nay, so far is she from having any objections, that she would have waited on you as the bearer of this, had I not persuaded her against it, as she has been these three days afflicted with a severe cold, and I was afraid, that if she had ventured abroad so soon, it might be attended with dangerous consequences. But, to convince you of my sincerity, she has sent the enclosed, written with her own hand, and whatever may be the contents, I solemnly assure you that I am totally ignorant of them, except that she told me it was in approbation of my suit. If you will give me leave to wait on you, I shall then be able to explain things more particularly,

I am, dear madam,
Your real admirer.

LETTER XII.

From the Gentleman's Mother to the young Lady.

Dear Miss,

IF you find any thing in these lines improperly written, you will candidly excuse it, as coming from the hands of a parent, in behalf of an only, beloved, and dutiful son.

My dear Charles has told me that you made such an impression on him, that he knows not how to be happy with any one else, and it gives me great happiness to find that he has placed his affections on so worthy an object. Indeed it has been my principal study to instruct him in the principles of our holy religion; well knowing that those who do not fear God, will never pay any regard to domestic duties. His dear father died when his son was only ten months old, and being deprived of the parent, all my consolation was, that I had his image left in the son. I nursed him with all the tenderness possible, and even taught him to read and write. When he was of proper age I sent him to a boarding-school, and afterwards to the university. Whilst he was prosecuting his studies, I was constantly employed in recommending him to the care of that God whose eyes behold all his creatures, and will reward and punish them according to their works. Ever since his return from Oxford, he has resided constantly with me, and his conduct to every one with whom he has had any connections, has been equal to my utmost wishes. At present, my dear Miss, I am in a very sickly condition, and although I have concealed it from him, yet, in all human probability, my time in this world will not be long. Excuse the indulgent partiality of a mother, when I tell you, that it is my real opinion, you can never place your affection on a more worthy young man than my son. He is endowed with more real worth than thousands of others whom I have known; and I have been told of instances of his benevolence, which he has industriously concealed. I have only to add further, that the only worldly consideration now upon my mind, is to see him happily married, and then my whole attention shall be fixed on that place where I hope to enjoy eternal felicity.

I am, dear Miss,

Your sincere well-wisher.

LETTER XIII.

The young Lady's Answer.

Madam,

I WILL excuse the fondness of a tender mother for her only child. Before I received yours, I had heard an account of your unaffected piety, and the many accomplishments of your son; so that I was no ways surprised at what

you say concerning him. I do assure you, madam, that I would prefer an alliance with you before even nobility itself, and I think it must be my own fault if ever I repent calling you mother. I was going to say that you had known but few pleasures in this life, to be deprived of your husband so soon, and the rest of your life spent under so many infirmities. But your letter convinces me that you have felt more real pleasure in the practice of virtue and resignation to the Divine will, than ever can be had in any, nay, even the greatest temporal enjoyments. I have sent enclosed a few lines to your son, to which I refer you for a more explicit answer, and am,

Madam, your sincere well-wisher.

LETTER XIV.

The young Lady's Answer to her Lover.

Sir,

I RECEIVED yours, together with one enclosed from your mother, and congratulate you on the happiness you have had in being brought up under so pious, so indulgent a parent. I hope that her conduct will be a pattern for you to copy after, in the whole of your future life; it is virtue alone, Sir, which can make you happy. With respect to myself, I freely acknowledge that I have not at present any reason to reject your offer, although I cannot give you a positive answer until I have first consulted with my guardian. Monday next I set out for his seat in Devonshire, from whence you may be sure of hearing from me as soon as possible, and am,

Your sincere well-wisher.

LETTER XV.

The Gentleman's Answer.

My dear Miss——,

Is there a medium between pleasure and pain? Can mourning and mirth be reconciled? Will my dear charmer believe, that whilst I was reading her letter with the greatest pleasure, I was shedding tears for an affectionate parent? Thus Divine Providence thinks proper to mix some gall with our portion in life. It is impossible for me

to describe the variety of passions now struggling in my breast Ten thousand blessings to my charmer on the one hand, and as many tears to a beloved parent on the other. I conceived a notion of two impossibilities: one of which I am obliged to struggle with, the other, thanks to you, is over. I thought I could not live without my dear and honoured mother, nor enjoy one moment's comfort unless I could call you mine! but I am now obliged to submit to the one, whilst I have the pleasing prospect of being in possession of the other. Will my dear Miss —— sympathize with me, or will she bear with human passions? for although all my hope of temporal happiness is centered in her, yet I doubt not but she will excuse my shedding a tear over the remains of a dear parent, which I am now going to commit to the tomb. My dear creature, were it possible for me to describe the many virtues of that worthy woman, who is now no more, you would draw a veil over the partiality of filial duty. Her last words were these; "My dear child, I am now going to pay that debt imposed on the whole human race in consequence of our first parents' disobedience. You know what instructions I have given you from time to time; and let me beg of you to adhere to them so far as they are consistent with the will of God, revealed in his word. May you be happy in the possession of that young lady on whom you have placed your affections; but may both you and she remember that real happiness is not to be found in this world; and you must consider your life on earth as merely a state of probation. To the Almighty God I recommend you."

She was going on, when the thread of life was broken, and she ceased to be any more. Such was the last end of my dear mother, whose remains are to be interred this evening, and as soon as I can settle every thing with her executor, I will (as it were) fly to meet you. May our happiness in this life, though it must be mingled with some trials, be a prelude to that we hope to enjoy in a better world.

I am, as before,
Yours while life remains.

LETTER XVI.

From the Lady after Marriage, to her cousin unmarried.

Dear Cousin,

I HAVE now changed my name, and, instead of liberty, must subscribe wife. What an awkward expression! say some; how pleasing! say others; but let that be as it may, I have been married to my dear Charles these three months, and I can freely acknowledge that I never knew happiness till now. To have a real friend to whom I can communicate my secrets, and who, on all occasions, is ready to sympathize with me, is what I never before experienced. All these benefits, my dear cousin, I have met with in my beloved husband. His principal care seems to be, to do, every thing possible to please me; and is there not something called duty incumbent on me? Perhaps you will laugh at the word duty, and say that it imports something like slavery; but nothing is more false; for even the life of a servant is as pleasant as any other, when he obeys from motives of love instead of fear. For my own part, my dear, I cannot say that I am unwilling to be obedient, and yet I am not commanded to be so by my husband. You have often spoken contemptuously of the marriage state, and I believe your reasons were, that most of those you knew were unhappy: but that is an erroneous way of judging. It was designed by the Almighty, that men and women should live together in a state of society, that they should become mutual helps to each other, and if they are blessed with children, to assist each other in giving them a virtuous education. Let me therefore beg that my dear cousin will no longer despise that state for which she was designed, and which is calculated to make her happy. But then, my dear, there are two sorts of men you must studiously avoid, I mean *misers* and *rakes*. The first will take every opportunity of abridging your necessary expenses, and the second will leave you nothing for a subsistence. The first, by his penuriousness, will cause you to suffer from imaginary wants: the second, by his prodigality, will make you a real beggar. But your own good sense will point out the propriety of what I have mentioned. Let me beg that you will come and spend a few weeks with us? and if you have any taste for rural and domestic life, I doubt not but you will be pleased.

I am your affectionate cousin.

LETTER XVII.

From Miss Middleton to Miss Pemberton, giving her the melancholy Account of her Sister's death.

Dear Miss Pemberton,

JUST as I was setting out for Worcestershire, in order to follow my sister, who, you know, has been some time there, I received a letter from my aunt, acquainting me that she was taken ill last Friday, and died in two days after. Yes, that lately so much admired, that splendid beauty, is now reduced to a cold lump of clay: for ever closed are those once sparkling eyes: hushed is that voice that gave so much delight; those limbs which art had ransacked to adorn, have now no other covering than a simple shroud, and in a few days will be confined within the narrow compass of a tomb. Ah, what is life! what all the gaudy pride of youth, of pomp, of grandeur! what the vain adoration of a flattering world! Delusive pleasures, fleeting nothings, how unworthy are you of the attention of a reasonable being!--You know the gay manner in which we have always lived, and wil' no doubt, be surprised to find expressions of this kind fall from my pen, but, my dear Pemberton, hitherto my life has been a dream; but I am now, thank heaven, awake. My sister's fate has roused me from my lethargy of mind, made me see the ends for which I was created, and reflect that there is no time to be lost for their accomplishment. Who can assure me, that in an hour, a moment, I may not be as she is? And if so, oh, how unfit, how unprepared to meet my audit at the great tribunal! In what a strange stupidity have I passed fourteen or fifteen years! (for those of my childhood are not to be reckoned.) I always knew that death was the portion of mortality, yet never took the least care to arm against the terrors of it. Whenever I went a little journey I provided myself with all things necessary; yet have I got nothing ready for that long last voyage I must one day take into another world. What an infatuation to be anxious for the minutest requisites for ease and pleasure, in a dwelling where I proposed to stay a few weeks, or months perhaps, yet wholly regardless of what was wanting to my felicity in an eternal state of being! Reason, just kindred, shudders at the recollection of that endless train of follies I have been guilty of. Well might the poor Berinthia feel all their force; vain, gay, unthinking as myself, I tremble at the bare imagination of

those ideas which her last moments must inspire; for I now faithfully believe, with Mr. Waller, that,

> Leaving the old, both worlds at once they view,
> Who stand upon the threshold of the new.

Whether it was the suddenness of her fate, or a letter she wrote to me not two hours before her death, I know not, that has made the alteration in me; but this I am certain, that I can never enough acknowledge the goodness of that Divine Power, without whose assistance it could not have been brought about.

I shall make no apology for this melancholy epistle, because I am very sensible, that whatever concern you may feel for my sister, it will be greatly alleviated by finding I am become at last a reasonable creature. I enclose you the letter she sent, to the end you may judge with what kind of sentiments she left this world. It seems evident she felt much contrition for the past; let us hope that her application to divine mercy was not too late. I am dear Miss,

Your most afflicted humble servant,

C. MIDDLETON.

LETTER XVIII

Enclosed in the foregoing.

Miss Middleton's Letter to her Sister, written a few hours before her Death.

My dear Sister,

BEFORE this can possibly reach you, the unchanging fiat will be passed upon me, and I shall be either happy or miserable for ever. None about me pretend to flatter me with the hopes of seeing another morning. Short space to accomplish the mighty work of eternal salvation! Yet I cannot leave the world without admonishing, without conjuring you to be more early in preparing for that dreadful hour you are sure not to escape, and know not how shortly it may arrive. We have had the same sort of education, have lived in the same manner; and though accounted very like, have resembled each other more in our follies than our faces. Oh, what a waste of time have we not both been guilty of! To dress well has been our study! parade, equipage, and admiration, our ambition; pleasure our avocation, and the mode our god! How often, alas! have I profaned in idle chat that sacred name by whose merits alone I hope to be forgiven! How often have I sat and heard his

miracles and sufferings ridiculed by the false wits of the age, without feeling the least emotion at the blasphemy! Nay, how often have I myself, because I heard others do so, called in question that futurity I now go to prove, and am already convinced of! One moment, methinks, I see the blissful seats of paradise unveiled; I hear ten thousand myriads of myriads of celestial forms tuning their golden harps to songs of praise, to the unutterable name. The next, a scene all black and gloomy spreads itself before me, whence issue nought but sobs, and groans, and horrid shrieks. My fluctuating imagination varies the prospect, and involves me in a sad uncertainty of my eternal doom. On one hand beckoning angels smile upon me, while on the other the furies stand prepared to seize my fleeting soul. Methinks I dare not hope, nor will the Rev. Dr. G——— suffer me to despair; he comforts me with the promises in Holy Writ, which, to my shame, I was unacquainted with before; but now I feel them balm to my tormented conscience. Dear, dear sister, I must bid you eternally adieu! I have discharged my duty in giving you this warning. Oh, may my death, which you will shortly hear of, give it that weight I wish and pray for! You are the last object of my earthly cares. I have now done with all below; shall retire into myself, and devote the few moments allowed me, to seek that penitence, without which, even the gracious promises of the gospel will be unavailing. I die,

Your sincere friend,
And most affectionate and departing sister,
BERINTHIA.

LETTER XIX.

Mrs. Rowe, to the Countess of Hertford.

Madam,

WHEN I begin a friendship, it is for immortality. This confession, I own, is enough to put you in some terror that you are never like to drop my conversation in this world, or the next; but I hope I shall improve in the realms of light, and get a new set of thoughts to entertain you with at your arrival there, which, for the public interest, I wish may be long after I am sleeping in the dust; and perhaps mine will be the first joyful spirit that will welcome you to the immaterial coasts, and entertain you with one of the softest songs of paradise at your arrival. Mr Rollie would

think these all great chimeras, and gay visions; but how much more so are all the charming scenes on earth?

As the fantastic images of night,
Before the op'ning morning take their flight;
So vanish all the hopes of men:
And vain designs the laughing skies deride.

You will think, Madam, I am resolved you shall remember your latter end, whoever forgets it. I suppose you will expect the next picture I send you will be Time, with a scythe and an hour-glass; but really the same mementos of mortality are necessary to people like you in the height of greatness, and the full bloom of youth and beauty. If I go on, you will think me in the height of the vapours, and the perfection of the spleen; but in all the variety of my temper, I am

Your ladyships most humble servant.

ELIZ. ROWE

I admire the verses you enclosed, and am surprised at the author.

LETTER XX.

From Mrs. Rowe to the Countess of Hertford.

(Written the day before her death.)

Madam,

THIS is the last letter you will ever receive from me; the last assurance I shall give you, on earth, of a sincere and stedfast friendship; but when we meet again, I hope it will be in the heights of immortal love and ecstasy. Mine perhaps may be the glad spirit to congratulate you on your safe arrival to the happy shores. Heaven can witness how sincere my concern for your happiness is; thither I have sent my ardent wishes that you may be secured from the flattering delusions of the world; and, after your pious example has been a long blessing to mankind, may calmly resign your breath, and enter the confines of unmolested joy. I am now taking my farewell of you here, but it is a short adieu, with full persuasion that we shall soon meet again. But, oh, in what elevation of happiness! In what enlargement of mind, and what perfection of every faculty! What transporting reflections shall we make on the advantages of which we shall be eternally possessed! To him that loved us, and washed us in his blood, shall we ascribe immortal glory, dominion, and praise for ever; this is all my salvation, and my hope. That name in whom the Gentiles

trust, in whom all the families of the earth are blessed, is now my glorious, my unfailing confidence. In his worth alone I expect to stand justified before infinite purity and justice. How poor were my hopes, if I depended on those works, which my vanity, or the partiality of men, have called good; and which, if examined by divine purity, would prove perhaps but specious sins! The best actions of my life would be found defective if brought to the test of that unblemished holiness, in whose sight the heavens are not clean. Where were my hopes, but for a Redeemer's merit and atonement! How desperate, how undone my condition! With the utmost advantages I could boast, I should step back and tremble at the thoughts of appearing before the unblemished Majesty! What harmony dwells in the name of the blessed Saviour! celestial joy and immortal life are in the sound. Let angels set to him their golden harps; let the ransomed nations for ever magnify him. What a dream is mortal life! What shadows are all the objects of mortal sense! All the glories of mortality, my much beloved friend, will be nothing in your view at the awful hour of death, when you must be separated from this lower creation, and enter on the borders of the immortal world.

Something persuades me this will be the last farewell in this world. Heaven forbid it should be an everlasting farewell. May that divine protection, whose care I implore, keep you stedfast in the faith of Christianity, and guide your steps in the strictest paths of virtue. Adieu, my most dear friend, until we meet in the paradise of God.

CHOICE OF A HUSBAND.

On your conduct in the choice of a husband depends your future happiness or misery, at least in *this* world, i not in the next. Sobriety, prudence, and good nature; a virtuous disposition, a good understanding, and a prospect of being above the reach of want, ought never to be dispensed with in this matter: where the man is defective in any of these, the woman is to be pitied.

The man of *pleasure* is as much to be avoided as the illiterate clown; how agreeable soever he may appear to you abroad, he never can be long so at home; his happiness is

only to be found in variety: the inconstancy of his mind, and the unevenness of his temper, make all his hours uneasy, which are not spent in some one diversion or another; in short, he is ever melancholy when he is not merry. A wise man would wish to marry his daughter to a man of understanding, and other circumstances equal: there is certainly no comparison between a man of liberal education, and one who has not had that advantage. The unvaried conversation of the latter, soon becomes insipid to a sensible woman; she is disappointed to find, too late, nothing more agreeable therein, than in the common chit-chat of her own sex; and it is happy if the loss of her esteem is not soon followed by that of her love: but the reflections of the former will ever furnish him with some new and pleasing discourse; his conversation will improve her mind, refine her taste, and better her judgment. The female who makes choice of a man of this turn, and with the qualities before mentioned, has certainly happiness in her power; and it ought to be her study to secure it by cheerfulness, neatness, modesty, and a constant endeavour to please. The reason of too many unhappy marriages, is frequently owing to the taking more pains to *gain,* than to *keep* the heart of the man you admire; whereas the latter requires all your prudence. Too much familiarity, the least neglect of the rules of decency, either in dress, or behaviour, and other such seeming trifles, frequently lose it past recovery. These reflections have been produced by the conduct of a female whose portrait is drawn in the following short narrative.

AMANDA was a female who to good sense, a fine person, and a great generosity of temper, joined affability, a remarkably engaging sprightliness, a quick sensibility, both of favours and affronts, and a heart susceptible of every tender impression; her spirits were indeed rather too great for the delicacy of her constitution, and, more through education than nature, she was rather too fond of dress and diversions; foibles which a sensible man would easily improve into virtues—into neatness and cheerfulness at home.

Blessed with these accomplishments, Amanda had many admirers. Among the number, two only seemed to have any chance; these were Clerimont and Philander. Clerimont had a good person, a liberal education, a genteel profession, an unblemished character, and a moderate fortune, which, by his prudence and economy, was rather improved than lessened, notwithstanding he made with it a genteel

appearance. Philander had good nature, a genteel person, a good address, and something very open and pleasing in his countenance; could sing, dance, and, in short, was quite what is called the ladies' man; but he had no taste either for business or letters, and was so far gone in what are styled the more innocent pleasures of the town, that his life was one continued circle of amusements, and these were pursued to the utmost extent of his fortune.

The passion of both lovers seemed equally sincere, but was expressed very differently to the lady. Clerimont saw in her more virtues and fewer faults than in most of her sex: Philander was so enamoured with the charms of her person, that he mistook for beauties even the imperfections of her mind. The one thought her an amiable woman, the other an angel; this admired her, that adored her: Clerimont was her lover, Philander her slave. Amanda was now debating with herself which to make the happy man; but whilst reason pointed out Clerimont, a kind of compassionate inclination strongly pleaded for Philander; and at length the slavish adoration of the one found a readier way to her heart than all the valuable accomplishments of the other.

Beauty soon fades in reality, but much sooner in the lover's eye; flames and raptures are soon extinguished by possession; it is well if they survive the honey-moon.. When these are no more, when love is ripened into esteem, Clerimont, by his reading and observations, will have a thousand ways to make life agreeable both to himself and her, whose happiness may become essential to his own, which Philander has not; the want of them will make life hang heavy at home, and will force him to seek among expensive pleasures abroad that happiness which Clerimont can always find within doors. Amanda will be too apt to interpret, what is the mere effect of Philander's taste for gaiety, into a particular slight and indifference towards her; and this notion once harboured in the bosom of a fine woman, is enough to change the warmest affection into coldness and aversion.

Besides, Philander's passion is not only too violent to be lasting, but it hardly merits the name of love. Philander may scorn and Amanda be amazed at the imputation; but it is not in nature to be really in love with a virtuous woman, and commence an amour with one that is not so, at the same time; if it is, Philander must have much stronger motives than Amanda's charms for his future constancy.

SOBRINA;

A FEMALE CHARACTER.

SOBRINA, the daughter of an eminent merchant deceased, being possessed of a genteel fortune (not less than six thousand pounds) on the death of her father and grandfather, took no small pains to lay herself out to be useful, exemplary, and benevolent in the neighbourhood in which she lived, and among those with whom she was more immediately connected. Being taught by her religious parents the principles and practice of true Christians, and animated to imitate their virtuous precepts by their pious example, she thought it her indispensible duty to follow their steps, and attend to their affectionate admonitions.

In her twenty-fourth year she married an amiable young gentleman, whose highest ambition consists in going hand-in-hand with her in the paths of virtue, piety, and benevolence: by him she had several children; and it is her daily and pleasing employ to superintend the nursery, while it is her constant endeavour to instruct the young and tender minds of their infant offspring in the truths of religion, and by the most engaging and successful methods mature experience and parental affection can dictate, to instil into their young minds the love of the Supreme Being.

Naturally averse to the vain amusements of the age, the uninteresting conversation of gay company, and the fashionable follies of the times, she, contrary to the greatest part of her sex, avoids the acquaintance of the polite world, and secludes herself from the fatiguing formalities of visiting and dress, in a prudent attendance on the management of her little family, and the devotional retirements of her closet; free from the superstitious sentiments of fanaticism on the one hand, and a careless indifference respecting religious duties on the other.

Her husband, the happy partner of her best affections, thanks Heaven daily for the gift of so much excellence and worth, while God himself looks down with complacency and delight on their mutual felicity and connubial bliss.

But is Sobrina without her troubles? No; the loss of her eldest daughter, an engaging child, together with her own declining health, are the source of no little uneasiness to her and her much loved Theoron; while anxiety, fear

and concern alternately take place in each other's breast, to prove the impossibility of *perfect* happiness on earth, and teach them to aspire after a state of uninterrupted, complete, and eternal bliss in heaven, *where fears and sorrows shall be known no more.*

FEMALE DRESS

At the age when young women are introduced into general society, the character, even of those who have been the best instructed, is in a considerable degree unfixed. The full force of temptations, as yet only known by report, is now to be learned from hazardous experience. Right principles, approved in theory, are to be reduced from speculation into practice. Modes of conduct, wisely chosen and well begun, are to be confirmed by the influence of habit. New scenes are to be witnessed; new opinions to be heard new examples to be observed; new dangers to be encountered. The result of very few years at this season of life in almost every case powerfully affects, and in many cases unequivocally decides, the tenor of its future course. Unfortunate are those individuals who, at this critical period, being destitute of the counsel of judicious friends, or too giddy to give it a patient hearing, or too opinionated to receive it with kindness, advance unaided to the trial; and are left blindly to imbibe the maxims, and imitate the proceedings, of the thoughtless multitude around them.

As erroneous opinions and reprehensible proceedings with respect to dress and amusements are frequently occasioned, or in a very high degree aggravated, by the habit of imitation, in things which in themselves, and also in their attendant circumstances, are indifferent, custom is generally the proper guide; and obstinately to resist its authority, with respect to objects in reality of that description, is commonly the mark either of weakness or of arrogance. The variations of dress, as in countries highly polished frequent variations will exist, fall within its jurisdiction. And as long as the prevailing modes remain actually indifferent that is to say, as long as in their form they are not tinctured with indelicacy, nor in their costliness are inconsistent with the station or the fortune of the wearer, or with the spirit

of Christian moderation; such a degree of conformity to them, as is sufficient to preclude the appearance of particularity, is reasonable and becoming.

But let not this reasoning be misapplied. In the first place it neither suggests nor justifies the practice of adopting fashions which intrench either on the principles of decency, or on the rules of reasonable frugality and Christian simplicity. Fashions of the former kind are not unfrequently introduced by the shameless, of the latter by the profuse; and both are copied by the vain and inconsiderate. But deliberately to copy either, is to show that delicacy, the chief grace of the female character; or that economy, the support not merely of honesty alone, but of generosity; or that a conformity to the temper which characterizes the followers of Christ, is deemed an object only of secondary importance. To copy either inadvertantly, denotes a want of habitual liveliness of attention to the native dictates of sensibility, or to the suggestions of equity and kindness, or to the revealed will of God. Among the modes of attire more or less inconsistent with feminine modesty, those which studiously ape the garb of the other sex are to be classed.* Their unpleasing effect is heightened by additional circumstances, which very commonly attend them, and are designed perhaps to strengthen the resemblance—a masculine air and deportment, and masculine habits of address, and familiarity. To those whom higher motives would not deter from exhibiting or following so preposterous an example it may not be ineffectual to whisper, that she who conceives that to imitate the habiliments of persons of the other sex, is a probable method of captivating the beholders, is not a little unfortunate in her conjecture. Let her ask herself, in what manner she would be impressed by the appearance of a young man studiously approaching in his dress to the

* From the account which Dr. Henry gives of English manners and customs at different periods, both sexes among our ancestors appear to have been as much attached to costiliness, variety, and I may add, absurdity in dress, as their contemporaries abroad, and each sex commonly as much as the other. From the two following passages, however, in his history, it may be inferred that at one period, namely, in the reign of Henry the Eighth, the men exceeded the women in extravagance and fickleness. "The dress of that period was costly, and in its fashions subject to frequent fluctuation; so costly, that the wardrobes of the nobility in fifty years had increased to twenty times their former value; so changeable, that the capricious inconstancy of the national dress was quaintly represented by the figure of an Englishman in a musing posture, with sheers in his hand and cloth on his arm, perplexed amidst a multiplicity of fashions, and uncertain how to devise his garments."—"The attire of females was becoming and decent, similar in its fashion to their present dress, but less subject to change and caprice."

model of her own; and she will not be at a loss to estimate the repulsive influence of her accoutrements on those whom she copies.

In the next place it is to be observed, that the principles which recommend such a degree of compliance with established fashions of an unobjectionable nature as is sufficient to prevent the appearance of particularity, cannot be alleged in defence of those persons, who are solicitous to pursue existing modes through their minute ramifications, or who seek to distinguish themselves as the introducers or early followers of new modes. Fickleness, or vanity, or ambition, is the motive which encourages such desires; desires which afford presumptive evidence of feebleness of intellect, though found occasionally to actuate and degrade superior minds. It happens, in the embellishment of the person, as in most other instances, that wayward caprice, and a passion for admiration, deviate into those paths of folly which lead from the objects of pursuit.

We have run
Through every change that fancy, at the loom
Exhausted, has had genius to supply;
And studious of mutation still, discard
A real elegance, a little used,
For monstrous novelty, and strange disguise.

So preposterous and fantastic are the disguises of the human form which modern fashion has exhibited, that her votaries, when brought together in her public haunts, have sometimes been found scarcely able to refrain from gazing with an eye of ridicule and contempt on each other. And while individually priding themselves on their elegance and taste, they have very commonly appeared in the eyes of an indifferent spectator, to be running a race for the acquisition of deformity.

I have not scrupled to inculcate the duty of refraining from compliance with fashions in dress, which would be accompanied with a degree of expense inconsistent with the circumstances of the individual. Young women who accustom themselves to be lavish in matters of personal decoration, easily proceed to think, that so long as they restrain their expensiveness within the limits of the resources supplied by their parents and friends, they are not chargeable with blame on the subject. If they pay their bills punctually, who is entitled to find fault? Those persons will discern just cause of reprehension, who do not consider the honest payment of bills at the customary times as compris-

ing the whole of human duty with regard to the expenditure of money. The demands of justice may be silenced but has benevolence no claims to be satisfied? The fact is, that an unguarded fondness for ornament has been known, in a multitude of examples, to overpower the native tenderness of the female mind; and to prevent the growth and establishment of dispositions pronounced in the gospel to be indispensably requisite to the Christian character. If the purse be generally kept low by the demands of milliners, of mantua-makers, of jewellers and dealers in trinkets, and of others who bear their part in adorning the person, little can be allotted to the application of charity. But charity requires, in common with other virtues, the fostering influence of habit. If the custom of devoting an adequate portion of the income to the relief of distress be long intermitted, the desire of giving relief will gradually be impaired. The heart forgets, by disuse, the emotions in which it once delighted. The ear turns from solicitations now become unwelcome. In proportion as the wants and griefs of others are disregarded, the spirit of selfishness strikes deeper and stronger roots in the breast. Let the generous exertions of kindness be tempered with discretion: but let a disposition to those exertions be encouraged on principles of duty, and confirmed, in proportion to the ability of the individual, by frequency of practice.

There are yet other consequences which attend an immoderate passion for the embellishments of dress. When the mind is fixed upon objects which derive their chief value from the food which they administer to vanity and the love of admiration, the aversion which almost every individual of either sex is prone to feel towards a rival, is particularly called forth. And when objects attainable so easy as exterior ornaments occupy the heart, there will be rivals without number. Hence it is not very unusual to see neighbouring young women engaged in a constant state of petty warfare with each other. To vie in ostentatiousness, in costiliness, or in elegance of apparel; to be distinguished by novel inventions in the science of decoration; to gain the earliest intelligence respecting changes of fashion in the metropolis; to detect in the attire of a luckless competitor, traces of a mode which for six weeks has been obsolete in high life; these frequently are the points of excellence to which the force of female genius is directed. In the mean time, while the mask of friendship, is worn on the countenance, and the language of regard dwells on the tongue, in-

difference, disgust, and envy, are gradually taking possession of the breast; until, at length, the unworthy contest, prolonged for years under confirmed habits of dissimulation, by which none of the parties are deceived, terminates in the violence of an open rupture.

The Scriptures have spoken too plainly and too strongly respecting solicitude about dress, to permit me to quit the subject without a special reference to their authority. Our Saviour, in one of his most solemn discourses, warns his followers against anxiety "wherewithal they should be clothed," in a manner particularly emphatical, by classing that anxiety with the despicable pursuits of those who are studious "what they shall eat, and what they shall drink;" and by pronouncing all such cares to be among the characteristic features by which the heathen were distinguished and disgraced. It ought to be observed, that these admonitions of Christ respect men no less than women. St. Paul, in the following passage, speaks pointedly concerning female dress; "I will, in like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but, which becometh women professing godliness, with good works." In another passage, which remains to be produced from the New Testament, St. Peter also speaks expressly of the female sex; and primarily of married women, but in terms applicable with equal propriety to the single: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel. But let it be the hid den man of the heart" (the inward frame and disposition of the mind;) "in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." It would be too much to assert, on the one hand, that it was the intention of either of the apostles, in giving these directions, to proscribe the use of the particular kinds of personal ornament which he specifies. But, on the other hand, it was unquestionably the design of both, to proscribe whatever may justly be styled solicitude respecting any kind of personal decoration; and to censure those who, instead of resting their claim to approbation solely on the tempers of the soul, in any degree should ambitiously seek to be noticed and praised for exterior embellishments, as deviating precisely in that degree from the simplicity and purity of the Christian character.

THE BLACK VELVET PELISSE;

A TALE.

MR. BERESFORD was a merchant, engaged in a very extensive business, and possessed of a considerable property, a great part of which was vested in a large estate in the country, on which he chiefly resided.

Julia Beresford, his daughter, accustomed from her birth to affluence, if not to luxury, and having in every thing what is called the spirit of a gentlewoman, was often distressed and mortified at the want of consistency in her father's mode of living: but she was particularly distressed to find that, though he was always telling her what a fortune he would give her when she married, and at his death, he allowed her but a trifling sum, comparatively, for pocket-money; and required from her, with teasing minuteness, an account of the manner in which her allowance was spent; reprobating very severely her propensity to spend her money on plausible beggars and pretended invalids.

But on this point he talked in vain: used by a benevolent and pious mother, whose loss she tenderly deplored, to impart comfort to the poor, the sick, and the afflicted, Julia endeavoured to make her residence in the country a blessing to the neighbourhood; but, too often, kind words, soothing visits, and generous promises, were all she had to bestow; and many a time did she purchase the means of relieving a distressed fellow-creature by a personal sacrifice; for though ever ready to contribute to a subscription either public or private, Beresford could not be prevailed upon to indulge his daughter by giving way to that habitual benevolence, which when once practised can never be left off.

But though the sums were trifling which Julia had to bestow, she had so many cheap charities in her power, such as sending broth to the neighbouring cottages, and making linen of various sorts for poor women and children, that she was deservedly popular in the neighbourhood; and though her father was reckoned as proud as he was rich, the daughter was pronounced to be a pattern of good nature, and as affable as he was the contrary.

But wherever Beresford could have an opportunity of

displaying his wealth to advantage, he regarded not expense, and to outvie the neighbouring gentlemen in endeavours to attract the rich young baronet, whom all the young ladies would, he supposed, be aiming to captivate, he purchased magnificent furniture and carriages, and promised Julia a great addition to her wardrobe, whenever Sir Frederic Mortimer should take up his abode at his seat.

Julia heard with a beating heart that the baronet was expected. She had been several times in his company at a watering-place, immediately on his return from abroad, and had wished to appear as charming in his eyes as he appeared in hers; but she had been disappointed. Modest and retiring in her manner, and not showy in her person, though her features were regularly beautiful, Sir Frederic Mortimer, who had only seen her in large companies, and with very striking and attractive women, had regarded her merely as an amiable girl, and had scarcely thought of her again.

One day Julia, accompanied by her father, went to the shop of a milliner, in a large town, near which they lived; and as winter was coming on, and her pelisse, a dark and now faded purple, was nearly worn out, she was very desirous of purchasing a black velvet one, which was on sale; but her father hearing that the price of it was twelve guineas, positively forbade her to wish for so expensive a piece of finery; though he owned that it was very handsome and very becoming.

"To be sure," said Julia, smiling, but casting a longing look at the pelisse, "twelve guineas might be better bestowed:" and they left the shop.

The next day Mr. Beresford went to town on business, and in a short time after he wrote to his daughter to say that he had met Sir Frederic Mortimer in London, and that he would soon be down at his seat, to attend some pony races, which Mr. Hanmer, who had a mind to show off his dowdy daughter to the young baronet, intended to have on a piece of land belonging to him; and that he had heard all the ladies in the neighbourhood were to be there.

"I have received an invitation for you and myself,' continued Mr. Beresford; "and therefore, as I am resolved the Miss Traceys, and the other girls, shall not be better or more expensively dressed than my daughter, I enclose you bills to the amount of thirteen pounds, and I desire you to go and purchase the velvet pelisse which we so much ad-

mired; and I have sent you a hat, the most elegant which money could procure, in order that my heiress may appeai as an heiress should do."

Julia's young heart beat with pleasure at this permisson, for she was to adorn herself to appear before the only man whom she ever *wished* to please; and the next morning she determined to set off to make the desired purchase.

That evening, being alone, she set out to take her usual walk, and having, lost in no unpleasing reverie, strayed very near to a village about three miles from home, she recollected to have heard an affecting account of the distress of a very virtuous and industrious family in that village, owing to the poor man's being drawn for the militia, and not rich enough to procure a substitute, she therefore resolved to go and enquire how the matter had terminated. Julia proceeded to the village, and reached it just as the very objects of her solicitude were come to the height of their distresses.

The father of the family, not being able to raise more than half the money wanted, was obliged to serve: and Julia, on seeing a crowd assembled, approached to ask what was going forward, and found she was arrived to witness a very affecting scene; for the poor man was taking his last farewell of his wife and family, who, on his departure to join the regiment, would be forced to go to the workhouse, where, as they were in delicate health, it was most probable they would soon fall victims to bad food and bad air.

The poor man was universally beloved in his village: and the neighbours, seeing that a young lady enquired concerning his misfortunes with an air of interest, were all eager to give her every possible information on the subject of his distress. "And only think, Miss," said one of them, "for the want of nine pounds only, as honest and hard-working a lad as ever lived, and as good a husband and father, must be forced to leave his family and be a militia-man, and they, poor things, go to the workhouse!"

"Nine pounds!" said Julia, "would that be sufficient to keep him at home?"

La! yes, Miss; for that young fellow yonder would gladly go for him for eighteen pounds!"

On hearing this, how many thoughts rapidly succeeded each other in Julia's mind! If she paid the nine pounds, the man would be restored to his family, and they preserved perhaps from an untimely death in a workhouse. But then she had no money but what her father had sent to purchase

the pelisse, nor was she to see him till she met him on the race ground. And he would be so disappointed if she was not well dressed! True, she might take the pelisse on trust but then she was sure her father would be highly incensed at her extravagance, if she spent twelve guineas, and gave away nine pounds at the same time; therefore she knew she must either give up doing a generous action, or give up the pelisse, that is, give up the gratification of her father's pride and her own vanity.

"No, I dare not, I cannot do it," thought Julia, "my own vanity I would willingly mortify; but not my father's --No, the poor man must go!

During this mental struggle the by-standers had eagerly watched her countenance; and thinking that she was disposed to pay the sum required, they communicated their hopes to the poor people themselves, and as Julia turned her eyes towards them, the wretched couple looked at her with such an imploring look. But she was resolved—"I am sorry, I am very sorry," said she, "that I can do nothing for you, however take this." So saying, she gave them all the loose money she had in her pocket, amounting to a few shillings, and then, with an aching heart, walked rapidly away; but as she did so, the sobs of the poor woman, as she leaned on her husband's shoulder, and the cries of the little boy, when his father, struggling with grief, bade him a last farewell, reached her, and penetrated to her heart.

"Poor creatures," she inwardly exclaimed; "and nine pounds would change those tears into gladness, and yet I withhold it! And is it for this that heaven has blest me with opulence? for this, to be restrained by the fear of being reproved for spending a paltry sum, from doing an action acceptable in the eyes of my Creator? No; I will pay the money. I will enjoy the delight of serving afflicted worth, and spare myself from, perhaps, eternal self-reproach!"

She then, without waiting for further consideration, turned back again, paid the money into the poor man's hand; and giving the remaining four pounds to the woman, who, though clean, was miserably clad, desired her to lay part of it out in clothes for herself and children.

The next morning was the morning for the races. The sun shone bright, and every thing looked cheerful but Julia. She had scarcely spirits to dress herself. It was very cold; therefore she was forced to wear her faded purple pelisse; and now it looked shabbier than usual, and still

shabbier from the contrast of a very smart new black velvet bonnet.

Mr. Beresford was there before her; but what was his mortification when his daughter appeared pale, dejected, the worst dressed, and most dowdy looking girl in the company! Insupportable! scarcely could he welcome her, though he had not seen her for some days; and he seized the very first opportunity of asking her if she had received the notes.

"Yes, I thank you, Sir," replied Julia.

"Then why did you not buy what I bade you? It could not be gone; for if you did not buy it, nobody else could, I am sure."

"I—I—I thought I could do without it—and—"

"There now, there is perverseness!—when I wished you not to have it, then you wanted it; and now—I protest if I do not believe you did it on purpose to mortify me; and there's those proud minxes, the Miss Traceys, whose father is not worth half what I am, are dressed out as fine as princesses. I vow, girl, you look so shabby and ugly, I cannot bear to look at you!"

What a trial for Julia! her eyes filled with tears; and at this moment Sir Frederic Mortimer approached her, and hoped she had not been ill; but he thought she was paler than usual.

"Paler!" cried her father: "why, I should not have known her, she has made such a fright of herself."

"*You* may say so, Sir," replied the baronet, politely, though he almost agreed with him; "but no other man can be of that opinion."

At length, to Julia's great relief, they were summoned to the race ground; the baronet taking Miss Hanmer under one arm, and the elder Miss Tracey under the other— "So," cried Beresford, seizing Julia roughly by the hand, "I must lead you, I see; for who will take notice of such a dowdy? Well, girl, I was too proud of you, and you have contrived to humble me enough."

There was a mixture of tenderness and resentment in this speech, which quite overcame Julia, and she burst into tears. "There—now she is going to make herself worse, by spoiling her eyes.—But come, tell me what you did with the money? I insist upon knowing."

"I—I—gave it away," sobbed out Julia.

"Gave it away! monstrous! I protest I will not speak

to you again for a month." So saying, he left her, and carefully avoided to look at, or speak to her again.

The races began, and were interesting to all but Julia; but at length they finished, and with them she flattered herself would finish her mortification; but in vain. The company was expected to stay to partake of a cold collation, which was to be preceded by music and dancing; and Julia was obliged to accept the unwelcome invitation.

As the ladies most of them were very young, they were not supposed to have yet forgotten the art of dancing minuets, an art now of so little use; and Mr. Hanmer begged Sir Frederic would lead out his daughter to show off in a minuet. The baronet obeyed; and then offered to take out Julia for the same purpose; but she, blushing, refused to comply.

"Well, what is that for?" cried Beresford, angrily, who knew that Julia was remarkable for dancing a good minuet. —"Why cannot you dance when you are asked, Miss Beresford?"—Because," replied Julia in a faltering voice, "I have no gown on, and I cannot dance a minuet in my—in my pelisse."

"Rot your pelisse!" exclaimed Beresford, forgetting all decency and decorum, and turning to the window to hide his angry emotions, while Julia hung her head, abashed; and the baronet led out Miss Tracey, who throwing off the cloak which she had worn before, having expected such an exhibition would take place, displayed a very fine form, set off by the most becoming gown possible.

"Charming! admirable! what a figure! what grace!" was murmured throughout the room. Mr. Beresford's proud heart throbbed almost to agony; while Julia, though ever ready to acknowledge the excellence of another, still felt the whole scene so vexatious to her, principally from the mortification of her father, that her only resource was again thinking on the family rescued from misery by her.

Reels were next called for; and Julia then stood up t dance, but she had not danced five minutes, when, exhausted by the various emotions which she had undergone during the last eight and forty hours, her head became so giddy, that she could not proceed, and was obliged to sit down.

"I believe the girl is bewitched," muttered Mr. Beresford; and to increase her distress, Julia overheard him.

In a short time the dancing was discontinued, and a col

cert begun; Miss Hanmer played a sonata, and Miss Tracey sung a bravura song with great execution. Julia was then called upon to play, but she timidly answered, that she never played lessons.

"But you sing?" said Miss Hanmer.

"Sometimes; but I beg to be excused singing now."

"What! you will not sing neither?" said Mr. Beresford,

"I cannot sing now, indeed, Sir, I am not well enough, and I tremble so much that I have not a steady note in my voice."

"So, Miss," whispered Mr. Beresford, "and this is what I get in return for having squandered so much money on your education?"

The Miss Traceys were then applied to; and they sung, with great applause, a difficult Italian duo, and were complimented into the bargain on their readiness to oblige. Poor Julia!

"You see, Miss Beresford, how silly and contemptible you look," whispered Beresford, "while those squalling misses run away with all the admiration."

Julia's persecutions were not yet over. "Though you are not well enough, Miss Beresford, to sing a song," said Mr. Hanmer, "which requires much exertion, surely you can sing a ballad without music, which is, I am told, your forte."

"So I have heard," cried Sir Frederic; "do Miss Beresford, oblige us."

"Do, said the Miss Traceys; "and we have a claim on you."

"I own it," cried Julia, in a voice scarcely audible; "but you, who are such proficients in music, must know, that to sing a simple ballad requires more self-possession and steadiness of tone than any other kind of singing, as all the merit depends on the clearness of utterance, and the power of sustaining the notes."

"True; but do try,"

"Indeed I cannot:" and shrugging up their shoulders, the ladies desisted from further importunities. "I am so surprised," said one of them to the other, leaning across two or three gentlemen; "I had heard that Miss Beresford was remarkably good humoured and obliging, and she seems quite sullen and obstinate; do not you think so?"

"Oh dear yes! and not obliging at all."

"No indeed!" cried Miss Hanmer; "she seems to presume on her wealth, I think; what think you, gentlemen?"

But the gentlemen were not so hasty in their judgments, two of them only observed, that Miss Beresford was in no respect like herself that day.

"I do not think she is well," said the baronet.

"Perhaps she is in love," said Miss Tracey, laughing at the shrewdness of her own observation.

"Perhaps so," replied Sir Frederic, thoughtfully.

The concert being over, the company adjourned to an elegant entertainment, set out in an open pavilion in the park, which commanded a most lovely view of the adjacent country.

Julia seated herself near the entrance; the baronet placed himself between the two lovely sisters; and Beresford, in order to be able to vent his spleen every now and then in his daughter's ear, took a chair beside her.

The collation had every delicacy to tempt the palate, and every decoration to gratify the taste, and all, except the pensive Julia, seemed to enjoy it; when, as she was leaning from the door to speak to a lady at the head of the table, a little boy, about ten years old, peeped into the pavilion, as if anxiously looking for some one.

The child was so clean, and so neat in his dress, that a gentleman near him patted his curly head, and asked him what he wanted.

"A lady."

"But what lady! here is one, and a pretty one too," shewing the lady next him; "will not she do?"

"Oh, no! she is not my lady," replied the boy.

At this moment Julia turned round, and the little boy, clapping his hands, exclaimed, "Oh, that's she, that's she!" Then running out, he cried, "Mother, mother! father, father! here she is, we have found her at last!" And before Julia, who suspected what was to follow, could leave her place, and get out of the pavilion, the poor man and woman whom she had relieved, and their now well clothed happy looking family, appeared before the door of it.

"What does all this mean?" cried Mr. Hanmer. "Good people, whom do you want?"

"We come, Sir," cried the man, "in search of that young lady," pointing to Julia, "as we could not go from the neighbourhood without coming to thank and bless her; for she saved me from going for a soldier, and my wife and children from a workhouse, Sir, and made me and mine as comfortable as you now see us."

"Dear father, let me pass, pray, do!" cried Julia, trembling with emotion, and oppressed with ingenuous modesty.

"Stay where you are, girl," cried Beresford, in a voice between laughing and crying.

"Well, but how came you hither?" cried Mr. Hanmer, who began to think this was a premeditated scheme of Julia's to shew off before the company.

"Why, Sir, shall I tell the whole story?" asked the man,

"No, no, pray, go away," cried Julia, "and I'll come and speak to you."

"By no means," cried the baronet eagerly; "the story, the story, if you please."

The man then began, and related Julia's meeting him and his family, her having relieved them, and then running away to avoid their thanks, and to prevent her being followed, as it seemed, and being known. That resolved not to rest till they had learnt the name of their benefactress, they had described her person and her dress. "But, bless your honour," interrupted the woman, "when we said what she had done for us, we had not to ask any more, for every one said it could be nobody but Miss Julia Beresford!"

Here Julia hid her face on her father's shoulder, and the company said not a word. The young ladies appeared conscience-struck; for it seemed that no one in the neighbourhood (and they were of it) could do a kind action but Miss Julia Beresford.

"Well, my good man, go on," cried Beresford gently.

"Well, Sir, yesterday I heard that if I went to live at a market town four miles off, I could get more work to do than I have in my own village, and employ for my little boy too; so we resolved to go and try our luck there; but we could not be easy to go away, without coming to thank and bless that good young lady; so hearing at her house that she was come hither, we made bold to follow her; your servants told us where to find her—ah, bless her!—thanks to her, I can afford to hire a cart for my poor sick wife and family!"

"And Miss, Miss," cried the little boy, pulling Julia by the arm, "only think, we shall ride in a cart, with a tall horse; and brother and I have got new shoes, only look!"

But Miss was crying, and did not like to look; however, she made an effort, and looked up, but was forced to turn away her head again, overset by a "God bless you!" heartily pronounced by the poor woman, and echoed by the man.

"This is quite a scene, I protest," cried Miss Tracey.

"But one in which we should all have been proud to have been actors, I trust," answered the baronet. "What say you, ladies and gentlemen?" continued he, coming forward, "though we cannot equal Miss Beresford's kindness, since she sought out poverty, and it comes to us, what say you, shall we make a purse for these good people, that they may not think there is only one kind being in the neighbourhood?"

Agreed!" cried every one; and as Sir Frederic held the hat, the subscription from the ladies was a liberal one; but Mr. Beresford gave *five guineas;* then Mr. Hanmer desired the overjoyed family to go to his house to get some refreshment, and the company reseated themselves.

But Mr. Beresford having quitted his seat in order to wipe his eyes unseen at the door, the baronet had taken the vacant place by Julia.

"Now, ladies and gentlemen," cried Beresford, "you shall see a new sight, a parent asking pardon of his child. Julia, my dear, I know I behaved very ill; I know I was very cross to you—very savage—I know I was—you are a good girl—and always were, and ever will be, the pride of my life, so let us kiss and be friends." And Julia, throwing herself into her father's arms, declared she should now be herself again.

"What, more scenes!" cried Mr. Hanmer; "what, are you sentimental too Beresford? who should have thought it!"

"Why *I'll* tell you a story now," replied he:—"That girl vexed and mortified me confoundedly, that she did; I wished her to be smart, to do honour to you and your daughter to-day, so I sent her twelve guineas to buy a very handsome velvet pelisse, which she took a fancy to, but which I thought too dear; but instead of that, here she comes in this old fright; and a fine dowdy figure she looks! and when I reproached her, she said she had given the money away, and so I suppose it was that very money which she gave to these poor people. Heh! was it not so, Julia?"

"It was," replied Julia; "and I dared not then be so extravagant as to get the pelisse too."

"So, Hanmer," continued Beresford, "you may sneer at me for being *sentimental*, if you please; but I am now prouder of my girl in her shabby cloak here, than if she were dressed out in silks and satins."

"And so you ought to be," cried Sir Frederic; "and Miss Beresford has converted this garment," lifting up the end of the pelisse, "into a robe of honour;" so saying, he gallantly pressed it to his lips. "Come, I will give you a toast," continued he:—"Here is the health of the woman who was capable of sacrificing the gratification of her personal vanity to the claims of benevolence!"

The ladies put up their pretty lips, but drank the toast, and Beresford went to the door to wipe his eyes again, while Julia could not help owning to herself, that if she had had her moments of mortification, they were richly paid.

The collation was now resumed, and Julia partook of it with pleasure; her heart was at ease, her cheek recovered its bloom, and her eyes their lustre. Again the Miss Traceys sung, and with increased brilliancy of execution. "It was wonderful, they sung like professors!" every one said; and then again was Julia requested to sing.

"I can sing *now*," replied she, "and I never refuse when I *can* do so. Now I have found my father's favour, I shall find my voice too." And then, without any more preamble, she sung a plaintive and simple ballad, in a manner the most touching and unadorned.

No one applauded while she sung, for all seemed afraid to lose any particle of tones so sweet and so pathetic; but when she had ended, every one, except Sir Frederic, loudly commended her, and he was silent; but Julia saw that his eyes glistened, and she heard him sigh, and she was very glad that he said nothing.

Again the sisters sung, and Julia too, and then the party broke up; but Mrs. Tracey invited the same party to meet at her house in the evening, to a ball and supper, and they all agreed to wait on her.

As they returned to the house, Sir Frederic gave his arm to Julia, and Miss Tracey walked before them.

"That is a very fine, showy, elegant girl," observed Sir Frederic.

"She is indeed, and very handsome," replied Julia, "and her singing is really wonderful."

"Just so," replied Sir Frederic, "it is wonderful, but not pleasing. Her singing is like herself; she is a bravura song—showy and brilliant, but not *touching*—not interesting." Julia smiled at the illustration; and the baronet continued, "Will you be angry at my presumption, Miss Beresford, if I venture to add that you too resemble your

singing? If Miss Tracey be a bravura song, your are a ballad—not showy, nor brilliant, but touching, interesting, and—"

"Oh, pray, say no more!" cried Julia, blushing, and hastening to join the company; but it was a blush of pleasure: and as she rode home she amused herself with analyzing all the properties of the *ballad*, and she was very well contented with the analysis.

That evening, Julia, all herself again, and dressed with exquisite and becoming taste, danced, smiled, talked, and was universally admired. But was she *particularly* so? Did the man of her heart follow her with delighted attention?

"Julia," said her happy father, as they went home at night, "you will have the velvet pelisse and Sir Frederic too, I expect."

Nor was he mistaken. The pelisse was hers the next day, and the baronet some months after. But Julia to this hour preserves with the utmost care the faded pelisse, which Sir Frederic had pronounced to be "a robe of honour."



DESCRIPTION OF A FINE GENTLEMAN.

As many females seem passionately fond of the name of a fine gentleman, it may not be improper to give a description of so fascinating a person, in order to guard them against the delusion.

When we are at a loss to describe any uncommon phenomenon, we commonly attempt to say what it is *not*, and so give an idea of a something to which we can affix no name. The Physician is called to a patient in a particular disorder—he knows not what to call it. It is not the gout—it is not the rheumatism—there are no symptoms of a fever—as few of an inflammation—*ergo*, it is an inward complaint, something nervous.

The naturalist finds a substance lying on the ground. It is not a stone, nor a stick—it is not an animal, nor an ore—it is not a plant, nor a root—at length, after looking over Linnæus's arrangements, and finding it to be like nothing there, he pronounces it a *lusus naturæ*. To apply this to the Fine Gentleman:

A Fine Gentleman is not a learned gentleman, for looking into books would spoil his eyes, and a knowledge of elegant writing unfit him for polite conversation.

A Fine Gentleman is not an ignorant gentleman, for he knows the name of every article of fashionable apparel, and can with extraordinary precision mark the distinctions of *Carmelite, Emperor's Eye, Vestris, Blue, Feu de l'Opera, &c.* and other niceties, which knowledge requires to be something more than merely learned in the primary colours.

A Fine Gentleman is not a pious gentleman, for to him nothing can be so insupportable as seriousness.

A Fine Gentleman is not a rational creature, for he avoids nothing so much as thinking.

A Fine Gentleman is not an industrious man, for his whole life is spent in idleness, and at the end of it, it is impossible for him to recollect one hour in which he was well employed.

A Fine Gentleman is not an idle gentleman, for from morning to night he is in perpetual motion from one place of amusement to the other; from the breakfast to the gaming-table; from the gaming-table to the coffee-house; from the coffee- house to the Park; from the Park to dinner and the bottle; from the bottle to tea; from tea to the play; from the play to supper; from supper to the bagnio; from the bagnio to the street; from the street to the round-house; from the round-house to the justice; from the justice home again—*Da Capo.*

The Fine Gentleman is not an ingenious gentleman, for during a long existence, he is never once able to discover the real purpose for which he was sent into the world, endued with a head, tongue, eyes, hands, feet, &c.

The Fine Gentleman is *not* an honourable gentleman, because he discharges no debts lawfully contracted, and unlawfully contracts debts which he dose not mean to pay.

The Fine Gentleman *is* an honourable gentleman, for no man can call him rogue without being called to an account for it, although the proof be as clear as the blade of his sword.

Since a Fine Gentleman includes so many contradictory characters, to what class of mortals must we consign him? He is, in fact, an animal *sui generis,* of his own engendering; there is nothing like him on earth. Nature has no share whatever in his composition. Men are sometimes born fools, geniuses, dunces, deformed, &c. but no man is by nature a Fine Gentlemen. It is to the tailor and hairdresser we are to look for the creation of this strange animal. In ancient times, perhaps, some attempts may have

been made to construct a Fine Gentleman; but that perfection to which the machine is now brought is the work of many centuries. Before the flood we are sure there were none; wicked as the world then was, we believe not one Fine Gentleman was drowned at the flood; indeed had there been any then on earth, Noah must certainly have mistaken them for a species of monkey, and put a couple of them into the ark. After the flood, even when the Egyptians were a great flourishing people, we do not find any mention of Fine Gentlemen; nor when the Romans conquered them, do their historians give an account of Fine Gentlemen.

Be the controversy concerning their origin decided in what manner it may, we have the creatures now among us, and they appear in the army, the law, and the church; but most of all in the army, as no abilities are required; less in the church, where something of abilities is looked for; and least of all at the bar, for there nothing but abilities can do. Any man may read prayers, and steal sermons; and any man may go through the exercise of the fusee and spontoon; but it is not every man who can combat the difficulties of a criminal case, or a civil plea.

The late Lord Chesterfield has been the making of many a Fine Gentleman. With him, clean teeth, and nails well pared, were greater accomplishments than a pure heart and an enlightened understanding; and he who adopts his lordship's refined sentiments of duplicity and dress, must inevitable turn out an arrant coxcomb, if he escape being a professed profligate.

THE STORY OF LAVINIA.

Soon as the morning trembles o'er the sky,
And, unperceiv'd, unfolds the spreading day;
Before the ripen'd field the reapers stand,
In fair array; each by the lass he loves,
To bear the rougher part, and mitigate
By nameless gentle offices her toil.
At once they stoop and swell the lusty sheaves;
While through their cheerful band the rural talk,
The rural scandle, and the rural jest,
Fly harmless, to deceive the tedious time,

And steal unfelt the sultry hours away.
Behind the master walks, builds up the shocks;
And, conscious, glancing oft on every side
His sated eye, feels his heart heave with joy.
The gleaners spread around, and here and there,
Spike after spike, their scanty harvest pike.
Be not too narrow, husbandmen; but fling
From the full sheaf, with charitable stealth,
The liberal handful. Think, oh greatful think!
How good the God of harvest is to you:
Who pours abundance o'er your flowing fields:
While these unhappy partners of your kind
Wide over round you like the fowls of heaven,
And ask their humble dole. The various turns
Of fortune ponder—that your sons may want
What now, with hard reluctance, faint ye give.
The lovely young LAVINIA once had friends;
And fortune smil'd, deceitful, on her birth.
For, in her helpless years deprived of all,
Of every stay, save innocence and Heaven,
She with her widow'd mother, feeble, old,
And poor, liv'd in a cottage far retir'd
Among the windings of a woody vale;
By solitude and deep surrounding shades,
But more by bashful modesty conceal'd.
Together thus they shunn'd the cruel scorn
Which virtue, sunk to poverty, would meet
From giddy passion and low-minded pride:
Almost no Nature's common bounty fed,
Like the gay birds that sung them to repose,
Content, and careless of to-morrow's fare.
Her form was fresher than the morning-rose,
When the dew wets its leaves; unstain'd and pure
As in the lily, or the mountain snow.
The modest virtues mingled in her eyes,
Still on the ground dejected, darting all
Their humid beams into the blooming flowers;
Or when the mournful tale her mother told,
Of what her faithless fortune promis'd once,
Thrill'd in her thought, they, like the dowy star
Of evening, shone in tears. A native grace
Sat fair-probortion'd on her polish'd limbs,
Veil'd in a simple robe, their best attire,
Beyond the pomp of dress; for loveliness
Needs not the foreign aid of ornament,

But is when unadorn'd, adorn'd the most.
Thoughtless of beauty, she was beauty's self,
Recluse amid the close embowering woods.
As in the hollow breast of Appenine,
Beneath the shelter of encircling hills,
A myrtle rises, far from human eye,
And breaths its balmy fragrance o'er the wild.
So flourish'd, blooming, and unseen by all,
The sweet Lavinia; till, at length compell'd
By strong necessity's supreme command,
With smiling patience in her looks she went
To glean Palemon's field. The pride of swain
Palemon was, the generous and the rich;
Who led the rural life in all its joy
And elegance, such as Arcadian song
Transmits from ancient uncorrupted times;
When tyrant custom had not shackled man,
But free to follow nature was the mode.
He then his fancy with autumnal scenes
Amusing, chanc'd beside his reaper-train
To walk, when poor Lavinia drew his eye;
Unconscious of her power, and turning quick
With unaffected blushes from his gaze:
He saw her charming, but he saw not half
The charms her downcast modesty conceal'd.
That very moment love and chaste desire
Sprung in his bosom, to himself unknown;
For still the world prevail'd, and its dread laugh,
Which scarce the firm philosopher can scorn,
Should his heart own a gleaner in the field;
And thus in secret to his soul he sigh'd,
"What pity! that so delicate a form,
By beauty kindled, where enliv'ning sense
And more than vulgar goodness seem to dwell,
Should be devoted to the rude embrace
Of some indecent clown! She looks, methinks,
Of old Acasto's line, and to my mind
Recalls that patron of my happy life,
From whom my lib'ral fortune took its rise:
Now to the dust gone down; his houses, lands,
And once fair spreading family, dissolv'd.
'Tis said that in some lone obscure retreat,
Urg,d by remembrance sad, and decent pride,
Far from those scenes which knew their better days,
His aged widow and his daughter live.

Whom yet my fruitless search could never find
Romantic wish! would this the daughter were!"
When, strict enquiring, from herself he found
She was the same, the daughter of his friend,
Of bountiful Acasto; who can speak
The mingled passions that supris'd his heart,
And through his nerves in shiv'ring transport ran!
Then blaz'd his smother'd flame, avow'd and bold;
And as he view'd her, ardent, o'er and o'er,
Love, gratitude, and pity, wept at once.
Confus'd and frightened at his sudden tears,
Her rising beauties flush'd a higher bloom,
As thus Palemon, passionate and just,
Pour'd out the pious rapture of his soul.
"And art thou then Acasto's dear remains?
She whom my restless gratitude has sought
So long in vain? O heavens! the very same,
The softened image of my noble friend,
Alive his every look, his every feature,
More elegantly touch'd. Sweeter than spring!
Thou sole surviving blossom from the root
That nourish'd up my fortune! Say, ah! where,
In what sequester'd desert, hast thou drawn
The kindest aspect of delighted Heaven!
Into such beauty spread, and blown so fair;
Though poverty's cold wind, and crushing rain,
Beat keen, and heavy on thy tender years?
Oh, let me now, into a richer soil,
Transplant thee safe! where vernal suns and showers,
Diffuse their warmest, largest influence:
And of my garden be the pride, and joy!
Ill it befits thee, oh, it ill befits
Acasto's daughter, his whose open stores,
Though vast, were little to his ampler heart,
The father of a country, thus to pick
The very refuse of those harvest-fields,
Which from his bounteous friendship I enjoy.
Then throw that shameful pittance from thy hand,
But ill apply'd to such a rugged task;
The fields, the master, all, my fair, are thine,
If to the various blessings which thy house
Has on me lavish'd, thou wilt add that bliss,
That dearest bliss, the power of blessing thee!"
Here ceas'd the youth; yet still his speaking eye
Express'd the sacred triumph of his soul,

With conscious virtue, gratitude and love,
Above the vulgar joy divinely rais'd.
Nor waited he reply. Won by the charm
Of goodness irresistible, and all
In sweet disorder lost, she blush'd consent.
The news immediate to her mother brought,
While, pierc'd with anxious thought, she pin'd away
The lonely moments for Lavinia's fate;
Amaz'd, and scarce believing what she heard,
Joy seiz'd her wither'd veins, and one bright gleam
Of setting life shone on her evening hours:
Nor less enraptur'd than the happy pair!
Who flourish'd long in tender bliss, and rear'd
A num'rous offspring, lovely like them themselves,
And good, the grace of all the country round.



VANITY OF RICHES.

Riches make themselves wings and flee away.---*Prov.* xxiii. 5.

We are too prone to imagine the condition of others preferable to our own; we change, it may be, our situation, but therein find not the happiness we expected, and yet remain unconvinced of our folly. We pursue, vainly pursue, the fleeting phantoms which enfeebled hope raises in the distempered imagination, although disappointment attends every step, and mocks every endeavour. We either find the object of our wishes recede in proportion to our advances, or, if possessed, that they prove inadequate to our sanguine expectations.

One of the most deceitful bubbles that ever danced before the eye of human vanity, is wealth. It glitters at a distance, and appears replete with every requisite essential to terrestrial felicity. It attracts the attention of numbers from every other object, and kindles in the breasts of its candidates an inextinguishable ardour to acquire it. By weak minds it is considered as the highest sublunary good; and therefore to attain it, is to exclude every want, and to possess every satisfaction.

But, alas! wealth often flies the pursuer, and, in the end, leaves him tired, languid, and disappointed with the fruitless chase. To some, indeed, she grants her favours with peculiar liberality, and admits them to rifle her golden

treasury. But these are in "*a spot to real happiness confined?*" No surely; they find, by unprofitable experience, that the possession of riches falls far short of their fond expectations.

Riches are not able to confer that felicity they promise, or to avert those evils which they are supposed capable of preventing. They are unable to limit the licentiousness of desire, to fill the grasp of avarice, to guard the evenues through which afflictions enter, or to afford that happiness which is expected from them. The possession of wealth introduces wants not less numerous, not less importunate, than those we complain of in a state of poverty. They are, indeed, different in kind, but not less destructive of that felicity we vainly seek after in this imperfect state. We are very apt to conclude, that those are exempt from unhappiness, on whom prosperity beams her radiance, and whose dwellings are circumfused with affluence. In the erring estimation of short-sighted mortals, "their lines are cast in pleasant places;" but a little reflection will convince us, that they are "encompassed with many sorrows."

View the men who have free access to the temple of riches, and you will not find them happier than others; they have still numerous wants, which increase with their acquisitions; and still more numerous fears, arising from their very possessions, to which those in humbler stations are utter strangers. Some find their desires strengthened by the increase of their wealth, and the more they inherit the more unbounded is their grasp. Were it possible for such to accumulate all the treasures of the earth, they would still be unsatisfied; and, like Alexander, weep because there was no other world within their reach to plunder. Others whose desires are more circumscribed, and who appear contented with their present possessions, are not less unhappy. Men cannot essentially possess more than they enjoy; the rest, like a cipher on the left hand of a figure, is of no value: unprofitable as to any useful purpose, it is only a barren splendour, which, like the glare of a comet, although it shines at a distance, yet affords no warmth to invigorate him who gazes on it: he may contemplate it with barren admiration, but cannot render it subservient to any of the most valuable purposes of life.

Such, therefore, as possess more wealth than is sufficient to furnish the reasonable wants of humanity, are generally employed in a laborious search after pleasures yet untasted, in which they hope to find unmixed happiness. There is,

indeed, one source of pleasure, which the enjoyment of wealth opens to a rational mind, but few there are who find it. The extension of help to the helpless, of relief to the miserable, and of comfort to those who dwell in the regions of adversity, are employments attended with the purest satisfaction. To awaken joy in countenances overspread with the gloom of sorrow, is attended with sensations of the most refined delight, and tunes the soul to the sweetest harmony. This is the noblest use to which wealth can be applied ; the essential end for which heaven has dispensed it. But, alas ! how few are there amongst the great and opulent who exercise themselves in such benevolent, such godlike actions ! how few, whose minds are refined enough to relish the satisfaction arising from such beneficent and praiseworthy conduct !

The generality of the rich and affluent spend their time and substance in a course of falsely estimated pleasure, which, while it affords a momentary gratification to some desires, creates others more difficult to be satisfied. Every indulgence of the passions beyond the boundaries of reason and temperance, either increases the appetite for more extensive enjoyment, or cloys with a languid satiety. These are effects equally destructive of true happiness. In this dilemma the mind is perpetually tossed, like a vessel without a rudder on the boisterous ocean. It is still hurried on by the gales of passion in pursuit of something yet untried, which is suppsed more capable of conferring happiness ; but *this*, when obtained, leaves us equally unsatisfied, and at an equal distance from the object of our wishes.

AN EXTRAORDINARY INSTANCE OF AVARICE,

PROVIDENTIALLY PUNISHED.

MONSIEUR FOSCUE, one of the farmers-general of the province of Languedoc, in France, who had amassed considerable wealth by grinding the faces of the poor within his province, by which he rendered himself universally hated, was one day ordered by the government to raise a considerable sum ; upon which, as an excuse for not complying with the demand, he pleaded extreme poverty ; but, fearing lest some of the inhabitants of Languedoc should give information to the contrary, and his house should be

searched, he resolved on hiding his treasure in such a manner as to escape the most strict examination.

He dug a kind of cave in his wine-celler, which he made so large and deep that he used to go down to it with a ladder; at the entrance was a door with a spring lock on it, which on shutting would fasten of itself. Very lately Monsieur Foscue was missing, diligent search was made after him in every place; the ponds were drawn, and every method which human imagination could suggest was taken for finding him, but all in vain.

In a short time after, his house was sold, and the purchaser beginning either to rebuild it, or make some alterations in it, the workmen discovered a door in the cellar, with a key in the lock, which he ordered to be opened, and on going down they found Monsieur Foscue lying dead on the ground, with a candlestick near him, but no candle in it, which he had eaten; and on searching farther they found the vast wealth that he had amassed. It is supposed, that when Monsieur Foscue went into his cave, the door by some accident shut after him, and being out of the call of any person, he perished for want of food. He had gnawed the flesh off both his arms, as is supposed, for subsistence. Thus did this miser die in the midst of his treasure, to the scandal of himself, and to the prejudice of the state.



THE BENEFITS OF ADVERSITY.

"Good when he gives, supremely good,
Nor less when he denies;
E'en crosses from his sovereign hand
Are blessings in disguise." WATTS.

THE sacred writings, in almost every page, warn mankind against the insolence of prosperity, and afford the most striking pictures of men, who, having been raised from nothing to greatness, became insensible to every past office of friendship, and sinned against that very zeal or favour, to which they principally owed their elevation. On the other hand, Adversity is described in the holy volume as the salutary chastisement of an all-wise and affectionate Parent, who wishes to reclaim his child, and to call back the prodigal to his Father's home.

Prosperity frequently inflates the mind, as particular diseases enlarge the circumference of the body, a change

which proceeds from some powerful relaxation, and which is a sympton of danger and decay. Mental imbecility causes the one, and some kind of corporeal weakness occasions the other. But so are we made, that to bear a sudden elevation with humility and temperance, requires an almost gigantic resolution; and he must possess an eagle's eye, who can look at the sudden splendour of prosperity without winking.

To outstrip every competitor; to soar above the malice of those who once hated us, and be shielded from the attacks of those who persecuted us; to be suddenly raised to the means of crushing those who had done us evil, and of rewarding those who had done us good; to be removed from the necessity of looking humble before the proud, and enabled to return the supercilious glace of that pride which lately had disdained us; in short, to find every wish to humble and anxious life at once realized into gratification: these, surely, are circumstances so flattering to the weakness of human nature, that it is almost impossible not to become giddy on a sudden elevation to them.

On the contrary, Adversity, however great its first shock may be, soon yields to time; and, on the recovery from it, we begin to see every thing in its true light; the false glare is at once dissipated; our *true* are immediately distinguished from our *false* friends; we are no longer dupes to the fallacy of our own hearts, and the film is soon removed which prevented us from seeing and knowing ourselves. Reflection, vigilance, and foresight, now succeed to inattention, negligence and carelessness. We rest upon nothing that will not support us; and, finding that the best of this world's dependences are but weak and uncertain, we shall be taught to look for permanent support and comfort in the hopes of a better beyond the grave.

To this point Adversity is intended to conduct us; and they who patiently attend to its guidance, will soon be persuaded that it is only a blessing in disguise; the gentle corrections of a tender Father, who wishes to work the real good of his children; and, looking back with gratitude, mingled with disdain, to the heights from whence they fell, will exclaim with the exiled statesman of Greece, that "*they should have been utterly ruined, if they had not been undone.*"

BEAUTY.

" 'Tis not a set of features or complexion,
The tincture of a skin, that I admire;
Beauty soon grows familiar to the lover,
Fades in his eye, and palls upon the sense."---ADDISON'S CATO.

THE charms of beauty give to certain individuals of both sexes, a distinction impossible to be described, though easily and irresistibly felt. We are forced to add, that it is a distinction in general disadvantageous to its possessor. The folly of parents, the early adulation of interested admirers, the suggestions of self-conceit, and a thousand other enemies, conspire against those favourites of nature, and, at one time or other, render them objects of weariness, if not of disgust. Trusting entirely to external charms, every solid and permanent accomplishment is too often neglected, while we spend the inestimable days of youth in acquiring a few superficial and transitory trifles, as frail as the beauty they are meant to adorn.

How many delightful forms attract our attention, which, upon examination, we quit with a sigh of pity, or a smile of contempt; finding their minds either mere voids, blanks of insipidity, or despicable magazines of vanity and folly. How many a young female thus steps into the world, confident of her charms, as Samson of his strength, untutored by wisdom, unguarded by prudence, running wild through all the mazes of fantastic dissipation, and in the end perhaps drawing ruin upon herself! How many a young man thus depending on the graces of his person, spends his best years, utterly neglectful of every noble purpose and rational enjoyment of life, despised by every man (and woman too) of sense, and only acceptable to beings whose frivolity equals his own!

But neither of these characters will feel all their misery during the days of youth and health; for then their society will be tolerated by most people, and even courted by many; yet by how precarious a tenure do they hold even that privilege! Their enjoyment resembles his who feasted royally in a room of state with a sword hung over his head, suspended by a single hair. And though they should escape the strokes of sickness and of accident, yet soon will the scene of joy be closed; soon will the ruthless hand of Time crop every flower of youth and beauty; then what a disconsolate and dreary waste succeeds!

It is impossible to imagine a state on earth more wretched than that of a person advanced in life, whose mind has never known the happy effects of cultivation, and whose pleasures have been merely constitutional. Better were it indeed for that man never to have been born, than to drag the languid hours of age in listless weariness; neglected, despised, and forgotten, even before his death. It is a state of desolation against which the young ought carefully to fortify themselves, by a diligent culture of their best powers, and by acquiring those accomplishments and amusements, which depend not for their relish on the fine turn of the limbs, the brilliancy of the eyes, or the polish and transparent glow of the skin.

In general, it is wrong to trust blindly for our happiness to any one natural gift, and neglect every other useful attainment. This remark greatly widens the field of instruction; we are not all beauties, but we have all received some talent in trust from heaven, for which we are accountable. To mistake that talent, or to overrate it, or to misapply it, are the chief misfortunes to which we are exposed; and he only fulfils the purposes of his life, who, by judicious enquiry, and by proper knowledge of himself, discovers where his strength lies: who strives to form a right estimation of it, and to enforce its exertions by every advantage in his power to obtain; who will not reveal it to the unworthy, exhaust it in vile pursuits, nor prostitute it to the advancement of such ends which religion forbids, and wisdom reprobates.

By such rational conduct we may render our characters respectable; and it will be beyond the power of our most malicious enemies to make sport of them: we may secure our happiness, at least as far as human happiness can be secured; and, while free from outward misfortune, we may enjoy every hour with relish. Age, which brings the frivolous, the idle and the dissipated, to a state of premature oblivion, will only make us more venerable, and turn our enjoyments into a current more serene and pure. Man will admire a life so beautiful, and God himself will approve it.

CLARINDA;

OR,

THE BANEFUL EFFECTS OF ADULATION.

"Man, savage man, the wildest beast of prey,
Assumes the face of kindness to betray;
His giant strength against the weak employs,
And *woman*---whom he should protect---destroys."

THERE is nothing ought more earnestly to be recom mended to the female reader than a deaf ear to adulation though it is pleasing, and too often acceptable, when couched in the smooth language of a sensible and designing man.

Flattery is the incense always offered to female beauty, and love the only language that it hears; but there are women whose judgment is not to be imposed on.

Many will no doubt urge that we are all fond of flattery; and so grateful is it to our ears, that we are unwilling to consider how fallacious it is; but it is the nurse of crimes. To that do many parents owe the destruction of their daughters; to that has many a fair virgin been sacrificed; to that has many a villain owed a base triumph over credulous innocence.

Mark was the only son of wealthy baronet in the west of England. Clarinda was [illegible] daughter of a neighbouring farmer. He was a man of gallantry and dissipation. Her features were elegant, her person was beautiful, and her skin exceeded the lily and the rose. Mark from the respectability of his father, and his proximity to Rusticus (for that was the name of Clarinda's parent, her mother she had lost in her infancy) soon found means to be introduced. Her father was pleas d at the partiality shewn Clarinda; he encouraged the visits of Mark, and they were frequent; the poor old man had buoyed himself up with the hopes of a very advantageous match for his only child. Mark was at first disagreeable to her, but flattery and the intreaties of her father rendered him by degrees more and more pleasing.

Every meeting he repeated his passion with additional tenderness and fervency. She believed him to be a man of virtue, as he vowed his soul was enraptured with an honourable love. He called her by every endearing name love itself could have suggested. She never before had heard

her charms so pleasingly depicted, she listened to it with avidity; it gave her the only vice she knew, it gave her *pride;* she thought all he said was true: he swore so frequently to the sincerity of his intentions, that she was at length persuaded to believe, that, without reciprocal love on her side, he would be truly wretched. She resolved to encourage his addresses; partly in obedience to her father, partly out of gratitude arising from his promises of love and friendship; but chiefly from the impression flattery had made upon her unguarded heart; these considerations prompted her to give him every assurance of her regard and esteem.

Innocent freedoms, with a mixture of the most tender and delicate expressions, passed between them at every meeting: but mark the dreadful sequel! One luckless hour, he found the fair innocent seated in a shady grove belonging to her father's garden, when her mind was fitted to give and receive every soft impression. Alas! that there are in life these unguarded minutes, when tenderness melts down the soul, and leaves the breast too open to base deceivers! But such was the time, when, softly stealing to the grove, Mark found her there, and as she sat reclined, he pressed her hand, kissed it with ardency, and begged, with love-beguiling tears, she would fix the welcome day to make him truly happy.

She was greatly affected with the earnestness of his solicitations; she sat pensive; she meditated for some minutes —and

"She who once deliberates is lost.

He saw her soften, kissed her blushing cheek, pressed her heaving breast, and called it the golden minute of his life! Such fondness at this time had an improper effect upon her; and he, base villian! vulture-like, seized the unguarded opportunity, and robbed the fair one of her virtue and reputation. Hapless Clarinda!

ADMIRATION VAIN.

The shortening days—the sullen clouds, grown dark and ponderous with the gathering rain—the frigid air, that strikes unwelcome on the tender frame (but shews what Albion's sons could once endure) proclaim the approach of winter. See, how the trees (as though they felt a shock

like human dissolution) now drop their leafy honours; some you may observe, like feeble old age, hang tottering in the air, till a gentle breeze breaks the tender fibre that supports them, and throws them relentless on the gronnd; they fall unlamented, when they can no longer delight our eyes; and are no sooner dissolved than forgotten: one summer's beauty is all they can pretend to, whilst the lofty fir, though greatly eclipsed by these gay strangers in the bloom of their youth, yet far exceeds them in the duration of her charms; her beauties are always the same, and perish only with her existence.

A lively emblem this of the instability and worthlessness of all mortal charms; how mutable is the happiness of those thoughtless women, who place all their felicity in admiration! Admiration from whom? not from the wise and prudent—that were well worth their aim; but from persons light and trifling as themselves, for such alone pay court to polished dust. Perhaps, they pass the bloom of their youth without one serious thought; and what a fund of impertinence do they then treasure up for the remainder of their days! which, when all these gay fantastic visions fade, "when every outward charm is fled," grows quite insupportable. How can they bear the shock of approaching age, which (like autumn by the trees) disrobes them of every attractive grace!

The perfections we are by the flattering world allowed, while we have beauty, too often (at least the praise of them) vanish with it, and leave nothing but malice and envy to fill up the great void of uncultivated sense; they drop like the withered leaves, neglected, if not despised; and like the path of a swift arrow through the invisible air, leave no traces of virtue and goodness, whereby they may be remembered. How much happier they, who, in the midst of their puerile and innocent amusements, experience the effect of a true parental care: who are taught "to remember their Creator in the days of their youth, while the evil days come not, and the years draw nigh, wherein they shall (truly) say—I have no pleasure in them;" and are easily informed, before the trifling joys of this vain world have made too deep an impression on their tender minds, "that all is vanity!"

Religion, wisdom, and virtue, are the only permanent enjoyments in this world, and will be our only consolation when we are on the brink of another. Beauty is no farther of advantage to us, than it is an embellishment to sense,

and makes virtue appear, if possible, more amiable, but when it is a mask to vice, or folly; when it persuades the owner to neglect the attainment of all other accomplishments, the blessing then degenerates into a curse, and we quickly despise the idle flatterer. In short, "the praise that is worth seeking after, is attained by solid sense and dignity of mind;" and a truly sensible woman will be always ambitious —not merely of gaining admiration, but deserving it.



THE DYING PROSTITUTE;

AN ELEGY.

Pity the miseries of a wretched maid,
  Who sacrificed to man her health and fame:
Whose love, and truth, and trust, were all repaid
  By want, and woe, disease, and endless shame.

Curse not the poor lost wretch, who every ill
  That proud insulting man can heap, sustains;
Sure she enough is curs'd o'er whom his will
  Enflam'd by brutal passion, boundless reigns.

Spurn not my fainting body from your door,
  Here let me rest my weary, weeping head;
No greater mercy would my wants implore,
  My sorrows soon shall lay me with the dead.

Who now beholds, but loathes my faded face?
  So wan and sallow—changed with sin and care;
Or who can any former beauty trace,
  In eyes so sunk with famine and despair?

That I was virtuous once, and beauteous too,
  And free from envious tongues my spotless fame,
These but torment, these but my tears renew,
  These aggravate my present guilt and shame.

Houseless and hungry, forc'd by pining want,
  I've wept and wander'd many a midnight hour;
Implor'd a pittance lust would seldom grant,
  Or sought a shelter from the driving show'r.

And as I shiver'd through the wintry storm,
  Unknowing what to seek, or where to stray!
To gain relief entic'd each hideous form,
  Each hideous form contemptuous turn'd away.

Where are my virgin honours, virgin charms?
  Oh! whither fled the pride I once maintain'd?
Where are the youths that woo'd me to their arms?
  Or where the triumphs virgin beauty gained?

Declare, betrayer! cruel monster! where?
  Proclaim thy glories gain'd by my defeat?
Say, art thou happier 'cause that I'm less fair?
  Or bloom thy laurels on my winding sheet?



THE TAILOR'S DREAM.

A TAILOR some time ago, who was dangerously ill, had a remarkable dream. He thought he saw fluttering in the air a piece of cloth, of a prodigious length, composed of all the cabbage which he had made ever since he had been in business. The angel of death held this piece of patch-work in one of his hands, and with the other gave the tailor several severe strokes with a piece of iron. The tailor awakening in a fright, made a solemn vow, that if he recovered he would *cabbage* no more. He soon recovered. As he was diffident of himself, he ordered one of his apprentices to put him in mind of his *dream*, whenever he cut out a suit of clothes.

The tailor was for some time obedient to the intimations given him by his apprentice. But a nobleman having sent for him to make him a coat out of a very rich stuff, his virtue could not resist the temptation. His apprentice put him in mind of his *dream* to no purpose: "I am quite tired with your talk about the *dream*," says the tailor; "there was nothing like this in the whole piece of patch-work, which I saw in my dream; and I observed likewise, that there was a piece deficient; that which I am now going to take will just make it complete." His conscience, however, constantly reproved him, and his ever present dream disquieted his mind.

EXCURSION ON THE THAMES.

To the Memory of Three Youths who were drowned in 1798

Awake, my mournful powers! nor let this hour
Revolve, without the tributary lay;
Help me to tell my tale in plaintive strains;
Awake each passion, and inspire my verse,
And give the day to sensibility.
O! had I Milton's grand, immortal lyre!
Or his, who wrote of flocks, of fields, and swains:
Or his, whose lyric powers so sweetly sung
Of prayer, of friendship, and of love divine;
Then ye, dear youths! then ye should live in song!
But I recal my vain, my fruitless wish;
I only strive to raise a little pile
Expressive of the passions which I feel.
Ah! melancholy morn! my watchful mind
Has look'd for thy approach with heart-felt sighs;
Sighs, which affection and which friendship heav'd.
And now thou'rt dawn'd, sensations fill my soul,
Which time can ne'er erase, whilst memory holds
Her usual seat; which nought can e'er destroy,
Whilst roaming fancy has a power to stray.
E'en now she flies, and views the awful scene
Where, 'neath the wave of death, the victims lie:—
She sees the tyrant give the fatal cup,
Beholds it drank, and hears the dying shrieks
Which pierce the tenderest feelings of the soul.
Ah! now she sees them sink, to rise no more!—
In agonies of grief she takes her leave,
And mingles with the stream a flood of tears.
But O imagination! quit the scene!
Nor load my heart with grief I cannot bear;
Ungovernable fancy, paint no more.
But ah! can I forget?—Each object strikes
My wakeful mind, and says, "You've lost your friend!
Each pleasure sees the tear unbidden fall,
And bids me think of those who oft have roam'd
With me;—but now are gone, and are no more!
And can I then forget, or cease to mourn?
'Tis nature bids me drop the mournful tear;
'Tis she inspires my undissembled grief;
And touches every tender spring of life.
Yes, ye are gone—but yet I love you still;

Oft to your sleeping dust shall memory rove,
And call you for a moment into life,
And trace again the melancholy scene,
From whence we brought you to a parent's tomb.
O fatal moment! O distressing day!
Witness, thou sun! if I forget the hour;
And witness ye, fair fields! when blooming May
O'erspreads you with her flowers, if I forget
To speak their names—to tell the afflictive tale....
To drop the tear—the tributary tear.
I mourn you all! but O! I weep for him,
Whose pleasing virtues long had been in bloom,
And who bade fair to bring forth sacred fruit.
Much-honoured, much-respected, much-loved shade,
Receive the friendly tear, the friendly sigh.
Methinks thy well-known voice salutes my ear;
Methinks I see thy disembodied form;
Methinks thy secret whispers say, "Adieu!"
Yes, dear companion of my youth! adieu!
For never shall I hear that pleasing voice,
(Though fancy sometimes feigns a voice like thine,)
Which oft has filled my heart with thrilling joy,
And oft with melody a parent's ear;
For cruel death has rent each tender tie,
Nor gave a presage of the fatal blow.
Great Arbiter of life! why dost thou give
The flower about to bloom, to be cut down?
Why dost thou thus? Why break a parent's heart
With woe, which language faintly can express?
Why blast the fairest prospects man has seen?
Why sink our fondest wishes in the dust?
Thus headstrong passion spoke in frantic terms:
But calm reflection since the scene has view'd;
And, taught by revelation's cheering beams,
My soul submits, and all her powers adore.
Awful Jehovah! Thou, whose presence fills
The immensity of worlds thy hand has formed,
Whose habitation is eternity;
To Thee, immortal King! I all resign;
Even through the darkest clouds thy mercy shines,
And points the wanderer to a brighter world,
Where he may read thy works with ravish'd eye,
And see, illumined by eternal day,
That all thy ways were right—that goodness crown'd
Each scene, and wisdom shone in each design;
That all proclaim'd thy pity and thy love.

THE SCIENCES.

It will no doubt be readily allowed, as it has already been hinted in the introduction to this work, that the education of both sexes should not, in general, be exactly alike, because they are not destined for the same duties and occupations; but it does not follow that a knowledge of the first principles of Geography, Astronomy, &c. will form an improper part of the education of females.

By an attention to these subjects, in which, according to Dr. Watts, " there is not a son or daughter of Adam that has not some concern," the mind is abstracted from the trifling objects which too often engage the attention of youth, and through the defect of education, more particularly of female youth; it is also led, by an increasing knowledge of the works of creation, to form more enlarged views of the wisdom, power, and goodness of the great Creator.

The following brief outline of these interesting subjects will give a general idea of their nature and importance: and perhaps inspire a wish to know more than the limits of this work will allow; a wish which may be easily gratified by an application to more voluminous publications.

GEOGRAPHY.

Geograhy is that science which describes the surface of the earth, the constituent parts of which are land and water.

The land consists of *Continents, Islands, Peninsulas, Isthmuses, Promontories, Capes, &c.*

The water consists of *Oceans, Seas, Straits, Gulfs, Bays, Lakes, Rivers, &c.*

LAND.

A Continent is a large portion of land, not separated by water: there are only two; the old continent which contains Europe, Asia, and Africa; and the newly-discovered continent of America.

An Island is a portion of land surrounded by water; as Great Britain, Ireland, &c.

A Peninsula is a tract of land surrounded by water, except at one narrow neck.

An Isthmus is the narrow neck of land which unites the peninsula to the continent.

A promontory is a piece of land stretching itself into the sea.

A Cape is the point of land at the end of the promontory.

WATER.

An Ocean is a large collection of waters without any separation of its parts by land; as the Atlantic, the Pacific, the Indian Ocean, &c.

A Sea is a smaller collection of waters, confined by the land, and communicating with the ocean; as the Mediterranean, the Black Sea, &c.

A Strait is a narrow part of the sea, forming a passage from one sea to another; as the Straits of Gibraltar, Magellan, &c.

A Gulf or Bay is an arm of the sea, which runs a considerable way into the land; as the Gulf of Mexico, the Bay of Biscay, &c.

A Lake is a large collection of waters, entirely surrounded by land; as the Lake of Geneva, Constance, &c.

A River is a large stream or body of running water; as the Thames, the Severn, &c.

OF THE EARTH IN GENERAL.

The earth is a large globe, the diameter of which is nearly eight hundred thousand miles, and its surface contains nearly two hundred millions of square miles.

More than two-thirds of the globe is covered with water; the land is occupied by at least a thousand millions of human beings, and is divided into four great parts or quarters. Europe, Asia, Africa, and America.

EUROPE.

Europe is particularly distinguished from the other quarters of the globe; though it is the smallest, it is that in which the human mind has made the greatest advances in arts and sciences, whether of war or of peace; its climate, in general, being temperate, and its soil fertile.

It is bounded on the north by the Frozen Ocean, on the west by the Atlantic Ocean, on the south by the Mediterranean Sea, and on the east by the continent of Asia, extending about 3000 miles in length, from Cape St. Vincent in the west to the river Oby in the north-east; and 2500 in breadth, from the North Cape of Norway to Cape Metapan in the Morea; lying between the 36th and 72nd degrees of north-west latitude, and containing about 160,000,000 inhabitants.

The principal divisions of Europe are, Lapland, Norway, Sweden, Denmark, Russia or Muscovy, Poland, Prussia, Germany, Holland, France, Switzerland, Italy, Portugal, Spain, Turkey, and the united kingdom of Great Britain and Ireland.

Its chief islands are, Great Britain and Ireland, Iceland, Zealand, Sicily, Sardinia, Corsica, Candia, Majorca, Minorca, and Ivica.

Its chief seas, the Mediterranean, the British Channel, the German Ocean, as it is called, the Baltic, and the White Sea.

Its principal rivers are, the Wolga, the Danube, the Dwina, the Neiper, the Rhine, the Elbe, the Tiber, the Tagus, and the Thames; the principal lakes are, the Ladoga, and Onega, Geneva, Constance, Como, Lough Neagh, and Loch Lomond.

Its principal mountains, the Alps, the Pyrenees, the Appenines, the Carpathian, and the Dofrafeld Mountains.

Its principal capes, the North Cape, the Naze, the Land's End, Cape La Hogue, Finisterre, St. Vincent, and Metapan. The volcanos or burning mountains in Europe are, Vesuvius and Stromboli in Italy, Mount Etna, in Sicily, and Mount Hecla in Iceland.

Except in Turkey, where they are Mahometans, and in some parts of Lapland, where paganism prevails, the Christian religion is universally professed in Europe; divided, however, into the Catholic, the Greek, and the reformed churches.

Lapland.

This wild and desolate country, which belongs partly to Denmark, Sweden, and Russia, is covered with vast forests of pines, affording, however, some spots for pasture and cultivation. For two months in summer the sun never sets, and the same space in winter it never rises. The character of the natives is hospitable and generous; they derive their chief comforts from their rein-deer, by means of which

they subsist, travel, and are clothed; for, ignorant of luxuries, they are easily satisfied.

Norway.

This northern country was formerly a kingdom of itself it has since been for many years dependent on Denmark, but by a recent arrangement is now ceded to Sweden. It is full of mountains covered with fir-trees, the finest in the world; abounds in rivers and cataracts: and on its coast is that celebrated vortex, Maelstrom, usually called by mariners the navel of the sea, which draws in ships, or whatever comes within its reach. The chief towns are Bergen and Christiana. The Norwegians are an industrious, honest, and frugal people, who, having few corn-fields, subsist chiefly by hunting and fishing. Their principal wealth is derived from their forests and mines.

Denmark.

Denmark Proper is a very small kingdom, containing the peninsula of Jutland, the isles of Zealand, &c. The country is mostly flat, and abounds with bogs and morasses. It produces, however, corn, timber, cattle, iron, fish, and different kinds of naval stores. It has the chief command of the Baltic, which gives it some importance. The principal town is Copenhagen, which stands on the island of Zealand. Iceland, Greenland, and the Faro Islands, likewise belong to Denmark. The Danes are a peaceable and hardy race, make good sailors, but possess far less enterprise than their ancestors, who were once the terror of the more southern nations of Europe, and established their rule in Britain. Their religion like that of the Scandinavian nations in general is Lutheran.

Sweden.

This kingdom, which formed part of ancient Scandinavia, was about 600 miles long, and 500 broad, before it lost Finland in its unfortunate war with Russia. The climate is cold but healthful; and the country mountainous, abounding in lakes, forests, and valuable mines of copper and iron. The mines and forests are the principal sources of its wealth. The seas in the Baltic have no tides. The Swedes are brave and learned; but their native energies are repressed by the narrowness of their means, and their neighbourhood to the powerful empire of Russia. The principal towns are, Stockholm, the capital, which stands on some rocky islands, united by wooden bridges; Upsal,

famous for its university, where the great Linnæus developed the laws of nature; Gottenburgh, in Gothland; Tornea, in West Bothnia; and some others of inferior note.

Russia.

The Russian empire is by far the largest in the world, comprehending all the more northern parts of Europe and Asia. In Europe only it is reckoned 1500 miles long, and 1100 broad; but, notwithstanding its extent, it is but thinly peopled in general. In most parts of Russia the climate is intensely cold, so that icicles are frequently seen hanging to the eyelashes; and the drivers of carriages are not uncommonly frozen to death. In the more southern parts, however, neither the climate nor the soil are ungenial. The face of the country is flat, with some mountainous districts. The productions and exports are furs, leather, sail-cloth, sheeting, hemp, flax, timber, iron, copper, pitch, tar, and cordage. The fisheries, likewise, are very considerable. Some of the rivers are navigable, and canals are not unknown. The principal cities and towns are, Petersburg, the modern capital, built by Peter the Great, who first raised the Russians to the rank of a civilized nations; it stands on the Neva, near the Gulf of Finland; Moscow, the ancient capital, once adorned with noble edifices, which have since been destroyed in the French campaign in Russia, is situate in the very centre of the empire; Archangel, on the borders of the White Sea; Cherson, on the Black Sea; Astrachan, near the Caspian; and Tobolsk, the capital of Siberia. The Russians possess much passive bravery; but though civilization has made great progress among them during the last century, the despotism of the government and the civil institutions retard the progress of the human mind.

Poland.

Poland has ceased to be a kingdom, chiefly owing to the effects of its elective government, and is now divided among the neighbouring nations. whose rapacity set the first example of those dreadful revolutions that have since convulsed and deluged Europe in blood. The face of the country is generally flat, the climate is rather cold, but the soil is productive in corn and other articles of export. The principal rivers are the Vistula, and the Neister or Boristhenes. The chief tows are Warsaw, Cracow, and Dantzic. As for the character of the Poles, the nobles are gene-

rous and affable, fond of state and high living; but the peasantry are in a state of vassalage.

Prussia.

This kingdom though of modern erection, under Frederic the Great shewed energies which astonished Europe; as it has done also in its late struggle against the tyranny of Buonaparte. The general face of the country is level; the soil is pretty fruitful in corn, and the climate tolerably mild. The principal towns are, Berlin the capital, and Koningsberg.—The Prussians have a strong resemblance to their neighbours the Germans; are a manly race, and, when led by able generals, have performed prodigies in war.

Germany.

Germany may be described as a level country, abounding in pasture and arable, rich in corn and wines, containing several extensive forests, and intersected by some noble rivers, the principal of which are the Danube, the Rhine, the Maine and the Elbe. Many changes have lately taken place in this country. Germany, or the Holy Roman Empire, which was formerly divided into nine great circles, and consisted of an infinite number of independent states, all, however, bearing a nominal subjection to its head, the emperor of the same name, by the want of unity among the members, and the overwhelming power of France, was a few years ago parcelled out into the kingdoms of Saxony, Westphalia, Bavaria, and Wirtemberg, belonging to what was called the Confederation of the Rhine; and its emperor shorn of his power, and a considerable part of his hereditary dominions, is now styled emperor of Austria. He has, however, by the dissolution of the Confederation of the Rhine, and the decisions of the Congress at Vienna, now recovered the greater part of his dominions, and will soon, in all probability, resume his former influence in the scale of nations. The chief cities of Germany are, Vienna, on the Danube, the capital of the Emperor of Austria; Dresden, the residence of the King of Saxony; Hamburgh, on the Elbe, one of the most commercial cities of Europe; Leipsic and Frankfort, celebrated for their fairs; Hanover, Munich, Manheim, Wirtemberg, the capital of the king of the same name; Heidelburg, Augsburgh, Constance, Prague, Presburg, and Buda; besides the universities of Gottinghen, Jena, Halle, and Leipsic, already mentioned.—The Germans are grave and ceremonious, but

fair and honest in their dealings; have a genius for mechanics and possess much passive bravery.

Holland, or Batavia.

This country, when it was a republic, displayed prodigies of valour, and extended its commerce and influence to the remotest parts of the globe. The Dutch are a very hardy race, and make excellent mariners. The country exhibits a flat surface of fields and meadows, intersected by rivers and canals, with immense banks or dykes, which protect it from the encroachments of the sea. The principal cities are, Amsterdam, Rotterdam, Leyden, Haerlem, and that large and beautiful village the Hague, which used to be the seat of government, and the residence of the principal people. It should likewise be observed, that a peculiar degree of neatness pervades the towns, which commonly have canals of communication, not only between the principal streets of each, but between each other.

France.

France is bounded on the north by the British Channel and Holland; on the east by the Rhine, Switzerland, and the Alps; on the south by the Mediterranean Sea and the Pyrenees; and on the west by the ocean; extending about 750 miles in length, and 600 in breadth, and containing upwards of 30,000,000 of inhabitants. The climate of France is the most agreeable in Europe; the air is generally temperate, the soil is excellent, and except in some mountainous tracts, which are chiefly on the frontiers, the face of the country is pretty flat, well watered by many fine rivers, of which the principal are, the Somme, the Scheldt, the Meuse, the Moselle, the Rhine, the Seine, the Loire, the Garonne, the Charante, and the Rhone. Its chief productions are corn, fruit, oil, wine, and most of the luxuries of life. The wines of Champaigne, Burgundy, and Bourdeaux, are well known. Much brandy is likewise made here.

This country, which was always important in the scale of politics, rendered itself formidable and tremendous by a revolution which broke out upwards of twenty years ago, the object of which was to establish the reign of liberty; but which, after a vast effusion of blood, and the commission of crimes and cruelties almost unheard of before, ended in a military despotism and in enslaving other neighbouring nations, which formerly possessed some share of freedom Situate in the centre of

Europe, it has been till lately a volcano, issuing destruction and death on all around; and even the British islands have felt it severely in its remote consequences, though happily preserved from its overwhelming force.

The climate of France is various; but the transitions from heat to cold are less sudden than those experienced in England. In the northern parts the winters are intensely cold; but in the south, they are so mild, that invalids retire thither from England to avoid the rigour of our climate.

France was anciently divided into provinces; but since the revolution it has, with the Netherlands and various other territories acquired by the revolutionary war, been divided into one hundred and fifteen departments.

The principal towns of France are, Paris, the capital, which in magnitude and population is only inferior to London; Lyons, Marseilles, Bourdeaux, Lisle, and Geneva. The French are lively in conversation, polished, gallant, and brave, but light, inconstant, and unconquerably vain. They love the arts and sciences, yet in general their knowledge is not profound in either.

Switzerland.

The country is situate in the Alpine regions, which separate France from Italy, and formerly consisted of thirteen cantons, in some respects independent of each other, but forming one offensive and defensive body. Since the French revolution, however, it has undergone considerable changes. Situate in the Alps, some of whose ridges, such as St. Gothard and Mont Blanc, are the highest in Europe, it is only in valleys, and on the lower sides of the mountains, that cultivation can take place, or pasturage be found. In this country the Rhine and the Rhone take their rise, flowing in almost opposite directions; while the lakes of Constance and Geneva, are not only among the largest, but the most beautiful in Europe. The Swiss are an honest, simple race, fondly attached to liberty and their country, robust in their persons, and courageous in their hearts.

Italy.

Except towards the Alps, Italy is wholly surrounded by the sea, and its figure has been aptly compared to that of a boot. It has lately been divided into the kingdom of Italy, of which the Emperor of France had assumed the rule, and appointed a viceroy; and the kingdom of Naples, which, as far as its continental dominions are concerned, was also under the influence of France; but owing to the recent

events in France, the future state of Italy may be considered as uncertain. It is a fine country, blessed in general with a genial and not intemperately hot climate, and a rich soil; producing corn, wine, and oil in abundance, with a variety of the choicest fruits, it may be styled the garden of Europe, and the parent of its arts and civilization. The chief mountains, exclusive of the Alps, which form its boundary on one side, are the Appenines, which run in a grand chain through its whole extent, and mount Vesuvius, a celebrated volcano, though far inferior to Etna. Its rivers are the Po, the Tiber, the Var, the Adige. The principal cities have been thus characterized: Rome, the holy; Naples, the noble; Venice, the wealthy; Genoa, the proud; Milan, the great; Florence, the fair; Bologna, the fat; Ravenna, the ancient; Padua, the learned: on referring to a map, however, you will find some others, of consequence little inferior to these.

The islands that belong to Italy are some of them of great magnitude and importance: Sicily a rich and fertile island, famous for its volcanic mountain Etna, as well as its principal towns, Palermo, Messina, and Syracuse; Sardinia, another large island, the chief town of which is Cagliari; and Corsica, the birth-place of Bounaparte, the chief town of which is Bastia. As for Malta, now an appendant to Great Britain, Candia, and Rhodes, though European islands, it is doubtful whether they ought to be referred to Italy or to Turkey.

The Italians are a handsome, ingenious people; but, from the influence of their civil, religious, and political institutions, are indolent, crafty, jealous, and revengeful.

Portugal.

Portugal lies between Spain and the Atlantic Ocean, and is the most westerly country in Europe. It is intersected with hills and mountains; but along the course of the rivers, the chief of which is the Tagus, are some spacious and fertile plains, producing corn, wine, and fruits of various kinds. The principal towns in Portugal are, Lisbon, the capital, memorable for the dreadful earthquake by which it was destroyed, in 1753, though since elegantly rebuilt; and Oporto, a commercial town, from which the Port wines are chiefly exported. The Portuguese trust too much to the riches arising from their colonies and foreign possessions, and like their neighbours the Spaniards are degraded by bigotry and superstition

Spain.

Spain is much intersected with mountains; but some of its provinces are level, and blest with a rich soil, producing corn, wine, and fruits: while the more mountainous tracts support vast flocks of sheep, of the Merino breed, whose wool is so necessary in the manufacture of fine broad cloths. In summer the climate is hot and sultry, especially in the central provinces. The principal rivers in Spain are, the Ebro, the Tagus, and the Douro. Its principal towns, Madrid, the capital; Barcelona, Seville, Corunna, and Cadiz. Gibraltar, which for more than a century has belonged to Great Britain, stands on a promontory in the south of Spain, and is considered as impregnable. On its coast lie the islands of Majorca, Minorca, and Ivica. Minorca has more than once been in the possession of Great Britain.

Turkey in Europe.

This country, which includes ancient Greece, is bounded on the north by Hungary, Poland, and Muscovy: on the east by Asia; on the south by the Mediterranean Sea; and on the west by the Sea of Greece, the Gulf of Venice, and Germany; being about 1000 miles in length, and 900 in breadth. The climate is certainly very fine, though rather hot; and the soil was once abundantly productive; but under the indolent, enslaved, and sensual Turks, agriculture is neglected, and the very air is contaminated by filth, so as to give rise to frequent visitations of the plague. Turkey, however, almost spontaneously produces corn, wine, and fruits. The principal mountains are those which are so much celebrated in classical learning, Pindus, Olympus, Parnassus, Athos, and Hæmus. The principal towns in Turkey are Constantinople, frequently called the Porte, by way of eminence, the residence of the grand seignior, and Adrinople, which was formerly the capital. The chief rivers are the Danube, the Save, the Neiper, and the Don.

Its islands are very numerous, but Rhodes and Candia are the most considerable of them. The new republic of the Seven islands (of doubtful duration) lies to the west of Turkey, including Zante, Cephalonia, Corfu, and others.

The Turks are idle and ignorant, devoted to their religion, which is Mahometan; but inclined to hospitality, when the more malignant passions of jealousy and revenge are not excited.

Great Britain.

Great Britain is divided into England, Scotland, and Wales; formerly each a kingdom of itself. Indeed England and Scotland were not united till 1707, when the whole island was called Great Britain; nor was Ireland united with this country till the commencement of the present century. Great Britain is about 600 miles long, and 300 broad, and contains about 12,000,000 of inhabitants.

England.

England is divided into forty counties, which, with the principal towns in each, may be thus arranged, beginning with the most northerly:—

Counties.	*Chief Towns.*
Northumberland	Newcastle
Durham	Durham
Cumberland	Carlisle
Westmorland	Appleby
Yorkshire	York
Lancashire	Lancaster
Cheshire	Chester
Shropshire	Shrewsbury
Derbyshire	Derby
Nottinghamshire	Nottingham
Lincolnshire	Lincoln
Rutland	Oakham
Leicestershire	Leicester
Staffordshire	Stafford
Warwickshire	Warwick
Worcestershire	Worcester
Herefordshire	Hereford
Monmouthshire	Monmouth
Gloucestershire	Gloucester
Oxfordshire	Oxford
Northamptonshire	Northampton
Buckinghamshire	Aylesbury, Buckingham
Bedfordshire	Bedford
Huntingdonshire	Huntingdon
Cambridgeshire	Cambridge
Norfolk	Norwich
Suffolk	Bury St. Edmunds
Essex	Chelmsford
Hertfordshire	Hertford
Middlesex	London

Counties.	*Chief Towns.*
Kent - - -	Canterbury
Surry - - -	Guildford
Sussex - - -	Chichester
Berkshire - - -	Abingdon, Reading
Hampshire - -	Winchester
Wiltshire - - -	Salisbury
Dorsetshire - -	Dorchester
Somersetshire - -	Wells
Devonshire - -	Exeter
Cornwall - - -	Launceston.

The principal commercial towns are, London, the capital, containing about a million of inhabitants; Birmingham and Sheffield, famous for cutlery and hardware; Manchester for cotton goods; Leeds and Wakefield for woollen cloth; Liverpool, Bristol, Hull, Newcastle, Whitehaven, Yarmouth, Poole, Southampton, &c. which are sea-ports of importance. The climate is mild and salubrious, though rather moist; the soil, either by nature or cultivation, is abundantly fertile; and except in the north, there are few hills or mountains of any considerable magnitude. The principal rivers are the Thames, the Humber, the Severn, the Trent, and the Medway. As for the lakes, they are only to be found in Westmorland and Cumberland. Oxford and Cambridge are the most famous universities in the world, rich in their endowments, and magnificent in their buildings. Portsmouth, Plymouth, and Chatham, are the principal dock-yards. The chief productions and manufactures of England are corn, cattle, sheep, coal, iron, cloth, earthenware, and almost every kind of manufacture, in which capital and industry can be employed. The commerce and maritime power of this country, indeed, are unbounded.

On the coast of England are some small islands: Wight, celebrated for its beauty; Guernsey and Jersey, near the coast of France; and the Scilly islands, near the Land's End; besides the Isle of Man, which lies at an equal distance from England, Scotland, and Ireland.

The English are esteemed handsome in their persons, lovers of liberty, valiant in war, industrious in the arts of peace, and extremely enterprising and active, but reserved in their manners.

Wales.

Wales is a mountainous country, inhabited by a distinct race of men, the descendants of the ancient Britons, who

speak a different language, and differ likewise in their customs and manners. This portion of the country is divided into twelve counties:—

Counties.	*Chief Towns.*
Flintshire - - -	Flint
Denbighshire - -	Denbigh
Montgomeryshire -	Montgomery
Anglesea - - -	Beaumaris
Caernarvonshire -	Caernarvon
Merionethshire - -	Harlech
Radnorshire - -	Radnor
Brecknockshire - -	Brecknock
Glamorganshire -	Cardiff
Pembrokeshire -	Pembroke
Cardiganshire - -	Cardigan
Caermarthenshire -	Caermarthen

The Welsh are generally frugal, hospitable, and brave, somewhat irritable in their temper, and attached to conviviality.

Scotland.

Scotland, or North Britain, is divided into thirty-three counties, which with their chief towns stand thus:—

Counties.	*Chief Towns.*
Edinburgh - - -	Edinburgh
Haddington - -	Dunbar
Merse - - -	Dunse
Roxburgh - - -	Roxburgh
Selkirk - - -	Selkirk
Peebles - - -	Peebles
Lanark - - -	Glasgow
Dumfries - - -	Dumfries
Wigtown - - -	Wigtown
Kirkudbright - -	Kirkudbright
Ayr - - - -	Ayr
Dumbarton - -	Dumbarton
Bute and Caithness -	Rothsay
Renfrew - - -	Renfrew
Stirling - - -	Stirling
Linlithgow - - -	Linlithgow
Argyle - - -	Inverary
Perth - - -	Perth
Kincardine - - -	Brechin

Counties	*Chief Towns.*
Aberdeen - - -	Aberdeen
Inverness - - -	Inverness
Nairn and Cromartie -	Nairn and Cromartie
Fife - - - -	St. Andrew's
Forfar - - -	Montrose
Bamff - - -	Bamff
Sutherland - -	Durnoc
Clacmannan - -	Clacmannan
Kinross - - -	Kinross
Ross - - - -	Taine
Elgin - - -	Elgin
Orkney - - -	Kirkwall.

Berwick-on-Tweed, the frontier town between England and Scotland, is a peculiar jurisdiction of itself.

The climate of Scotland is cold, but salubrious; in many places, particularly in the Highlands, there are lofty mountains covered with heath; in the Lowlands and the southern district are many rich and cultivated tracts. It produces corn, cattle, and sheep, has some valuable mines of lead, iron, and coal; and many important manufactures are established in different parts, which increase its wealth, and the comforts of the inhabitants. The principal rivers are the Forth, the Tay, the Dee, and the Don. The most considerable lakes are, Loch Tay, Loch Lomond, and Loch Ness.

On the west of Scotland is a numerous cluster of islands called the Hebrides; on the north are the Shetland and Orkney islands.

The Scotch are sensible, frugal, and industrious, brave in war, and capable of undergoing the greatest fatigues. They have four universities, St. Andrew's, Aberdeen, Edinburgh, and Glasgow, with schools in every parish, which, with their natural disposition for learning, facilitate its acquirement.

Ireland.

Ireland is divided into four provinces, Ulster, Munste., Leinster, and Connaught, which are again subdivided into thirty-two counties:

Counties.	*Chief Towns*
Dublin - - -	Dublin
Louth - - -	Drogheda

Counties.			Chief Towns.
Wicklow	-	-	Wicklow
Wexford	-	-	Wexford
Longford	-	-	Longford
East Meath	-	-	Trim
West Meath	-	-	Mullingar
King's County	-	-	Philipstown
Queen's County		-	Maryborough
Kilkenny	-	-	Kilkenny
Kildare	-	-	Naas
Carlow	-	-	Carlow
Down	-	-	Downpatrick
Armagh	-	-	Armagh
Monaghan	-	-	Monaghan
Cavan	-	-	Cavan
Antrim	-	-	Carrickfergus
Londonderry	-	-	Derry
Tyrone	-	-	Omagh
Fermanagh	-	-	Inniskilling
Donegal	-	-	Lifford
Leitrim		-	Billinrobe
Roscommon	-	-	Roscommon
Mayo	-	-	Carrick on Shannon
Sligo	-	-	Sligo
Galway	-	-	Galway
Clare	-	-	Ennis
Cork	-	-	Cork
Kerry	-	-	Tralee
Limerick	-	-	Limerick
Tipperary	-	-	Clonmell
Waterford	-	-	Waterford.

The climate is very moist, but not unwholesome; the soil in most places is rich, and if properly cultivated, would yield a very large increase. Mountains and bogs abound. The principal rivers, such as the Shannon, the Blackwater, the Boyne, and the Liffey, promote navigation; and the coasts are full of bays and creeks, favourable for commerce. Killarney is the most beautiful lake in the British dominions; and many situations in Ireland are highly picturesque and inviting. Its most commercial towns are, Dublin, the capital, Cork, Derry, and Belfast. It has only one university, that of Trinity College, Dublin. Nearly three-fourths of the Irish are catholics. The Irish are polite, hospitable, and brave, but hasty in their disposition. Some political

discouragements have repressed their native energies: but it is to be hoped that the union with this country will in time be productive of the greatest advantages to them; and render their island, what it naturally is, the seat of commerce, manufactures, and plenty.

ASIA.

Asia, one of the largest and richest quarters of the globe, and the nursery of mankind both before and after the deluge, the seat of the great empires of Babylon, Assyria, and Persia, and the scene of our Saviour's labours on earth, is bounded on the north by the Frozen Ocean; on the east by the Pacific Ocean; on the south by the Indian Ocean; and on the west by the Red Sea, the Isthmus of Suez, the Mediterranean, the Black Sea, and Europe; extending about 7,200 miles from east to west, and 5,700 from north to south, and containing about 450,000,000 of inhabitants.

In a country of such immense extent, both soil and climate must be extremely various: but as by far the greatest part lies within the torrid and temperate zones, the degree of heat in general is very considerable; and the soil, aided by the powerful rays of the sun, is capable of producing the richest fruits, and that in great abundance, except in some sandy deserts, or mountainous tracts, where the sterility of nature is not to be overcome. Immense plains, however, watered by large and winding streams, prevail in Asia; and where cultivation has taken place, the produce is exuberant.

The characters of men are influenced not only by climate, but by religion and government. Mahometans, Gentoos, Pagans, and Christians, all inhabit Asia: the latter are the least numerous, though Christianity was first planted there. In general, the Asiatics are voluptuous and effeminate, which has rendered them an easy prey to the nations of Europe.

The chief rivers are the Kian Ker, the Kohan Ho, the Lena, the Yenisci, and the Ob, the Amur, the Barrampooter, the Ganges, the Euphrates, and the Indus. The principal mountains are the Arabian Altaian, the Shamo, those of Thibet, the Alsh, the Taurus, the Ghauts of Hindostan, and the Caucassian mountains.

The islands belonging to Asia have been arranged into three classes:

1. The Eastern Archipelago, containing the islands of Sunda, Borneo, the Manillas the islands of Cebes, and the Spice or Molucca islands.

2. Australasia, containing New Holland, New Guinea, New Britain, New Zealand, and the islands in that direction.

3. Polynesia, containing the Pelew islands, the Ladrone, Carolines, Sandwich, Marquesas, Society, Friendly, and Navigator's islands. The largest of all these is Owhyhee (of the Sandwich islands) where Capt. Cooke lost his life.

Asia is rich in metals and minerals of all sorts, and, where cultivated, produces corn, wine, olives, dates, cotton, silk, and medicinal drugs, as well as the most aromatic spices; but the natives, indolent from climate, and subdued by despotism, suffer the finest counties on earth to remain in a state of nature.

The principal divisions of the continent of Asia are, Russian Asia, Turkish Asia, China, the Birman empire, Hindostan, Persia, Independent Tartary, and Arabia.

Russian Asia.

This country occupies all that region first known by the name of Siberia, besides the Kurilian islands; and is divided into two great governments, that of Tobolsk in the west, and Irkutsk in the east. The principal city is Astrachan.

In the north, where the natives are little better than savages, it produces little besides furs and skins; in the south there is abundance of corn, fruits, &c.

Turkish Asia.

The climate of this country is delightful, and the soil rich, were it cultivated: but the indolence of the natives converts every blessing into a curse. Nature, however, still does much.

Turkey in Asia is divided into several provinces, of which Natolia, Syria, Turcomania, and Diarbeck, are the chief; and the principal cities, Smyrna, Aleppo, and Bagdat.

The most considerable islands are, Mytilene, Scio, Samos, Cos, Rhodes, and Cyprus.

China and Japan.

China is bounded on the north by Great Tartary; on the south by the ocean and the peninsula on this side the Ganges; on the east by the ocean; on the west by the Birman empire; extending about 1400 miles in length, and 1300 in

breadth, and containing a population, according to the most authentic accounts, of more than 300,000,000 of souls, which is so immense as almost to stagger belief.

It is subdivided into China Proper, Chinese Tartary, and the regions of Thibet: besides the peninsula of Corea, and the island of Formosa, and some others of inferior consequence.

This country is celebrated for its immense and industrious population, for the wall which separates it from Tartary, for the variety of its manufactures, particularly silks, stuffs, and porcelain, for the excellence and contrivance of its inland navigations, for the wisdom of its government, in preventing foreign nations from gaining any establishments there; and for its productions, among which tea is one of the most profitable.

The chief cities of China are, Pekin, the capital; Nankin, and Canton.

The Chinese are industrious beyond any people on earth, possess a great share of ingenuity, and perhaps are the most ancient unmixed race of men in the world.

The empire of Japan lies to the east of China, and consists of several islands, the principal of which is Niphon, and the capital of the empire, Jeddo.

The government of this empire, following the wise policy of the Chinese, forbids any considerable intercourse with strangers; and we only know that the country produces nearly the same as China, and that the inhabitants bear a close resemblance to their neighbours.

The Birman Empire.

On the west a range of mountains separates this empire from the Hindoos of Bengal, on the north it is bounded by Asam.

It contains Malacca, Siam, Laos, Cambodia, Siampa, and Cochin China. The capital city is Ava. We are but little acquainted with its forms of government, and have reason to believe that several countries within its limits consider themselves as independent of each other.

The chief productions of this empire are too various to be enumerated; but it may be necessary to mention that its immense forests shelter the finest elephants in the world, and that the teek tree, which is superior to the English oak, abounds here. The fire-flies, which illuminate the empire of night, swarm in some parts of this country.

The Birmans are lively and inquisitive, but irascible and

revengeful. The Malays are ferocious and unprincipled to a high degree.

Hindostan.

India, which derives its name from the river Indus, is bounded on the west by Persia; on the north by Tartary and China; and on the east and south by the Indian Ocean. It is divided into two great portions: the peninsula of India on this side the Ganges; and the peninsula beyond the Ganges; or, as they are sometimes called *Hither*, and *Thither*, Indies.

The chief countries within their limits are, the Mogul empire, the capital of which is Delhi, and the British possessions on the Malabar and Coromandel coasts, besides the Birman empire already described.

The principal settlements of the English in this part of the world are, Bengal, Madras, Bombay, and Ceylon, with numerous other acquisitions, containing, collectively, upwards of 60,000,000 of inhabitants. Calcutta and Fort St. George are the principal towns.

The productions of India are rice, sugar, cotton, silk, indigo, saltpetre, and precious stones, particularly diamonds.

The Gentoos are a mild and inoffensive race, and yet extremely ingenious; the Mahometans, of which there is a considerable number, are less amiable, but more brave.

Persia.

Persia is 1400 miles long, and about 1000 broad; and is bounded on the east by India; on the south by the Gulf of Persia; on the west by Arabia and Asiatic Turkey; and on the north by the Caspian Sea and Tartary. Persia is divided into Eastern and Western Persia, and the provinces near the Caspian Sea, which have asserted a kind of independence. The principal cities of Persia are, Ispahan, the capital, Teflis, and Gombroon. Its productions are corn, fruits, wines, cotton, wool, silk, pearls, precious stones, and different metals. The Persians are addicted to luxury and effeminacy, possess much good sense and affability, but are irascible and revengeful.

Independent Tartary.

This portion of Asia, which is about 1500 miles long and 1800 broad, was once distinguished as part of the em

pire of Zingis and Timur; but is now peopled by a number of Tartar tribes, who, owing to the general sterility of their country, have been able to maintain their independence. The principal nations or tribes are the Circassian Tartars, the Kubans, Daghestans, and the inhabitants of the Caucassian mountains. Between this country and China lies Thibet, where a singular form of government prevails under the Lama, who is reputed a divinity; but it is, partially at least, subject to China.

Arabia.

Arabia, forming a great peninsula, is about 1600 miles long, and 1400 broad, and is divided into three parts: Arabia Petrea, Arabia Deserta, and Arabia Felix, or the Happy, as being most fertile. The Arabians generally live under tents in the open air, and some of them are great robbers, others are shepherds. The few who reside in towns apply to commerce. The chief towns are Mecca, where Mahomet, the founder of the Mahometan religion, was born; and Medina, where he was buried. Mocha and Aden are good sea-ports. Its chief productions are its horses, camels, and its coffee. The coffee plant was indigenous here.

AFRICA.

Africa, though now reduced to a state of general barbarism, once contained kingdoms and states eminent for arts and commerce; of these Egypt and Carthage need only be mentioned in this place. It is bounded on the north by the Mediterranean Sea; on the east by the Isthmus of Suez, the Red Sea, and the Indian Ocean; on the south by the Southern Ocean; and on the west by the Atlantic; extending from north to south about 4900 miles, and from east to west about 4500. The most striking features of Africa are its immense deserts, peopled only by wild beasts, and its impenetrable forests in other parts, which leave only small portions for the labours of agriculture. As for the climate, lying chiefly within the torrid zone, it is excessively hot. The periodical rains, however, cool the air, cause the rivers, such as the Nile and the Niger, to overflow their banks, and fertilize the adjacent plains. The principal rivers in Africa are the Nile and the Niger, already mentioned, the Senegal the Zara, the Gambia, the

Coanza, and the Sierra Leone. Its chief mountains are, the Atlas mountains, which reach from Morocco to Egypt, the mountains of the Moon, Sierra Leone, or Lion's Mountains, and the Peak of Teneriffe. The chief productions of Africa are gold-dust, ivory, gums, drugs, and formerly slaves; but the slave trade, as it respects England, is now abolished. No general character can apply to a whole continent like Africa, but where barbarism so universally prevails, all the vices belonging to ignorance may be expected to abound. The Mahometans are reckoned less civilized, or at least less humane than the Pagan negroes; as for Christians there are but few on this continent, which is still but imperfectly known. The principal islands belongong to Africa are, in the Atlantic Ocean, the Madeiras, the Canaries, the Azores, and Cape de Verd; in the Gulf of Guinea, Ascension and St. Helena; in the Indian Ocean, Madagascar, Bourbon, the Isle of France, Comora, &c.; and in the Red Sea, Zocotora. Africa may properly be divided into Egypt, Barbary, Guinea, Negroland, Nubia, Abyssinia, the coast of Ajan, Congou, or Lower Guinea, and Caffraria.

Egypt.

Egypt is about 600 miles long, and 250 broad, and is divided into Upper, Middle, and Lower Egypt: the latter, comprehending the Delta, is famous for its fertility and its remains of Antiquity. Egypt is now a province of Turkey, and is governed by a Pacha, who resides at Grand Cairo. The Copts, or ancient Egyptians, profess Christianity; the Arabs are Mahometans.

Barbary.

Barbary is divided into Barbary, Proper, containing Barca, Tripoli, Tunis, Algiers, Fez, and Morocco; Biledulgerid, and Zaara, or the Desert, extending about 3300 miles in length, and from 12' to 1500 in breadth; and inhabited by Moors, Arabs, and Turks, with a considerable portion of Jews.

Guinea.

Guinea is about 180 miles in length, and 360 in breadth; and is divided into three distinct portions: the Pepper or Malaguette coast, so called from a kind of long pepper which it produces; the Tooth coast which receives its name

from elephant's teeth; and the Gold coast so named from the gold it furnishes. The English settlement of Sierra Leone adjoins to Guinea on the west.

Negroland, Nubia, &c.

Negroland is about 2400 miles in length, and 900 in breadth; and contains several barbarous states and kingdoms, of some of which we know little more than their names, especially towards the interior. The negroes are much more mild and tolerant than the Moors, who are mixed with them. Nubia is about 900 miles in length, and 600 in breadth; and is divided into several states or kingdoms, where despotism and ignorance prevail.

Abyssinia, Ajan, &c.

Abyssinia is divided into several provinces, the principal of which are Tigri, Grojam, and Dambœa. Gondar is the capital. The religion of the Abyssinians is a mixture of Christianity and Judaism. They are lively, active, and sober, but intractable. Ajan is that portion of Africa which lies on the east, extending from the straits of Babelmandel to the coast of Abex.

Congou.

Congou is divided into four principal kingdoms: Loango, Congou, Angola, and Benguela. Its natives are a mild, indolent race, and rank idolators.

Caffraria.

This is an extensive tract, and includes Monomotapta, Minemugi, and the coast of Zanguebar. There are three distinct races of people in this part of Africa, the Hottentots, the Caffrees, and Europeans. The Hottentots inhabit the most southern extremity of Africa, they are of a red copper colour, filthy in their habits, but muscular and active. The Cape of Good Hope is now in possession of the English, and the possession is valuable, from the salubrity of the climate, and the fertility of the soil.

AMERICA.

America is called the New World, because it was first discovered, in 1493, by Christopher Columbus, a Genoese in the service of Spain; but received its name from Ame-

ricus Vesputius, a Florentine, who made a voyage to its continent four years after. America is divided into North and South America, which are joined by the Isthmus of Darien; and extends about 9000 miles in length, and 3700 at the greatest breadth, passing through every variety of climate and possessing every variety of soil. America was peopled, when first discovered, in some parts by a personable race of men, of a copper colour; but, except in the more genial climates, they had very imperfect notions of laws and government, and very confused ones of any kind of religion, beyond worshipping the sun. The principal mountains are, in South America, the Andes, the highest in the world, which are always covered with snow: in North America, the Apalaches are the most considerable. Its principal rivers are the Ohio, the Missouri, the Missisippi, the St. Lawrence, the river of the Amazons, La Plata, and some others, all of great magnitude.

North America.

By a wise provision, this very extensive tract of land is furnished with a variety of inland seas and lakes, which render one part of it more accessible to the other, and facilitate commerce. Some of the lakes resemble seas. It includes the United States, Spanish America, British America, and the Independent Indian nations.

The United States.

The United States, exclusive of Louisiana, purchased of the French, are 1650 miles in length, and 1250 in breadth; and contain the following states or provinces: Vermont, New Hampshire, Massachusets, Connecticut, Rhode Island, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, Kentucky, South Carolina, North Carolina, Georgia, Tenesse, Ohio, Louisiana, and the territory on the north-west of the Ohio, the greatest part of which formerly were British colonies. The productions of the United States are grain, fish, fruit, tobacco, leather, skins, cattle, timber, hemp, flax, and all kinds of metals. The form of government established here is federative; every province sending deputies to a congress held at Washington, a new built city, under a president, elected every four years. The inhabitants of the United States are both proud and ignorant; but frugal, industrious, and warmly attached to liberty.

Spanish North America.

The Spanish dominions in this division of America are, Florida, California, Old Mexico, and New Mexico. These are extremely fertile, and the valleys, especially, produce almost all kinds of fruits. Mexico is the capital.

British North American Dominions.

These are, upper and Lower Canada, Nova Scotia, New Brunswick, producing corn, timber, and furs; the islands of Breton, Newfoundland, famous for their fisheries; and the Bermudas or Summer islands.

Independent North America.

Independent North America consists of Greenland, Labrador, the regions about Hudson's Bay, and some other interior countries, besides those on the western coast. The inhabitants of these are strangers to civilization.

South America.

The chief divisions of South America are, Terra Firma, Peru, Paraguay, Chili, Brazil, Amazonia, Guiana, and the Magellan islands.

Spanish South America.

The parts of South America which belong to the Spaniards are the finest and richest of the whole, and indeed in the whole world, comprehending Terra Firma, divided into several governments; Peru, the ancient empire of the Incas; Peraguay, Chili, and the Magellan islands, dependent on the latter. These provinces produce gold and silver, jewels, gums, drugs, and the choicest fruits.

Portuguese South America.

The part of South America subject to Portugal is the Brazils, to which the Portuguese court has removed since the mother country has been exposed to French invasion. The Brazils are rich in mines of gold, silver, and diamonds, and are well situate for commerce with all parts of the world

French and Dutch South America.

They divide Guiana between them. The soil is rich, but the climate is unwholesome.

Independent South America.

The parts of South America still independent are, Amazonia, or the country on the river of the Amazons; and Patagonia, a desolate country near the southern extremity of America, where men have been seen of a gigantic size.

American Islands.

There are many islands belonging to this quarter of the globe; but those in what is called the West Indies are the most important; and these almost exclusively belong to Great Britain and Spain. The principal West India islands are Porto Rico and Cuba, belonging to Spain; St. Domingo, partly belonging to Spain, and partly the seat of the black empire, named Hayti; and Jamaica, belonging to England. Of the Caribbee islands, England likewise possesses Barbadoes, Antigua, St. Christopher's, St. Vincent's, Dominica, Grenada, Trinidad, Montserrat, Nevis, St. Lucia, Tobago, and the Virgin isles, besides Martinico and Guadaloupe, lately taken from the French. The Danes owned St. Croix and St. Thomas, and the Dutch Eustatia; but those too have fallen under the power of the lords of the ocean. There are also several other islands contiguous to different parts of the continent of America, such as the Falkland islands, Terra del Fuego, Chiloe, and Juan Fernandez; the Gallipoli islands, near the equator, and the Pearl islands, in the Bay of Panama.

ASTRONOMY

This sublime science is of too interesting a nature to require any recommendation; it is therefore only necessary briefly to observe, that a knowledge of Astronomy, even in its most confined and limited sense, will expand the mind beyond any other science. With the sacred poet we shall at every step exclaim, "The heavens declare the glory of God, and the firmament sheweth forth his handy-work!"

The Solar System.

In this system the sun is placed nearly immoveable in the centre of the orbits of the planets that is, in the circles of

ellipses they describe in their circuit round it. But, although the sun always keeps nearly in the same place, yet it is observed to move round its own axis in about 25 days, 15 hours, and 16 minutes.

The principal planets are, MERCURY, VENUS, the EARTH, MARS, JUPITER, SATURN, and the GEORGIUM SIDUS.

These all move round the sun in the order just named; Mercury being the nearest to the sun, and the Georgium Sidus farthest from it. Some of these planets have attendants, called satellites or moons, moving round them. The Earth has one, Jupiter four, Saturn seven, and the Georgium Sidus six.

MERCURY is the smallest planet, but emits a very bright light; though, on account of its keeping always near the sun, it is seldom to be seen, and when it does appear, its motion towards the sun is so very swift, that it can only be discerned for a short time. It appears a little after sunset, and again a little before sunrise. When this planet is viewed through a good telescope, it appears equally luminous throughout the whole surface. It has different phases, like the moon, sometimes horned, sometimes gibbous, and sometimes almost full, but never entirely so; the enlightened side is never turned directly towards us. It makes a revolution round the sun in about 87 days, 23 hours, 14 minutes, and 34 seconds.

VENUS is the most beautiful star in the firmament, and is known by the name of the morning and evening star; it is never seen in the eastern quarter of the heavens when the sun is in the western; it has phases like the moon, and turns ronnd on its own axis in 23 hours and 20 minutes: making a revolution round the sun in 224 days, 16 hours, 41 minutes, and 30 seconds.

The EARTH, or planet we inhabit, is about 7940 miles in diameter, and 81,000,000 of miles from the sun; it performs a revolution round the sun in 365 days, 5 hours, 48 minutes, and 57 seconds, and revolves round its axis in 23 hours, 56 minutes, and 4 seconds.

MARS is of a red fiery colour, and always gives a much duller light than Venus, though sometimes it is equal in size. It appears sometimes near the sun, and at other times at a great distance from it. Mars revolves round its axis in 24 hours and 40 minutes; and performs its revolution round the sun in 321 days, 22 hours, 18 minutes, and 19

JUPITER often appears at a great distance from the sun, and shines with a bright light. The time of its rotation is about 9 hours and 56 minutes; and it makes a revolution round the sun in 11 years, 313 days, 8 hours, 35 minutes, and 4 seconds.

SATURN is also frequently seen at a great distance from the sun; and shines with a pale faint light, and when viewed through a good telescope makes a more remarkable appearance than any of the other planets. The time of its rotation round its axis is undetermined; but it performs its revolution round the sun in 10,750 days, 13 hours, 14 minutes, and 42 seconds.

The GEORGIUM SIDUS, discovered by Dr. Herschel, though nearly as large as Jupiter, is at such a distance that it can never be seen without a telescope: it revolves round the sun in an orbit nearly circular, and in about 82 years.

Four other planets have also been discovered by Dr. Herschel within the last twelve years; they are very small bodies, and very little is known of them, except that they belong to this system; their names are, CERES, PALLAS JUNO, and VESTA.

The MOON is only a satellite of the earth, revolving round it in about 27 days, 7 hours, 42 minutes, and 5 seconds: and her rotation round her axis is 29 days, 12 hours, 44 minutes, and 3 seconds.

Besides these planets, and their satellites, there is another order of bodies revolving round the sun, called Comets. These move in all manner of directions, extending occasionally to an immense distance.

The SUN, about which all the planets and comets move, though to human eyes so bright and splendid, is yet frequently observed through telescopes to have dark spots on its surface, which increase and diminish in magnitude, and assume various shapes.

With regard to the fixed stars, the distance of the nearest of them is so astonishingly great, that it is the opinion of most astronomers, they are so many suns, each the centre of other systems; an idea so vast that the human mind seems lost in the contemplation of it.

The fixed stars are commonly classed into seven magni tudes; the largest are called stars of the first magnitude and the smallest those of the seventh. Although the numbe. of the stars appear to us as innumerable, this is a deception, occasioned probably by the refraction and reflection of the rays of light passing from them through our atmosphere,

as there are seldom more than a thousand visible at any one time.

The stars are divided into groups, or constellations, called by the names of animals, and other objects, which they are supposed to resemble; such as the Great Bear, the Eagle, Swan, &c. The constellations through which the sun passes at the different seasons of the year are as follow:—

The Twelve Signs of the Zodiac.

♈ Aries, the Ram;	♎ Libra, the Balance;
♉ Taurus, the Bull;	♏ Scorpio, the Scorpion;
♊ Gemini, the Twins;	♐ Sagittarius, the Archer;
♋ Cancer, the Crab;	♑ Capricornus, the Goat;
♌ Leo, the Lion;	♒ Aquarius, the Water-Bearer;
♍ Virgo, the Virgin;	♓ Pisces, the Fishes.

The sun enters Aries about the 21st of March, and so on through the rest, passing over the earth in an oblique direction. The sun's path on the terrestrial globe is called the ecliptic, because it declines so far north and south of the equator; this obliquity of the ecliptic occasions the diversity of seasons, and the different lengths of day and night throughout the year.

HISTORY.

MELANCHOLY indeed is the retrospect which history affords of the calamities of past ages. An eager desire for false glory has stimulated mankind to their mutual destruction: hence the historic page presents to a feeling mind a long black catalogue of human crimes and woes, while the experience of modern times scarcely warrants the hope, that the sweet fruits of peace shall be in future more extensively cultivated.

History, in the general sense of the word, signifies a faithful relation of facts and events, in chronological order, and may be divided into ancient and modern.

Ancient history commences with the creation of the world, and is usually extended to the reign of Charlemagne, in the year 800.

Modern history begins with the year 800, and reaches down to the present times.

History is also commonly considered as being sacred or profane.

Sacred history is the history of religion before the birth of Jesus Christ, and is to be found only in the Bible; ecclesiastical history, which is certainly a branch of sacred, treats of the establishment of the Christian religion, and comprehends the lives, characters, and conduct of those who have promoted or opposed the doctrines of our Saviour.

Profane history includes the histories of all nations which are not written by inspired writers, and is subdivided into ancient and modern, which have already been explained.

SACRED HISTORY

THE knowledge of sacred history is derived from the Scriptures, which teach us, that there is but one God, who is eternal, and that all things are the work of his hands. The world was created about 4004 years before the birth of Christ, and in the space of six days; when God hallowed the seventh day, and made it a day of religious rest for ever. The names of the first man and woman were Adam and Eve; who disobeying the positive command of their Maker, entailed death and misery on all their posterity. The lives of the first men were very wicked and depraved; but God punished them for their sins by a general deluge, which took place 1656 years after the creation, and 2348 before Christ; and which destroyed all mankind, except Noah and his family, who were saved in an ark built by God's command, and with them two of every kind of living creatures. Noah had three sons, Shem, Ham, and Japhet, among whom all the earth was divided. From Shem, the Hebrews were descended; Ham was worshipped by the Egyptians; and the posterity of Japhet peopled the greatest part of the West.

The descendants of Noah began to disperse on the confusion of tongues, which took place at the building of the tower of Babel, as a punishment for the arrogance of men, who thought of equalling themselves with the Supreme.

The next important event which happened was the calling of Abraham, who was ordered to leave his kindred and country and go into the land of Canaan, in order that the worship of the one true God might be preserved among men, who had already become grossly corrupted. But the posterity of Abraham did not continue long in the land of Canaan, for a famine prevailing in the land, the patriarchs,

the sons of Jacob, who was the son of Abraham, migrated with their families into Egypt, where their brother Joseph had gone before, having been sold by them out of envy. After a time the descendants of Abraham became very numerous, and this exciting the jealousy of the rulers of the country, orders were given to destroy every male among them at its birth; but Moses being providentially saved by the daughter of Pharaoh, and brought up in all the learning of Egypt, was commissioned by God to bring his people out of bondage, and reinstate them in the land of Canaan. Therefore "with mighty power and with a stretched out arm" God delivered the Israelites by the hand of his servant Moses, who by the same Divine authority gave them laws and ordinances; and this, which was called the Mosaic dispensation, was to continue till it was set aside by the Christian, or the appearance of Christ in the flesh.

Though the Jews frequently fell into idolatry, a portion among them always preserved the sublime truths that had been delivered to their forefathers; and a magnificent temple was erected at Jerusalem by Solomon, one of the kings of the Jews; in which the holy ceremonies were performed, by a distinct order of priests, the posterity of Aaron, who were set apart for the service of God.

The Jews were indeed a favoured people, for though they often provoked God, he did not leave them without a witness of himself, sending them a succession of prophets, who foretold remote events, and announced in terms at first mysterious, but gradually more clear, the future birth of a Messiah, who was to give them a new and more perfect law, and to abolish the rites and ceremonies established by Moses. This was to take place after the tribe of Judah had lost its authority, and the nation had become subject to the Romans; and it accordingly did take place in the reign of Augustus, and during a period of profound peace, a proper season for the "Prince of Peace" to appear. But though every circumstance attending this Divine Personage, who was God and man, was truly miraculous—and though the wise men came from the East to worship him—his countrymen in general seem to have paid little regard to his appearance.

The public life of Jesus Christ commenced about his thirtieth year; at this age he entered on his ministry, which lasted only to his thirty-third year.

He first chose twelve disciples from among the most humble and ignorant of the people, who accompanied him

in his labours of love, and imbibed the doctrines which he taught; namely, that all Scripture was given by inspiration of God; that there were three Persons in one God; that he was a true Son of God; that he came to call sinners to repentance; that the dead must rise again, and be judged according to the works done in the body; and that they who believe in his Name, and obey his precepts, shall be everlastingly happy. In a word, the purity of his life corresponded with the purity of his doctrine, and at last he sealed his testimony with his blood.

On the third day he rose again, and after a stay of forty days on earth, during which he several times conversed with his apostles, instructing them how to act, he ascended into heaven, and now sitteth at the right hand of God, "making intercession for us."

The apostles after his ascension having received the Holy Ghost, dispersed abroad to spread the Gospel of Christ; and by miracles confirmed the truth of their mission. The religion of Jesus thus rapidly spread over the world, and ten persecutions only served to establish it deeper in the hearts of mankind.

PROFANE HISTORY.

THE first people that formed a regular government were the EGYPTIANS, whose history goes back almost to the deluge. The first king of this country was Menes, probably the Misraim of Scripture, who is said to have been the inventor of arts, and the civilizer of a large portion of the eastern world. His first wife was Isis, long worshipped as a divinity. On his death Egypt was divided into four dynasties, Thebes, Thin, Memphis, and Tanais.

Egypt had obtained some degree of civilivation under a number of petty sovereigns, called shepherd kings, but it afterwards relapsed into barbarism, which continued until the reign of Sesostris, who united the separate principalities into one kingdom; and by policy and conquest, rendered himself respected at home and abroad.

The princes of the house of Pharaoh were a long time kings of Egypt, and possessed the throne till Cambyses, King of Persia, conquered that country, about 525 years before Christ: and under them the Egyptians were the most polished people in the world, and made the greatest proficiency in learning and science.

Their respect for their ancestors induced them to embalm their dead; hence the mummies still to be met with: and in order that their kings might govern wisely and justly, they sat in judgment on their lives after their death. They were great astronomers, mathematicians, and mechanics; and their immense pyramids, probably the sepulchral monuments of their kings, are still the wonder of the world.

Egyyt continued under the power of Persia till the Persian empire was conquered by Alexander the Great; after whose death it again became independent under the Ptolemys; but was reduced to the state of a Roman province, on the death of Cleopatra, the wife and sister of Ptolemy Dionysius, the last king, about thirty years before the Christian era.

The Ethiopians, whose country lies beyond Egypt, are supposed to have been originally a colony of the Egyptians; but their numbers, their strength, and their ferocity, soon made and kept them independent, and insulated from the rest of the world.

The ancient empire of ASSYRIA was so named from Ashur the second son of Shem.

Ninus, who succeeded Ashur, seizing on Chaldea and Babylon, united them to his paternal dominions; he is also said to have built the city of Nineveh, whose circumference was sixty miles, and to have conquered Egypt and the greatest part of the East.

His widow, the famous Semiramis, a woman of a maculine courage and understanding, was his successor. She enlarged the city of Babylon, and surrounded it with a wall 300 feet high: but her son and successor, Ninyas, a weak and dissolute prince, lost the Medes, the Babylonians, and the Persians, who revolted from his power.

The empire of Assyria ended under Sardanapalus, in whose reign the revolted nations attacked the empire on all sides; and the effeminate monarch, perceiving his affairs desperate, collected all his wealth into a pile in his palace, and setting fire to it with his own hand, perished with his family in the conflagration. This happened 626 years before Christ, after the Assyrian empire had lasted more than 1000 years.

The founder of the PERSIAN empire was Cyrus the Great, about 600 years before the birth of Christ. Persia at its

neight included India, Assyria, Media, Persia, and other adjacent countries. Cyrus was succeeded by his son Cambyses, the Artaxerxes of Scripture, who added Egypt to his empire. Cambyses was succeeded by Darius Hystaspes; who, called from private life to a throne, evinced a good disposition for governing; but the luxury of his people, and their consequent effeminacy, prevented him from accomplishing his wishes.

His son Xerxes, who next ascended the throne, bent on the conquest of Greece, marched an immense army into that country; but being foiled in all his attempts, he was at last murdered by his own subjects. He was succeeded by his son Xerxes Longimanus, who is famed for protecting the Jews, and restoring them to their own country. But during several succeeding reigns, we find only turbulence and murder, till at last Darius Codomannus was placed on the throne by the intrigues of Bagoas, the eunuch, a son of Ochus III.

This emperor was not more fortunate than his predecessors; for in the second year of his reign he was attacked by Alexander the Great; and losing the three battles of Granicus, Cilicia, and Arbela, he was obliged to submit to the conqueror; when the empire of the Persians was transferred to the Greeks, after it had continued about 200 years, and 330 years before the coming of Christ.

The other great empires mentioned in ancient history are that of the Babylonians and Medes; but they became merged in the other two empires, of which some account has been given, and therefore are of less importance.

The history of GREECE is carried back so far that it is lost in fable. Where heroes were transformed into gods, and immortalized by their poets, it is in vain to look fo sober history. Before the siege of Troy, truth is mixed with fiction.

The most ancient kingdom of Greece was Sicyon, whose first king is believed to have been contemporary with Noah. But the regal government was established in Argos about 1856 years before Christ, by Inachus, one of whose successors transferred the seat of goverment to Mycenæ.

In the sequel the Heraclidæ, or descendants of Hercules, took possession of Argos, and of all the Peloponnesus. The kingdom of Athens was founded about 1600 years be-

fore Christ, by Cecrops, an Egyptian, who carried thither a colony from the banks of the Nile. About the same time Cadmus arrived in Bœotia, where he founded Thebes.

The regal government subsisted at Athens nearly 500 years. Its last king was Codrus, who sacrificed his life for the welfare of his country; on which the Athenians chose nine magistrates, called Archons, out of the principal persons in the city. Their office, which at first was hereditary, afterwards underwent several changes, and at last became annual. But these changes were not brought about quietly. The state was convulsed by them; when Draco, who was elevated to the archonship 624 years before the Christian era, endeavoured by the extreme severity of his laws, which were said "to be written in blood," to repress disorders. About thirty years afterwards, Solon, one of the wisest and best of men, established a milder and more equitable system of jurisprudence.

The republican form of government was subverted at Athens by Pisistratus, who usurped the supreme authority, and which he and his posterity retained during the space of fifty years.

The next great revolution was the unfortunate issue of the Peloponnesian war; Athens then sunk under the power of the Spartans, who imposed thirty tyrants on the Athenians, about 400 years before Christ: and it was ultimately subdued by Philip, King of Macedon; but by the assistance of the Romans, the Athenians afterwards, for a short time, recovered their liberties, though they were destined in the end to be swallowed up by that victorious nation.

The kingdom of Sparta was founded by Lælex, who made the Spartan or Lacedemonian government monarchical. The other Grecian states were founded by Perseus, who built the city of Mycenæ; and Pelops, that of Elis.

The most celebrated legislator of the Spartans was Lycurgus, who abridged the regal power, by the institution of a senate. About 130 years after his demise, five Ephori were annually elected by the people, with extensive powers to curb the senate. Sparta, with the other Grecian states, fell first under the power of the Macedonians, and at last under the Romans.

The kingdom of Macedon was founded by Caranus, an Argive; but it was of inferior rank, till Philip conquering all Greece in the battle of Cheronea, subjected all its states to his dominion: and Alexander the Great, the son of

Philip, subduing Persia and India, carried the Macedonian power to the highest pitch of elevation; but dying of a debauch at Babylon, in the thirty-third year of his age, and the thirteenth of his reign, his dominions and conquests were divided among four of his greatest generals, namely, Ptolemy, Lysimachus, Cassander, and Seleucus. Macedon, however, continued an independent kingdom, till it was reduced to a Roman province, 168 years before Christ.

Rome was founded by Romulus, 753 years before Christ, and at first peopled with vagabonds, slaves, and criminals, of the male sex only; in consequence of which they made war on the Sabines, and carried off their women.

The kingly power continued through seven reigns, but the only distinguished king, except Romulus, was Numa, who introduced laws and religion: but the dishonour of Lucretia, a Roman matron, by Tarquin, the last king of Rome, irritated the people to such a degree, that they drove out the whole family. On this a republican form of government was established, under two magistrates, annually elected, called Consuls, whose office consisted in superintending the rights of religion, in controling the finances, in levying and commanding armies, and in presiding at public assemblies.

In periods of imminent danger, however, they chose a Dictator, whom they invested with a temporary despotism; but the people being dissatisfied with their share in the government, were allowed to choose five magistrates, called Tribunes, whose number was afterwards increased to ten, and whose office consisted in defending the oppressed, and in bringing the enemies of the people to justice.

The Decemviri were ten persons elected for the institution of new laws, and invested with absolute power for one year. Appius Claudius, one of the number, attempted to render the office perpetual; but the people punished the meditated usurpation, and restored the consular and tribunitian power, which had been set aside under the decemveri.

In the year of the city 394, the Gauls, under their leader Brennus, invaded Italy, took and plundered Rome, and afterwards laid it in ashes. From this state the Romans had scarcely risen when they began to subdue many of the neighbouring nations; and in les than 500 years from its foundation by Romulus, they made themselves masters of all Italy.

The Carthaginians were a powerful and very commercial

people on the coast of Africa, where Tunis now lies, and becoming the rivals of Rome, were regarded as enemies. These people having granted assistance to the enemies of Rome, war was declared against them; and a peace having been twice made and broken between the rival states, in the third war Carthage was plundered and levelled with the ground, about 146 years before Christ, when the Roman empire extended over Greece, Africa, Syria, and all the kingdoms of Asia Minor.

Pompey and Cæsar having both obtained the highest dignities, and neither being willing to own a superior, Cæsar, who had been victorious in Gaul and Britain, being made dictator, set out in pursuit of his rival, Pompey, who was attended by the senate and consuls; and meeting him in the plains of Pharsalia, in Thessaly, the conflict began; when Cæsar proving victorious, became master of the liberties of Rome, 43 years before the birth of Christ.

All opposition being ineffectual, Cæsar made himself absolute; till at last he was assassinated in the senate-house by the machinations of Brutus and Cassius. But the Romans did not recover their former liberties by the death of Cæsar; for Octavius, his nephew, having got rid of every competitor, had the titles of Emperor and Augustus conferred on him by the senate, and became sole master of the Roman empire, 31 years before Christ.

This great and powerful prince, by his address, and the arts of insinuation, rendered despotism supportable to the Romans; and extended the empire from the Rhine and the Danube on the north, to the Euphrates on the east; and from the Atlantic Ocean on the west, to the deserts of Arabia and Africa on the south. In this reign lived the most illustrious of the Roman classical writers.

Augustus was succeeded by Tiberius, a man infamous for every vice. Then Caius Caligula assumed the purple, who, in mockery of the Roman people, made his horse consul. To Caligula, who was assassinated, succeeded Claudius, who made an expedition into Britain; but at last was poisoned by the empress Agrippina, in order that the diadem might descend to her son, the execrable Nero, one of the most cruel tyrants that ever disgraced or degraded human nature; who was finally his own executioner.

The successors of Nero were, first, Galba, who, on account of his cruelty and injustice, was assassinated; then Otho, who reigned only three months; and, thirdly, Vitellius, whose reign was likewise very short; and who was

succeeded by Vespasian, called to rule in an advanced age, in compliment to his distinguished merit.

Vespasian left the empire to his son Titus, "the delight of mankind," of whom it was said, that it had been good for the Romans if he had never been born, or rather that he had never died. Titus was succeeded by his brother Domitian, a monster of cruelty and vice. He was the last of the *twelve* Cæsars, as they are called.

The imperial power did not end here, for Nerva received the purple from the assassins of Domitian, who adopted Trajan, a prince possessed of every quality that could adorn a throne. His kinsman Adrian was the successor of Trajan, who adopted the philosophic Antoninus, and who left the crown to Marcus Aurelius, his son-in-law; but afterwards Commodus his own son, assumed the purple, only to shew how unworthy he was of elevated rank. He was followed by Pertinax, who rose by his virtues alone. On the death of Pertinax the prætorian bands, or imperial guards, took upon them to expose the empire to sale, and it was purchased by Severus. It would be uninteresting to go through the whole catalogue of emperors, who rose or fell as the soldiers were inclined. It may be proper, however, to particularize Dioclesian, who divided the imperial dominions into four parts, over which presided two emperors and two Cæsars; and Constantine the Great, who was born in Britain, and who removed the seat of empire from Rome to Byzantium, to which he gave the name of Constantinople.

The Roman empire was finally divided by Theodosius into two, the eastern and the western; his son Arcadius reigned in the east, as his son Honorius did in the west: but the barbarians pressing the western on all sides, and the Romans being sunk in effeminacy, an end was put to it by the Goths and Huns, in the reign of Augustulus, who was compelled to resign the imperial dignity, in the year of Christ 476. The eastern empire, however, continued till 1453, when Constantinople was taken by Mahomet II. the Sultan of Turkey, and the Roman empire and people lost their names. Since that time the popes, till lately, have had both temporal and spiritual power in Rome, and the Turks in Constantinople.

MODERN HISTORY.

It is impossible to enumerate the kingdoms or states which were formed on the extinction of the Roman power in the west; amidst dark ages and barbarous nations, history records only ignorance and crimes.

The Emperor of GERMANY, whose eldest son or heir was usually elected King of the Romans, as a preliminary step to his succession to the empire, affected to be the representative of the ancient Romans, and before the late subversion, Germany contained not fewer than 300 sovereign princes, independent in their own dominions, but forming one political body, which recognized the emperor as its head.

The present imperial family derive their origin from Rodolph, Count of Hapsburg, who by his bravery and address added several extensive countries to the empire, and formed a plan of aggrandizement which his family long pursued.

The first emperor, after the dignity became elective, was Conrade, Count of Franconia, who died in 919, and was succeeded by Henry, surnamed the Fowler, a prince of considerable talents: and who again was succeeded by his son, Otho I. the most powerful prince of his age, and justly named the Great.

Henry IV. called the Great, ascended the throne in 1056, when only an infant, and had to maintain a perpetual struggle with the popes, at that time the terror and the scourge of princes, and to whom his son Henry V. disgracefully surrendered the right of investiture.

Henry V. was succeeded by Lothario, Duke of Saxe Suplembourg; but in the reign of his successor, Conrade III. the sovereignty was disputed by the Dukes of Bavaria, whose family name was Guelph, while the emperor's general was a native of Heighibelin; and this circumstance gave rise to the Guelphs and Ghibellines, the former of which espoused the interest of the pope, the latter of the emperor.

Frederic Barbarossa followed Conrade III. to whom he was nephew, and justified the choice that had been made of him. His son Henry VI. imitated his glorious example; but Frederic II. the next emperor, lost all the acquisitions of his predecessors, and submitted to the influence of the pope. In 1338, however, the *Pragmatic Sanction* was

established, which declared that the pope had no right to interfere in the election of an emperor.

In the reign of Maximilian I. the Netherlands became a part of the empire, about which time also Germany was divided into circles.

Maximilian was succeeded by Charles V. the most illustrious of all the emperors of Germany, and whose power extended over both hemispheres; but becoming disgusted with the world, he resigned the empire to his brother Ferdinand, and the kingdom of Spain to his son Philip II.

Leopold I. during his reign concluded the peace of Westphalia, and saw his capital, Vienna, which had been besieged by the rebellious Hungarians, aided by the Turks, relieved by the valour of Sobieski, king of Poland. His son and successor Joseph I. who mounted the imperial throne in 1705, in conjunction with the allies, carried on a successful war against France.

Charles VI. at his death leaving no male issue, the Austrian dominions devolved to Maria Theresa, whose husband, Francis I. Grand Duke of Tuscany, was finally raised to the imperial dignity, after the death of Charles VII. Elector of Bavaria, who had intermediately swayed the sceptre.

Joseph II. who succeeded Francis I. was a wise and benevolent prince, on whose death, without issue, his brother Leopold II. Duke of Tuscany was elevated to the imperial dignity in 1790; and in less than two years left the throne to his son Francis II. whose reign was eventful beyond any thing that can be named in the annals of Germany. Embarking early in the confederacy against France, and being unsuccessful, by the treaty of Campo Formio, he was obliged to cede the Netherlands to that power. The war being again renewed with no better success, was terminated by the peace of Luneville. Another coalition was formed to resist the insatiate ambition of Buonaparte, and fortune being still in the favour of that usurper, the emperor was obliged to conclude the treaty of Presburg, and to make many fresh sacrifices. Among which was that of renouncing the dignity of Emperor of Germany, and to assume only Emperor of Austria.

The ancient name of FRANCE was Gaul; it received the former name from the Franks, a German tribe, who under Clovis established the French monarchy.

On the death of Clovis a civil war arose between his sons

and their successors, who could not agree in their division of the kingdom. At length Pepin, mayor of the palace, assumed the sovereignty, and transmitted it to his posterity.

His successor was Charlemagne, who, on the demise of his brother Carloman, became sole monarch of France; and during a long and glorious reign of forty-five years, extended his dominion over the greatest part of Europe, and was crowned at Rome in 800. The posterity of Charlemagne filled the throne till 987, when Hugh Capet, a potent chief, obtained possession of sovereign power; and thus founded the third dynasty of kings in this country.

The most memorable events which took place in the succeeding reigns were, the crusades, which commenced in the reign of Philip I. at the persuasion of Peter the Hermit, and with the appropation of Pope Urban; the institution of parliaments, under the reign of Philip IV. surnamed the Fair, who left an only daughter, and in whom, in consequence of the Salic law, which excludes females, the direct line of Capet ended, and Philip de Valois, the next male heir, was raised to the throne in 1328; the claim made to the French crown by Edward III. of England, and the battle of Cressy, gained by that monarch.

. Henry V. of England having gained the battle of Agincourt, in 1420, a treaty was concluded, by which his son, the unfortunate Henry VI. was crowned King of France at Paris; but towards the close of that century, the French recovered from the English all their possessions in that country, much to the happiness of both nations.

Joan of Arc, the pretended prophetess, who was, afterwards inhumanly burnt for sorcery, distinguished herself in the reign of Charles VII. and was principally instrumental in delivering her country from the English.

For thirty years, however, France was harassed by civil wars, which began in the reign of Francis II. and which were occasioned by attempts to extirpate the protestants, or Huguenots, as they were called. At length, in the reign of Charles IX. religious fury broke out in all its violence, and on the eve of Saint Bartholomew, 1572, about 70,000 protestants were murdered by the order of that execrable monarch.

In Henry III. ended the line of Valois, when Henry IV of the house of Bourbon, ascended the throne; and proving one of the best and most amiable of princes, justly ob

tained the title of Great; but he fell by the hand of a fanatic, in 1610.

In the reign of Louis XIII. his minister Richelieu, in order to put an end to the disorders which prevailed, had recourse to the bold measure of establishing an absolute government; and the fetters which had been forged were riveted under Louis XIV. a man of the most restless spirit and unbounded ambition; but who, after a series of defeats by the English and their confederates, was obliged to conclude the peace of Rhyswick. This prince, who, notwithstanding his ambition, had some great and splendid qualities, was suceeded by his great grandson, Louis XV. a weak and debauched monarch; and upon his demise, in 1774, his grandson, Louis XVI. mounted the throne, and expiated the political crimes and follies of his predecessors, by falling under the stroke of the guillotine, January 21 1793; while, a few months after, his queen, Maria Antoinetta of Austria, shared the same fate, in consequence of one of the most tremendous revolutions that had ever agitated and afflicted the human race. Royalty being abolished, a republic was established, which waged a successful war with the principal powers of Europe, at the same time that it was torn with intestine divisions, and disgraced by atrocities that make the heart shudder to contemplate.

The republic, however, was not of long duration, for after various modifications, in which the name of liberty had been prostituted to the most unworthy purposes of faction, and deluges of blood had been spilt, it was found that the theories of government which had been formed were incompatible with practice: and Buonaparte, a successful and enterprising general of the revolution, seized on the executive power, under the title of First Consul, and associated two others with him, in name, but without authority.

Soon after he assumed the title of Emperor of the French, and King of Italy; established a military government; restored the profession of Christianity in France, and a variety of civil institutions, which the frenzy of the revolution had abolished. For some time he carried his victorious arms from one side of Europe to the other; by force or fraud, annexed Holland, as well as many of the smaller states, to France, and dictated terms of peace to every country except Great Britain; but at length the ambition which prompted these excesses became the cause of his downfal: after repeated defeats in Spain, Portugal, Russia, Germany,

and France, he was compelled to yield the sovereignty of the latter to one of its native princes, who had long found an asylum in England; and who ascended the throne of his ancestors, amidst the acclamations of the French people, with the title of Louis XVIII.

On the decline of the Roman power, SPAIN became a prey to the Suevi, the Vandals, and the Alani. Adolphus, King of the Goths, subdued them, and founded the kingdom of the Visigoths, in 411, which continued till 712, when Spain was conquered by the Saracens. At length, in the 15th century, an union of the different states or kingdoms took place under Ferdinand and Isabella, in whose reign, and under whose auspices, Columbus discovered America.

Ferdinand was succeeded by his grandson, Charles V. who, after filling Europe with his fame, resigned the crown to his son, Philip II. a gloomy and vindictive tyrant, who united Portugal to his dominions, but who lost the seven provinces of the Netherlands, in 1579.

Under Philip IV. Portugal rebelled, and established its independence. Under his successor Philip V. the first of the house of Bourbon, extensive wars involved Europe, which were concluded by the treaty of Utrecht. Charles III. entered into the famous family-compact, and waged an unequal war with England. Charles IV. at first made a demonstration against the French revolutionists; but changing sides, he became a vassal to France, and Bounaparte taking advantage of his weakness, carried both him and his son, now styled Ferdinand VII. prisoners into France.

He then endeavoured to place his brother Joseph on the throne of Spain. But the opposition he met with from the Spaniards, and the powerful support they for several years received from England, conspired finally to defeat his project, and to deliver this unhappy country from so galling a tyranny.

The history of SWEDEN, DENMARK, and NORWAY, at an early period, is necessarily obscure; and, as is usual among uncivilized nations, we find litttle except revolutions and massacres. At length they were united under Margaret Waldemar, by the treaty of Calmar, 1387. But Gustavus Vassa, a descendant of the ancient kings of Sweden, recovered the liberty of his country, in 1544, and the states made the crown hereditary in his family.

The most remarkable events during the reigns of his successors are the following: Gustavus Adolphus, a most illustrious prince, was killed at the battle of Lutzen, in 1632; his daughter Christina, resigned the crown in favour of his cousin, Charles Gustavus; Charles XII. one of the most extraordinary men that the world ever saw, closed his mortal career at the siege of Frederickshall, in 1718; Gustavus III. though he had sworn to preserve the liberties of the Swedes, in violation of his oath, rendered himself absolute, and was assassinated at a masked ball, in 1792. On his death, his son, Gustavus IV. ascended the throne, but has recently been deposed; and his uncle called to reign in his stead; while one of the principal generals of the French empire, Bernadotte, is invested with the title of Crown Prince.

POLAND was partitioned, in 1795, under the reign of Stanislaus Augustus, by the courts of Russia, Prussia, and Austria; and since that time has undergone farther changes by the victories of the French over the Austrians and the Prussians.

The form of its government was elective monarchy; and under John Sobeiski, the greatest of its sovereigns, it made a distinguished figure among the European powers.

PRUSSIA, formerly a marquisate, and then an electorate, was raised to a regal government; in 1701, by Frederick, son to Frederick William, surnamed the Great, who had paved the way to the attainment of this dignity, and who was succeeded by his son of the same name, a wise and politic prince.

Frederick William was succeeded by his son Frederick II. a great and warlike king, who filled Europe with the terror of his arms, while he cultivated the arts of peace occasionally, with no less success. He left the throne to his nephew, Frederick William II. a weak and unprincipled prince, who dying in 1797, was succeeded by Frederick William III.

RUSSIA, formerly known by the old name of Muscovy, is comparatively a new country, and did not reach any considerable degree of civilization till about a century ago; though when properly governed, its power and resources entitle it to a high rank among the European nations.

The title of Czar of this country was first assumed by John Basilowitz, in 1486, after having liberated Russia from the dominion of the Tartars.

From this period we read only of tyrannical governors and barbarous subjects, during a succession of reigns; for it was not till the time of Peter the Great that Russia began to assume its consequence.

That he might improve his people, and instruct them in the knowledge and arts of other nations, this prince travelled into different countries of Europe, and worked as a common ship-carpenter, both in Holland and England. He was the first that assumed the title of Emperor; he built Petersburgh, which he made the capital instead of Moscow; extended his dominions by various conquests; and, in a word, was one of the most extraordinary men that ever appeared on the theatre of the world.

His successor was his widow, Catharine, whom he had promoted to his throne and his bed, though a poor peasant, on account of the talents she displayed; and she proved worthy of his choice.

Catharine was succeeded by Peter II. grandson of Peter the Great, who performed nothing very remarkable; but who was followed by Anne, Duchess of Courland, an empress of considerable energy of character, and whose reign was successful.

The successor to Anne was John, son to her niece. Catharine; but who being deposed and murdered in 1740, Elizabeth, second daughter of Peter the Great, was elevated to the throne, and swayed the sceptre with glory.

Elizabeth was succeeded by her nephew, the Duke of Holstein, who took the title of Peter III. but was soon deposed by his consort Catharine, and but to death.

A faction which she had taken care to form then raised Catharine, the second of that name, to the throne, which she filled with glory, as far as conquest and national improvement warrant the expression: but her vices as a woman were degrading to her sex, and the policy by which her relation with foreign powers was regulated was often detestable. Yet it must be observed, that Russia has generally been most fortunate under female reigns.

The successor to Catharine II. was her son, Paul Petrowitz, who from natural weakness, or depravity of heart, acting the part of a capricious tyrant, was deposed and murdered in 1801.

His son Alexander Paulowitz, succeeded him, and has since made a conspicuous figure to the politics of Europe.

The TURKS and HUNS, who were descendants of the

ancient Scythians, having established themselves in a tract of Asia, called Georgia, or Turcomania, Othman, one of their princes, to whom the Ottoman empire owes its name and establishment, seized on Bythinia; and fixing the seat of his government at Prussia, assumed the title of Sultan, in 1300.

The religion of the Turks is Mahometism, so called from Mahomet, an impostor, born of Mecca, in Arabia, and who, about the year of Christ 622, declared himself the greatest and last of the prophets that God would send: and by promising his followers the speedy conquest and possession of *this* world, and a paradise of delight in the *next*, but more particularly by the sword, he extended his influence; and his tenets are now professed, not only in Turkey, but in Arabia, Persia, India, Barbary, Egypt, and in short over the fairest portion of the old world.

The Janizaries, who are so often mentioned in Turkish history, are the guards of the Sultan's person; and were established by Amurath, grandson of Othman.

Amurath was succeeded by his son Bajazet, surnamed Ilderim, or the Thunderbolt, who, after gaining many splendid victories, was at last defeated and taken prisoner by Timur Bec, or Tamerlane, a prince of the Tartars.

The Sultan Mahomet II. justly named the Great, besieged and took Constantinople, which has since been the seat of the Turkish empire: and thus put an end to the eastern empire of the Romans.

Selim I. was a warlike prince, who extended the limits of the empire by the conquest of Egypt, and several countries of the East.

Solyman II. celebrated in history, and who received the appellation of the Magnificent, was unquestionably one of the greatest and most accomplised of all the sultans. He conquered the island of Rhodes, and added Hungary to his dominions, though not permanently. Selim II. his son and successor, distinguished himself likewise by besieging and taking Cyprus and Tunis.

Amurath II. extended his dominions in various quarters; but with him the general good fortune and power of the Turks seem to have declined, for since that time, in the reigns of Mahomet V. and Mustapha III. the Russians have prevailed, and considerable sacrifices of territory have been made.

There have also been many recent revolutions in Turkey. Selim III. who had filled the throne from 1789, was de-

posed by Mustapha IV. in 1807; who, by another revolution in 1808, was put to death, the Sultan Selim killed, and Mahomet raised to the dignity of sultan.

HISTORY OF ENGLAND.

The origin of the first inhabitants of GREAT BRITAIN is not to be traced with any degree of certainty; the early history of this country being extremely vague and romantic. The most general, and indeed only probable opinion respecting it is, that Britain was peopled at various times from different parts of the continent of Europe; but the precise time when the first settlement commenced is totally unknown. The earliest authentic account is, that a colony of the subjects of Teutar, King of the Celtæ, embarking from their own coasts, in France, landed, and settled without opposition on the coasts of Great Britain. Their object was that of increasing and extending their commerce, to which they were induced and encouraged by their sovereign, who, on account of his attachment to the commercial interests of the people, was styled *mer-cur*, or merchant; and hence we have the name of merchant.

The next people that established themselves in Britain were the Belgæ, a colony from the province of Bretagne, in the north of France; the Celtæ and the Belgæ were two branches of the Gauls, who were supposed to have been descended fron Gomer, the son of Japhet, youngest son of Noah.

The ancient Britons were, in general, tall, well proportioned, and robust; they stained their bodies with a sea-weed, called woad, which not only defended in winter the pores of the skin, from the inclemency of the weather, but gave them also a formidable and tremendous aspect; in their manners they were considered a brave, warlike, and generous people, and particularly remarked for their honesty and sincerity.

The dress of the nobility was a kind of party-coloured plaid, which descended from the waist to the middle of the leg; but this they must have imported, for it does not appear they had the least notion of manufacturing their wool.

Those who held any office of dignity, such as that of chieftain, prince, &c. wore, beside the plaid above described, chains of gold round their necks, and the women wore bracelets of the same metal; but the generality of the ancient Britons had no other covering than the skins of

wild beasts, nor any other ornament than a coarse painting of flowers, and figures of animals, on different parts of their bodies.

Their habtiations were a sort of huts, or cottages, sometimes formed of boughs, in the nature of arbours, and sometimes of mud and clay, according to the season of the year, and were generally covered with turf. Their towns and villages consisted of a number of these huts, irregularly placed at small distances from each other, and commonly situate in woods, for the conveniency of pursuing their favourite diversion of hunting. Like the Tartars, they roamed about from place to place, and formed a kind of encampment in different parts of the country, according to the different seasons of the year; in summer they generally inhabited the most fertile vales, which afforded the greatest plenty of pasture and water for their cattle; in winter they removed to the hilly countries, as being drier, and more healthy.

The usual diet of the inhabitants of Britain before the Belgæ settled in this country was milk, and the flesh of such animals as they killed in hunting; their common drink was water: but when the Belgæ came over from Gaul, they brought with them some knowledge of agriculture and soon taught the inland inhabitants the art of cultivating their land, so as to produce the grain necessary for making bread.

The government of the early Britons was patriarchal, the head of each family being answerable to the neighbouring tribes for the conduct of the whole family.

The several orders of the people were divided into three classes, answering to our nobility, clergy, and commonalty; the last of whom were little better than slaves, being dependent upon the other two.

The nobility were considered, in their several states, as princes or chiefs, each being the governor of a certain district.

The clergy of the ancient Britons were divided into three orders; namely, the Druids, Bards, and Ubates; these had the whole care of the religion, laws, and learning.

The chief of these orders was the Druids, who had the inspection of all public affairs, but they were subject to a higher power, the high priest, styled the Arch-druid, who had the power of calling the others to account, and even of deposing them.

To the Bards was assigned the office of making verses in praise of their heroes, and other eminent persons; which verses they set to music, and sung to their harps.

The Ubates were occupied in the study of philosophy, and the works of nature, and, indeed every art and science that could contribute to excite the astonishment and fix the veneration of the people, who regarded them as demi-gods, endowed with more than mortal wisdom, and illuminated by celestial inspiration.

The religion of the ancient Britons was idolatry of the worst kind, for they sometimes offered human sacrifices to their false gods. They reverenced the misleto, and worshipped rocks, stones, and fountains. The greater part of the druids were put to death by the command of the Roman emperor Nero, when Britain became a Roman province.

The Romans first invaded Britain under Julius Cæsar, 55 years before Christ. At first the Britons opposed them, and several battles ensued, but the Britons being defeated, were compelled to sue for peace; yet after a short campaign, Cæsar was obliged to withdraw into Gaul, whence he came.

In the following summer he returned with a great increase of force, an army of 20,000 foot, a considerable body of horse, and a fleet of 800 ships.

The Britons under Cassibelaunus opposed the second landing of Cæsar, but the contest was vain; for Cæsar advanced into the country, burnt Verulamium, the capital of Cassibelaunus, and after forcing the Britons to submit to a yearly tribute, he withdrew his forces to the continent, and the Britons remained in quiet for nearly a century.

The next Roman emperor that undertook to conquer Britain was Claudius Cæsar, the fourth emperor of Rome, but he did not complete his purpose. The British king Caractacus made a noble stand against him, though he was at last taken captive, and carried a prisoner to Rome: and when led in triumph through it, he exclaimed, "How is it possible, that people possessed of such magnificence at home should envy me a humble cottage in Britain!"

Boadicea, Queen of the Iceni (the inhabitants of Norfolk and Suffolk) also opposed the Romans with great personal valour, but she was at last defeated, and in one great battle, A. D. 61, lost 80,000 of her men. To avoid the insults of the Romans, she afterwards poisoned herself.

Britain was not completely conquered till 30 years afterwards, in the reign of Titus, by Julias Agricola, who introduced the Roman arts and most of the improvements of that nation; and soon after the famous wall from Carlisle to

Newcastle, and from the Forth to the Clyde, was built to prevent the incursions of the Picts from Scotland.

Two hundred and forty years afterwards, A. D. 448, the Roman empire being much on the decline, they were not able to preserve so distant a province, but completely abandoned it, after having kept possession of it for 400 years.

When the Romans withdrew their forces, the Picts and Caledonians, the ancient inhabitants of Scotland, ravaged and desolated the country, merely for a supply of their temporary wants.

The Britons first applied for aid to the Romans, but without success; they afterwards solicited succour and protection from the Saxons, who complied with the request by sending an army, in 450, commanded by Hengist and Horsa, two brothers, who were highly renowned for their valour, and were said to have been descended from Wodin, their chief idol.

The Saxons were successful against the Scots, and they had no sooner driven them out, than they turned their thoughts to the entire reduction of the Britons, and receiving large reinforcements of their countrymen, they reduced England under their power, and founded the Anglo-Saxon heptarchy; but many of the Britons, rather than submit to the conquerors, retired into Wales, then called Cambria, where they were sheltered by the inaccessible mountains of that country.

The Saxon heptarchy included that part of Great Britain called England: the several kingdoms of the heptarchy, and their founders, were as follow:—

Kent, founded by	Hengist
Sussex - - - - -	Ella
Wessex - - - -	Cerdick
Essex - - - - -	Erchenwin
Northumberland	Ida
East Anglia - -	Uffa
Mercia - - - -	Crida

The most renowned defenders of the Britons against the Saxons were the celebrated Ambrosius, and the famous King Arthur; the latter was killed in battle, about the year 546. The Saxon kingdoms did not continue long united: in a short time the chiefs disputed about their several rights, and after a series of wars, which continued more than two hundred years, the whole of the heptarchy fell, and became a conquest to the power of Egbert, King of Wessex, who

caused himself to be crowned at Winchester, by the title of King of England, A. D. 827, nearly 400 years after the first arrival of the Saxons to Britain; and thus was laid the foundation of the kingdom of England.

The Danes often ravaged the coasts of Britain during the reign of Egbert, but were as often defeated, till his son Ethelwolf, succeeded him, in 830, during whose feeble reign the Danes returned, and continued their depredations with but little interruption. In this reign the Picts, so formidable heretofore to the southern Britons, were entirely extirpated by their neighbours the Scots, after a long and terrible war between them.

Ethelwolf left his dominions and royal power to his second son, Ethelbert; after him to his third son, Ethelred.

During both these reigns, the Danes continued their incursions, made themselves masters of Northumberland, and several other parts of England, but were strongly opposed by Ethelred, who unfortunately received a mortal wound in a battle he fought with them near Wittingham, A. D. 872, in the sixth year of his reign.

Alfred the Great succeeded to the crown of England in the year 871, when the Danes were in the very heart of his dominions, and all the seaports were filled with the fleets: after several engagements, with various success, he was obliged to dismiss his very attendants; and having committed his wife and children to the care of some of his trusty subjects, disguised himself, and lived concealed in the little island of Athelnay, in Somersetshire. At length the Danes finding they had no enemy to oppose them, seemed to grow negligent.

Alfred, on this occasion, resolving to be satisfied of it, boldly entered the Danish camp in the disguise of a musician, and even staid their several days; then returning to his friends, his troops were secretly assembled, attacked the Danes, and routed them with great slaughter. Those who escaped fled to a castle, but were soon compelled to surrender to Alfred, who permitted them to depart, on condition that their leader, Guthrum, should embrace Christianity, to which they complied, and Alfred gave Guthrum the government of East Anglia in Essex.

Alfred, once more seated on the throne, proved himself, with scarcely any exception, the best king that ever reigned. He founded the university of Oxford; divided England into shires and counties; established a national militia; encouraged learning and learned men; invented a way of

measuring time by candles, which were made to burn eight hours each, having in this time no clocks or watches; and made the navy very respectable. He reigned twenty-nine years and a half, and died Oct. 28, 901.

He was succeeded by his son, called Edward the Elder, who fought several battles with the Danes, and complétely routed them; he afterwards marched against the Welch, over whom he gained a decisive victory, and compelled the Welch king, Rees ap Madoc, to sue for peace, and promise to pay an annual tribute for the future. He reigned 24 years, died in 925, and was interred at Winchester. He was succeeded by his son Athelstan, who obtained a great victory over the Danes in Northumberland, after which he reigned in tranquility. He died in the year 941, and was succeeded by his brother Edmund I. Soon after Edmnnd began his reign the Danes prepared for a revolt, and recovered Northumberland, Cumberland, and Mercia, but these places were again retaken by Edmund. He was stabbed at a feast in Gloucester, by Leolf, a robber, whom he had caused to be banished; he was succeeded by his brother Edred in 948.

The Danes, according to their usual custom, upon the accession of a new king, revolted and gained over to their side Malcolm, King of Scotland, but Edred marching against them, obliged Malcolm to sue for peace, and to pay him the stipulated homage. He reigned nine years, died in 958, and was succeeded by Edwy, the son of Edmund.

In the reign of Edwy, Dunstan, a proud abbot, who pretended to be a saint, raised a faction againt him, which became so powerful, that Edwy was obliged to divide the kingdom with his brother Edgar. He died after a reign of about four years, and was buried at Winchester.

Edwy was succeeded by his brother Edgar, in 959, whose reign was one continued calm, without any wars or commotions; this was owing to his vast preparations both by sea and land, so that none dared to attack him; and without striking a blow, he obliged the kings of Wales, Ireland, and the Isle of Man, to acknowledge him for their sovereign.

In the time of Edgar, England was infested by wolves; and in order to extirpate them, Edgar changed the tribute which the Welch people used to pay in money, into 300 wolves' heads, to be paid every year; this expedient, in a few years, effectually cleared the country, and there have been no wolves in England since, excepting those brought from abroad. He reigned 16 years, died in 975, aged 31, and was interred at Glastonbury. He was succeeded by his

son Edward, who was murdered at the instigation of his mother-in-law.

Edward was succeeded by his brother Ethelred II, son of Edgar and Elfrida.

In his reign the Danes again invaded England; they at first landed at Southampton, 981, and for ten years afterwards there was nothing but plunderings, conflagrations, murders, and every misery imaginable. At first he purchased their absence by a great sum of money, but soon after all the Danes who resided in England excepting those in East Anglia and Mercia, were by his orders massacred in one day, namely, Nov. 13, 1002. Sweyn, King of Denmark, when he heard of this bloody act, declared he would never rest, till he had revenged so monstrous an outrage. He therefore equipped a fleet of 200 ships, and came not for plunder as before, but to destroy the country with fire and sword. He soon arrived in England, made great havoc among the Britons, obliged them to pay him a large sum of money, and compelled Ethelred to take refuge in the court of his brother-in-law, Richard, Duke of Normandy, 1013.

Shortly after, Sweyn dying, the nobility invited Ethelred to return; but he did not long enjoy the throne, for Canute the successor of Sweyn, proved to be as powerful an enemy as his predecessor.

Ethelred reigned 37 years, died in 1016, and was succeeded by his son Edmund, sometimes called Edmund Ironside, on account of his hardy valour. Numerous contentions happened in this reign between the English and the Danes under Canute, who, with Edmund, agreed to a paticipation of the kingdom. Edmund, during his short reign, exhibited proofs of the most undaunted courage, invincible fortitude, consummate prudence, and sublime generosity. He was murdered in 1017, at Oxford, by two of his chamberlains, and was interred at Glastonbury, and thus made way for the succession of Canute the Dane to the rown of England: and with Edmund the Saxon monarchy n a manner ended, having lasted 190 years from Egbert's stablishment, 432 from the foundation of the heptarchy, nd 568 from the arrival of Hengist.

Canute the Great succeeded Edmund Ironside, and was proclaimed King of England in 1017; he divided England into four parts; namely, Mercia, Northumberland, East Anglia, and Wessex, and made the government of England such; that every person should be treated alike.

It is said of him, that as he was walking one

sea-side at Southampton, and his flatterers were extolling him to the skies, and even comparing him with God himself; he, to convince them of their folly and impiety, caused a chair to be brought to him, and seating himself where the tide was about to flow, he turned himself to the sea, and said, "O sea, thou art under my jurisdiction, and the land where I sit is mine: I command thee to come no farther; nor to presume to wet thy sovereign's feet." The tide coming as usual, he from thence took occasion to let his base followers know, that none but the King of Heaven, whom the sea and land obey, deserved the titles they impiously bestowed on him. After which, it is said, he would never wear a crown, but caused it to be put on the head of a crucifix at Winchester. He reigned eight years, died in the year 1036, and left three sons; Sweyn, who had Norway; Harold, England; and Hardicanute, Denmark.

Harold died in 1039, without issue, in the fourth year of his reign, and was succeeded by his brother Hardicanute, who brought with him to England forty Danish ships; and soon after he was crowned he laid a heavy tax upon the nation to pay his fleet, which he sent back to Denmark. This occasioned great murmuring and discontent among the people.

Nor did the whole nation quietly submit to this tax, for the people of Worcester opposed it with great violence, and two of the persons employed to collect it were killed; which so incensed the king, that he sent the Dukes of Wessex and Mercia, and the Earl of Northumberland, with their forces, against Worcester, who, after plundering the city for four days, burnt it to the ground.

He was brutally cruel and vindictive, and infamous for gluttonny and drunkenness; he died suddenly, June 8, 1041, in the third year of his reign, as he was carousing at the wedding of a Danish lord at Lambeth.

The English rejoiced and kept the day of his death as a holiday, for several centuries after, by the name of Hoctide, or Hog's-tide. With him ended the monarchy of the Danes in England, after it had lasted about 26 years, but had harassed the kingdom 240 years.

Hardicanute was succeeded by Edward the Confessor, son of Ethelred and Emma, June 8, 1041; who had spent great part of his life in Normandy. During his reign he abolished for ever the tax called Danegelt, which amounted to £ 40,000. a year, and had been paid for 38 years: he built Westminster Abbey; and collected the Saxon laws and

customs into one body, which were thence called by his name.

Edward was succeeded by Harold II. son of Earl Godwin, who had all the qualifications requisite for forming a great prince. In his reign England was invaded by the Normans, and in it also happened the famous battle of Hastings, which cost Harold his life. William the Conqueror landed his forces, when he came over from Normandy, at Pevensey, in Sussex, September 29, 1066, whence he marched along the shore as far as Hastings, where was fought the battle above mentioned; and the brave Harold fell in his country's cause, after a turbulent reign of nine months and nine days; and with him totally ended the empire of the Anglo-Saxons in England, which had begun in the person of Hengist, above 600 years before.

William the conqueror was the son of Robert the first Duke of Normandy. He pretended that Edward, the last king of the Saxon line, during his stay in Normandy, whither he was obliged to fly on account of the usurpation of the Danes, had, in gratitude for the favours he had received, given him his kingdom, which, at his death, William came over to claim. He was crowned King of England on Christmas-day, in the year 1066. During his reign doomsday-book was compiled; the curfew-bell established; sheriffs appointed; the New Forest in Hampshire laid out; and the feudal law introduced. Doomsday-book was an account of the value of every man's estate, and of the number of cattle and servants upon it. The curfew-bell was ordered to be rung every night at eight o'clock, when the English were to put out their fire and candle. The feudal law, or feudal tenure, was an estate in land, given by the lord to his vassals, in lieu of wages, upon condition of assisting the lord in his wars, or to do him some other service. The vassal was obliged to appear in the field upon the lord's summons, to follow his standard, to protect his persons, and never to desert him upon any danger, and to pay aids and taxes. William the Conqueror was a prince of great courage and capacity; but ambitious, politic, cruel, and vindictive; his stature tall and portly, his constitution robust, and his bones and muscles so strong, that there was hardly a man of that age who could bend his bow or handle his arms: his dominions were England and Normandy. He reigned in Normandy 22 years, and 21 in England. He died the 9th of September, 1087, in the 61st year of his age.

William the Conqueror was succeeded by his son William

Rufus, so named on account of the colour of his hair, who was shot by accident as he was hunting in the New Forest. A. D. 1100. He was courageous almost to ferocity, and seems to have been endued for very few virtues, his dominions also were England and Normandy. In his reign the crusades, or holy wars, were set on foot; the design of which was to recover the Holy Land out of the hands of the Saracens. In 1089, William rebuilt London Bridge, raised a new wall round the Tower, and erected the famous Hall at Westminster.

The successor of William II. was Henry I. surnamed Beauclerk, or the Scholar, on account of his great learning; he was the youngest son of William the Conqueror, and married Matilda, daughter of Malcolm, King of Scotland. His only son William, and a natural daughter, were lost in sight of the English shore, in their passage from Normandy, by the unskilfulness of the pilots, which affected Henry so deeply, that he never smiled afterwards

Henry I. was succeeded by Stephen of Blois, nephew to Henry, and son of Adela, the fourth daughter of William the Conqueror. Though Stephen had taken the oath of allegiance to Maud, or Matilda, the daughter of Henry I. in case he died without male issue, he found means to supplant her, and get the crown upon his own head. During his reign England was one continual scene of bloodshed and horror, from the contest between Maud, Stephen, and the barons; at length it was agreed, that Stephen should enjoy the crown during his life, and then it should descend to young Henry, son of Maud. He reigned 18 years, and died Oct. 25, 1154, in the 50th year of his age.

Henry II. surnamed Plantagenet, the son of Maud and Geoffrey Plantagenet, and grandson of the count of Anjou, succeeded Stephen. In his reign lived the celebrated Fair Rosamond, daughter of Lord Clifford, who was his mistress; her beauty and fate have rendered her name famous. Thomas-a-Becket was also a remarkable personage at this time; he had been raised from a mean station to be Archbishop of Canterbury. Henry had seven children, namely, Henry, Geoffrey, Richard, John, and three daughters: the two younger sons succeeded. He died July 6, 1186, in the 57th year of his age, and 35th of his reign.

Henry II. was succeeded by his son Richard, surnamed Cœur de Lion, or Lion hearted. He was a man of great ability, wit, and generosity; full of the heroic valour of the times, he went to Palestine, or the Holy Land, with

the crusaders, and seemed to forget that he was King of England. Richard was the first who assumed the motto of "God and my Right," and affixed it to his arms. It is said of him, that when he pardoned his brother John, after repeated treasons, he said, "I forgive you, and wish I could as easily forget your injuries as you will my pardon." He was shot at the siege of the castle of Chaluz, near Limognes, in France, and died eleven days after, on the 6th of April, 1199.

John, surnamed Sans Terre, or Lack Land, succeeded. He appears not to have been possessed of one good quality, and to have been as unfortunate as he was weak. He was engaged in continual wars with the barons, and contests with the popes. He his accused of murdering his nephew Arthur, son of Geoffry, the eldest son of Henry II. and lawful heir to the crown. Shakespeare has written a fine tragedy on this circumstance. The barons taking up arms against him, on account of his tyrannical conduct, he signed Magna Charta, so justly esteemed the foundation of English liberty. It was a bill, or act of parliament, granting to the barons and citizens greater privileges than they had ever enjoyed before, by this act the feudal law was abolished, and English freedom restored. He reigned 17 years, died Oct. 18, 1216, and was buried in the cathedral of Worcester.

Henry III. who was born at Winchester, succeeded to the crown. He was as weak a monarch as ever sat on a throne; a narrow genius, without courage or conduct, perhaps occasioned by his succeeding to the throne so young, he being only eleven years old when his father died.* In his reign the Court of Common Pleas was first instituted, aldermen were first appointed, and the first regular parliament was called. The reign of Henry is the longest upon record. He died Nov. 16, 1272, having reigned 56 years, and was interred in the abbey church of Westminster, near the shrine of Edward the Confessor.

Edward I. proved himself to be a great and wise king. He subdued Wales, and annexed it to England; he also carried on a war in Scotland with great success; and he was not less careful of extending the commerce than the glory of the people; but he was very cruel to the Jews, for no less than 15,000 were in his reign robbed of their effects, and banished the kingdom; since which time very few Jews have lived in this country. The Eldest son of Edward I. was born at Carnarvon, in Wales, and at the age of seventeen he was invested with the principality of that country; and from that time the king's eldest son has been styled Prince

of Wales. He reigned thirty-four years, and died at Carlisle, July 7, 1307, aged sixty-eight years. In the reign of Edward I. geography and the use of the globes were introduced; tallow candles and coals were first common; windmills invented; and wine was first sold, though only as a cordial, in apothecaries' shops.

Edward II. surnamed Carnarvon, a weak prince, was cruelly murdered by the order of his queen, in Berkeley Castle, A. D. 1327. He was succeeded by his son Edward, Prince of Wales, who was born at Windsor.

Edward III. was a wise king, and one of the most renowned monarchs that sat on the English throne. He had nine children, five sons and four daughters; the most celebrated was Edward, the eldest, called the Black Prince, from the colour of his armour; he died before his father; the other sons were Lionel, Duke of Clarence; John of Gaunt, Duke of Lancaster; Edmund, Duke of York; and Thomas, Duke of Gloucester.

The principal events that happened in his reign were the battles of Cressy and Poictiers; the defeat of the Scots; the surrender of Calais to the English; and a great naval victory over the French. The famous battle of Cressy was fought between the French and English, in 1346; the French army consisted of 120,000 men, out of which about 37,000 were slain, besides many prisoners, and the others put to flight. The English army consisted of 30,000 men. The most celebrated among the slain were the kings of Bohemia and Majorca. The crest of the King of Bohemia was three ostrich feathers, and his motto these German words, *Ich dien, I serve;* which the then Prince of Wales, the Black Prince, adopted in memorial of this great victory, and his successors have borne them ever since.

Richard II. the son of Edward the Black Prince, was only eleven years old when he came to the throne. He was admired, while a boy, as having a good and open spirit, but when he grew up to be a man, he became weak and effeminate. He was deprived of his crown by Henry, Duke of Lancaster, and starved to death in Pomfret Castle.

The principal events in the reign of Richard II. were, an insurrection occasioned by a tax of one shilling, ordered to be paid by every person above fifteen, making no difference between the rich and common people; and the usurpation of Henry, Duke of Lancaster, which gave rise to the numerous and fatal contests of the White and Red Rose, or houses of York and Lancaster. Cards were invented also

in the time of Richard II. for Charles VI. King of France, called the Well-beloved; he was insane the greater part of his life, and during his intervals of reason, cards were produced as an amusement for him.

Henry IV. Duke of Lancaster, surnamed Bolingbroke, succeeded Richard II. He was the eldest son of John of Gaunt, Duke of Lancaster, fourth son of Edward IV. He was crowned Oct. 13, 1399, and ascended the throne upon the forced resignation of Richard II.

In his reign lived Chaucer and Gower, both English poets: and William of Wickham, Bishop of Winchester. It is recorded of the eldest son of Henry, when Prince of Wales, that sir William Gascoigne sent him to prison for contempt of his authority. One of his dissolute companions being brought before this magistrate for some offence, Henry, who was present, was so provoked at the issue of the trial, that he struck the judge in open court. Sir William, fully sensible of the reverence due to his authority, committed him to prison: and when the king heard of it, he exclaimed, "Happy is the king who has a subject endowed with courage to execute the laws upon such an offender; and still more happy in having a son willing to submit to such chastisement!" Henry had four sons and two daughters, and was succeeded by his eldest son Henry.

Henry V. was so courageous that no danger could startle, and no difficulty oppose; nor was his policy inferior to his courage. He was chaste, temperate, and modest, and without an equal in the art of war, policy, and government.

The principal event in his reign was the conquest of France, which he undertook as soon as he came to the throne. It was Henry who gained the celebrated victory of Agincourt. No battle was ever more fatal to the French, by the number of princes and nobility slain and taken prisoners. Henry was afterwards declared heir to the French monarchy. He had only one child, the Prince of Wales, who was not a year old when his father died. The queen, after the death of Henry, married Sir Owen Tudor, a Welsh gentleman, said to have been descended from the princes in that country, by whom she had two sons.

The most remarkable events of the reign of Henry VI. were the loss of France, and the dreadful contests between the houses of Lancaster and York, called the factions of the Red and White Roses. That of Lancaster being termed

the red rose, and York the white. The Duke of York was killed, but his son Henry continued the claim, and routed Henry VI. who was imprisoned in the Tower, and most probably murdered, in 1475, on whose death Edward ascended the throne.

Edward was brave, active, enterprising; but severe, revengeful, and luxurious: in this reign printing was first introduced, and polite literature encouraged among the English, notwithstanding the civil war which raged with great fury. He reigned twenty-two years, and died, April 9, 1483, aged forty-one years, leaving six children, namely, two sons and four daughters.

His eldest son, the Prince of Wales, succeeded him at thirteen years of age, as Edward V. As he came to the throne so young, and was either murdered or carried out of the kingdom soon after his accession, his character cannot be known. Some say he was smothered in the Tower with his brother, the Duke of York, in 1483.

Richard III. Duke of Gloucester, surnamed Crook-back, who was brother to Edward IV. was proclaimed King of England, the 20th of June, 1483, and was killed at the famous battle of Bosworth, contending for the kingdom with Henry, then Earl of Richmond, August 24, 1485, after a reign of two years. He was the supposed murderer of his two nephews, and was a compound, both in mind and person, of cruelty and deformity: with his death ended the line of York.

Henry VII. Earl of Richmond, was crowned in Bosworth Field, immediately after the battle. Henry was the son of Edmund Tudor, Earl of Richmond, and of Margaret, a descendant from John of Gaunt, Duke of Lancaster. He, by marrying a daughter of Edward IV. united the houses of York and Lancaster, and by that means put an end to the civil war. In this reign America was discovered by Christopher Columbus, a native of Genoa; shillings were first coined in England; and a passage to the East Indies discovered by the Portuguese. There was also a rebellion, headed by one Perkin, who pretended to be the son of Edward IV. but the prudence and sagacity of Henry defeated this, and every other plot against his government. He reigned twenty-three years, died at Richmond, April 22, 1509, aged fifty-one, and was succeeded by his son Henry.

Henry VIII. was learned, but obstinate, despotic, and cruel. In his reign the Reformation was begun; and the

famous battle of Flodden Field was fought, in which James IV. King of Scotland, with the flower of his nobility; fell. Henry had six wives—Catharine, who was his brother's widow, from whom he was divorced—Anna Boleyn, who was falsely accused and beheaded—Jane Seymour, who died in child-bed—Anne of Cleves, whom he disliked and divorced—Catharine Howard, who was beheaded—and Catharine Parr, who survived him. He left three children; Edward, Prince of Wales, by Lady Jane Seymour, who succeeded him; Mary, his daughter by his first queen; and Elizabeth, daughter of Anna Boleyn, afterwards queen.

Edward VI. succeeded his father at the age of nine years and three months, A. D. 1547: he was a very amiable learned, and pious young man, and died July 6. 1553, in the sixteenth year of his age. He left the crown to Lady Jane Grey, his cousin; who reigned only ten days, and was then deposed by Mary, Edward's sister.

Mary, the daughter of Henry VIII. was crowned Oct. 1, 1553. She was extremely bigoted to the catholic religion; also proud, imperious, and revengeful: she was married to Philip II. King of Spain. The most remarkable event in the reign of Mary was the persecution of the protestants, great numbers of whom were burnt in Smithfield, Oxford, and other places, as heretics. Amongst the most remarkable were bishops Latimer, Cranmer, Hooper, and Ridley. Calais, the only place that was left us in France, was also lost in her reign. Mary reigned about five years: she died Nov. 17, 1558, aged 42; and was succeeded by her sister Elizabeth.

Elizabeth was the daughter of Henry VIII. by Anna Boleyn, and sister to Mary and Edward. She was a woman of great spirit, judgment, and address; understood the dead and living languages, and had made a good proficiency in the sciences, and was well read in history; but her putting Mary Stuart, Queen of Scots, to death, is a great stain in her character. Mary, Queen of Scots, was the daughter of James V. King of Scotland, and cousin to Elizabeth; she was famed for her beauty and misfortunes. She was prisoner in England eighteen years, and was at length beheaded at Fotheringay Castle, in Northamptonshire.

The principal events in the reign of Elizabeth were, the destruction of the Spanish Armada, in 1588, which was intended for the conquest of England, and perhaps was the largest fleet ever fitted out by any nation; the Reformation, a most important event, which fixed the present religious

establishment of the country; and the discovery of Virginia in America. Elizabeth reigned forty-four years: she died March 24, 1603, aged sixty-nine, and was succeeded by James I. of England, and VI. of Scotland.

James I. was the great grandson of Margaret, eldest daughter of Henry VII. who married James IV. of Scotland, and son of the unfortunate Mary Stuart, Queen of Scotland.

The principal event in this reign was the gunpowder plot, which was a scheme of the Roman catholics to blow up both houses of parliament, by laying a train of gunpowder under them, when the king, princes, lords, and commons should be assembled, Nov. 5, 1605. The conspirators had hired a cellar under the parliament house, under the pretence of a store-house for coals, in which they placed thirty-six barrels of gunpowder; these they covered over with coals and faggots; and one Guy Faux, who was to have set fire to the train, was actually taken in the cellar with a dark lantern, tinder-box, and matches in his pocket. The plot was discovered by an anonymous letter being sent, through private friendship, from one of the conspirators to Lord Mounteagle, in order to prevent his going that day to parliament, and thus to avoid the dreadful catastrophe. James was King of Scotland 36 years before he succeeded to the English crown, and 21 years King of England. He died A. D. 1625, aged 58. He was crowned King of Scotland when he was only a year old.

Charles I. second son of James I. of England, succeeded his father, March 27, 1625.

The most striking events in this reign were the wars between Charles and his parliament; the execution of Lord Strafford, and Archbishop Laud; and afterwards that of the king himself, who was taken prisoner by the parliament, and at last beheaded.

Oliver Cromwell was chosen Protector of England A. D. 1653, being four years and three months after the commencement of the Commonwealth; which before was managed by the parliament. He was protector five years, and died September 3, 1658: He was succeeded in the protectorship by his eldest son, Richard, who, however, retained the situation only three months.

Oliver Cromwell was a man of great courage, but an enthusiast to the highest degree. The principal events of his time were, a war with the Dutch, who were defeated, and

Jamaica conquered, and made an English province. The great poet Milton lived in the time of Cromwell, to whom he was Latin secretary.

Charles II. son of Charles I. on July, 3, 1646, went from Jersey into France, and remained abroad till May, 1660, when he arrived at Whitehall, and was proclaimed King of England the 29th of the same month.

The principal events of his reign were, the great fire in London, 1666, and the plague the year before: in this reign the Royal Society was established. Several men of genius flourished in this reign; as Boyle, Dryden, Otway, Butler, Temple, Waller, Cowley, Halley, and the Earl of Arundel. Charles II. reigned twenty-four years, and died Feb. 1685, in the fifty-fifth year of his age, and was succeeded by his brother James.

James II. was a bigot to the Romish religion, and fond of arbitrary power. In his reign the Duke of Monmouth rebelled, he was proclaimed king at Taunton, but being afterwards taken prisoner was beheaded in London. The attempts of James II. to restore the Roman catholic religion obliging him to abdicate the throne, he retired to France, where he died, A. D. 1701, leaving three children, James, Mary, and Anne.

James having deserted the throne, the Prince and Princess of Orange were declared joint sovereigns, July 13, 1689. William III. was the son of William, Prince of Orange, and of Henrietta Maria, daughter of Charles I. He was born at the Hague, in Holland, 1650, and was married to Mary, the eldest daughter of James II. William was a great warrior, and a steady friend to the protestant religion, and civil liberty: and Mary, though her father was a strong papist, was also a firm protestant, she was excellent as a wife, and a truly pious woman. Her person was very handsome, she died before William, in 1694.

The principal events of this reign were, the battle of the Boyne, in Ireland, where King James II. was defeated; the French fleet destroyed at La Hogue, and the Bank of England established. Newton, Locke, Tillotson Prior, and Burnet, flourished in this reign.

William and Mary had no children, they were succeeded by Anne, second daughter of James II. who was married to Prince George, brother to the King of Denmark Queen Anne is said to have possessed many excellent qualities. The principal events of her reign were, the battles of Blen-

heim, Ramillies, and several others, won by the great Duke of Marlborough; the defeat of the combined fleets, by Sir George Rooke; Gibraltar taken by the English; and the union of England and Scotland, under the title of Great Britain, 1707. Queen Anne reigned twelve years and a half. The most celebrated literary characters in her reign were, Pope, Swift, Congreve, Rowe, Bolingbroke, Shaftesbury, Addison, and Steele.

George I. who was previously Elector of Hanover and Lunenburgh, and a descendant of James I. succeeded to Anne; he was a good king, and an enemy to every species of tyranny. The principal events of this reign were, the rebellion of the Scots, in favour of the Pretender, son of James II. but which was soon quelled, and the Pretender obliged to retire into France, 1717; the Electorate of Hanover annexed to the British crown; inoculation first introduced into England, and successfully tried upon two condemned criminals, who were pardoned on submitting to the operation.

George I. was succeeded by his son George II. who reigned from 1727 to 1760. In this reign the river Thames was frozen, and a fair held on it, 1740; the Scots again rebelled in favour of the Pretender, but were defeated in 1745; Westminster Bridge was built; Admiral Anson took a Spanish ship, with treasure to the amount of £1,500.000, Quebec was taken, and General Wolfe killed. George II. had seven children, two sons and five daughters; the eldest son, Frederick, Prince of Wales, died before his father, but left nine children, the eldest of whom is George William Frederick, our present king.

George III. succeeded his grandfather to the crown of England, on the 25th of October, 1760, being then 24 years of age. He was married to Charlotte Sophia, Princess of Mecklenburg Strelitz, and they were crowned the 20th of Sept. 1761. In the early part of his reign war was declared with America, which led to that country eventually throwing off its allegiance to Great Britain, in the year 1776. The levying of certain duties to be payable by the American colonies in aid of the public revenue being resisted, it became necessary to use measures, which brought forward an open defiance on the part of that country to the restraint of the British government.

The revolution in France commenced in the year 1786. and for a long time France exhibited a continued scene of

bloodshed, rapine, and misery, under a delusive idea of civil liberty being substituted for the old regal government, in which the king, Louis XVI. was made a sacrifice by the guillotine, together with the queen and many of the nobility, and innumerable other persons of every rank, who became objects of dislike to the various factions in power. The tranquillity of England was much disturbed by the French revolution; for after the death of the King of France, England and Holland engaged in war with that country: Austria and Prussia, alarmed with the principles disseminated by the French, having previously declared war against France in their own defence. The continental powers being defeated, and their kingdoms overrun by the French, they were obliged to make peace, and Great Britain was for a time left to contend alone with France.

After that country had been successively in the power and control of various succeeding factions, a form of government was at length settled, under the dominion of three consuls, whereof the first, as chief, was Napoleon Buonaparte, a Corsican by birth, and a general in the French service, who afterwards altered the government, and caused himself to be declared Emperor of France. But previously to this the French had sent an expedition to subdue Egypt under Buonaparte; their fleet was attacked, in the Bay of Alexandria, by Admiral Lord Nelson, who completely defeated them, with a great loss both of ships and men, which memorable action was called the victory of the Nile. The French army also was beaten by Sir Ralph Abercrombie, who lost his life in the moment of victory. These great events at length obliged the enemy to abandon their views on Egypt. The war between England and France was brought to a conclusion in the year 1802; but it was of short duration, for the restless ambition of the French Ruler gave reason to suspect he was preparing for new aggressions; and disputes taking place between the two governments, war was resumed the following year. Soon after the renewal of hostilities, a great naval advantage was gained by this country at the ever-memorable battle of Trafalgar, in which the undaunted hero, Admiral Lord Nelson, achieved a splendid victory, but unhappily for his country he was himself slain. In testimony of grateful respect, his remains were honoured with a public and splendid funeral in St. Paul's church; and his death was justly deplored as a national calamity.

In the year 1807, England was solicited by Portugal and Spain to assist in defending those countries from the aggressions of the French; and a large military force was sent over to them, under the command of Sir Arthur Wellesley, whose important services and talents, enabled Portugal to free herself from her enemy, and whose subsequent achievements and successes at Barossa, Almeida, Albuera, Talavera, and Vittoria, in Spain, were principally instrumental in obliging the French to evacuate that country likewise.

The British government having obtained information that the Danish fleet was to be placed under the control of France, a British fleet under Admiral Gambier, and a land force under Lord Cathcart, were sent to Copenhagen; and on the 7th of September, 1807, they obliged the Danish general to deliver-up, by capitulation, their whole fleet, consisting of 18 ships of the line, 15 frigates, six smaller vessels, and 25 gun-boats, together with all the stores.

In 1808, the French power having prevailed to reduce Austria, Prussia, Russia, Holland, and the Italian States, to a state of humiliation, those countries were compelled to make peace with France, and to submit to the condition of resisting the introduction of English goods into any of their respective ports, with the view of ruining the commerce of this kingdom. But this state of things led to some consequences prejudicial to the French arms. The shutting up the continent from English commerce having been enforced by the most arbitrary and oppressive conduct on the part of the French government, it was found tolerable, and the sacrifices required likely to have no end. Russia therefore abandoned her alliance with France, and this rupture induced Buonaparte to invade the Russian dominions, with a force of nearly 300,000 men; but on penetrating to and reaching the city Moscow, and finding it burnt, so as to be inadequate to afford shelter to his army, he was compelled to commence a retreat in the depth of winter: harassed by the Russians on every side, his army was not only defeated, but almost annihilated, by the sword, sickness, and various calamities, arising from the inclemency, of the season. The disastrous termination of the French expedition to Russia gave an opportunity for Austria and Prussia to adopt the same measures of abandoning their connection with France, and entering into an alliance with Russia; to destroy which, the French Ruler, the following year (1813) collected a powerful army in Saxony, but being attacked by th allied powers and defeated in the battle of Leipsic, was

compelled to retreat to France, followed by the united forces of his enemies; who, undaunted and victorious, in their turn invaded and penetrated into the very heart of France, to seek and to ensure peace to Europe.

England, after sustaining the burden of a continued war of upwards of twenty years' succession, was still ready to animate and assist her allies on every occasion, and put forth her strength with undiminished ardour; to Spain and Portugal she gave the assistance of a powerful force, under the auspices of a general unequalled in the annals of his country, and whose talent and genius not only compelled their enemies to retire, but planted his own banners on French ground. England has been uniform, persevering, undaunted, and undismayed, in a contest of unexampled difficulty; her conduct has gained her the admiration of Europe, as worthy the character of a magnanimous, brave, and generous people.

But the glorious events which have lately taken place in France have left her little to fear, and every thing to hope. Buonaparte, once the idol of one half of Europe, and the terror of the other, has at length sunk into that state of degradation which his crimes have justly merited; and th throne he had so disgracefully usurped is now occupied by a descendant of Henry IV. Whatever may have been the various opinions respecting the struggles of the French for liberty, and the means they have taken to obtain it, all those who take a delight in human happiness will rejoice that the French people have united in the choice of a prince, whose reign seems to promise the return of liberty and peace to that unhappy country, as well as the rest of the nations of Europe, who by the tyranny of Buonaparte had been so long deprived of those invaluable blessings: and England, amidst the general joy, may contemplate the fruits of her former painful conflicts; and rejoice that those who have been so often improperly styled her natural enemies, are now her declared friends, and happy under a constitution and government like her own.



BOTANY.

BOTANY is a science which, in its utmost extent, signifies not only a general knowledge of plants, but also of

the uses to which they may be applied, either in medicin or chemistry.

It is impossible here to give more than an outline of the nature of plants in general, and a brief definition of the leading terms made use of by botanists. The external covering of plants, the *epidermis* or cuticle, is commonly transparent and smooth; sometimes it is hairy or downy; and sometimes of so hard a nature, that even flint has been detected in its composition. The *equisetum hyemale*, or Dutch rush, serves as a file to polish wood, ivory, and even brass. Under the cuticle is found the *cellular integument*, which is analogous to the rete mucosum of animals; it is, like that, of a pulpy texture, and the seat of colour. It is commonly green in the leaves and stems, and is dependent for its hue on the action of light.

When the cellular integument is removed, the *bark* presents itself, which in plants or branches only one year old consists of a simple layer. In the branches and stems of trees it consists of as many layers as they are years old. The uses of bark are familiar to us. The Peruvian bark affords " a cooling draught to the fevered lip ;" while that of the cinnamon yields a rich cordial ; and that which is stripped from the oak is used for the purposes of tanning. Immediately under the bark is situate the *wood*, which forms the great bulk of trees and shrubs. This also consists of numerous layers, as may be observed in the fir, and many other trees ; and from these concentric circles, or rings, the age of the tree may be determined. Within the centre of the wood is the *medulla* or pith, which is a cellular substance, juicy when young, extending from the roots to the summits of the branches. In some plants, as in grasses, it is hollow, merely lining the stem. In describing the characters of plants, we shall treat of their root, buds, trunk, leaves, props, inflorescence, fructification, and classification.

ROOTS are necessary to plants, to fix and hold them in the earth, from which they imbibe nourishment. Roots are either *annual*, or living for one season, as in barley ; *biennial*, which survive one winter, and, after perfecting their seed, perish at the end of the following summer, as wheat ; or *perennial*, which remain and produce blossoms for an indefinite number of years, as those of trees and shrubs in general. The root consists of two parts, the

caudex and the *radicula*. The *caudex* or stump is the body or knob of the root, from which the trunk and branches ascend, and the fibrous roots descend. The *radicula* is the fibrous part of the root, branching from the *caudex*. Roots are:

1. *Fibrous*, or consisting entirely of fibres, as in many grasses and herbaceous plants.

2. *Creeping*, or having a subterraneous stem, spreading horizontally in the ground, throwing out numerous fibres, as in mint and couch-grass.

3. *Spindle-shaped*, as in the radish and carrot, which produce numerous fibres for the absorption of nutriment.

4. *Stumped*, or apparently bitten off, as in the primrose.

5. *Tuberous*, or knobbed, as in the potatoe, which consists of fleshly knobs, connected by common stalks or fibres.

6. *Bulbous*, as in the crocus.

7. *Granulated*, or having a cluster of little bulbs or scales connected by a common fibre, as in the saxifrage.

BUDS. These are, in most instances, guarded by scales, and furnished with gum or woolliness, as an additional defence. Buds are various in their forms, but very uniform in the same species, or even genus. They enfold the embryo plant.

TRUNK. The trunk of trees includes the stems or stalks, which are of seven kinds. The stem, as it advances in growth, is either able to support itself, or twines round other bodies. It is either *simple*, as in the lily; or *branched*, as in other plants. The parts are;

1. *Caulis*, the stem, which bears both leaves and flowers, as the trunks and branches of all trees and shrubs, as well as of many herbaceous plants.

2. *Culmus*, a straw or culm, the peculiar stem of grasses, rushes, and similar plants.

3. *Scapus*, or stalk, springs immediately from the root, bearing flowers and fruit but not leaves, as in the primrose or cowslip.

4. *Pedunculus*, the flower-stalk, springs from the stem or branches, bearing flowers and fruit but not leaves.

5. *Petiolus*, the foot-stalk, is applied exclusively to the stalk of a leaf.

LEAVES. These are generally so formed as to present a large surface to the atmosphere. When they are of any

other hue than green, they are said, in botanical language, to be *coloured.* The internal surface of a leaf is highly vascular and pulpy, and is clothed with a cuticle, very various in different plants ; but its pores are always so constructed as to admit of the requisite evaporation or absorption of *moisture* as well as to admit and give out air. *Light* also acts through this cuticle, in a different manner. The effect of *moisture* must have been observed by every one. By absorption from the atmosphere, the leaves are refreshed ; but by evaporation, especially when separated from their stalks, they soon fade and wither. The nutritious juices, imbibed from the earth and become *sap*, are carried by appropriate vessels into the substance of the leaves, and these juices are *returned* from each leaf, not into the wood again, but into the bark. The sap is carried into the leaves for the purpose of being acted upon by *air* and *light*, with the assistance of heat and moisture. By all these agents, a most material change is wrought in the component parts of the sap, according to the nature of the secretions which are elaborated, whether resinous, oily, mucilaginous, saccharine, bitter, acrid, or alkaline. The *green* colour of the leaves is almost entirely owing to the action of light. Leaves are subject to a sort of disease, by which they become partially spotted or streaked, as with white or yellow, and in this state are termed variegated. The irritable nature of leaves is very extraordinary. The *mimosa pudica*, or sensitive plant, common in hot-houses, when touched by any extraneous body, folds up its leaves one after another, while their foot-stalks droop, as if dying.

PROPS, or *fulcra*. These are :

1. *Stipula*, a leafy appendage to the true leaves or to their stalks, for the most part in pairs.

2. *Bractea*, a leafy appendage to the flower or its stalk, very conspicuous in the lime-tree.

3. *Spina*, a thorn, proceeds from the wood itself, as in the wild pear-tree, which loses its thorns by cultivation.

4. *Aculeus*, a prickle, proceeds from the bark only, as in the rose and bramble.

5. *Cirrus*, a tendril or clasper, is a support for weak stems, and enables them to claim rocks, or the trunks of lofty trees.

6. *Glandula*, a gland, is a small tumour secreting a sweet, resinous, or fragrant liquor, as on the calyx or cup of the moss rose, and the foot-stalks of passion-flowers.

7. *Pilus*, a hair, which includes all the various kinds of

pubescence; bristles, wool, &c. some of which discharge a poison, as in the nettle; causing great irritation whenever they are so touched, that their points may wound the skin.

INFLORESCENCE, or the different kinds or modes of flowering are:

1. *Verticillus*, a whorl, in which the flowers surround the stem in a garland or ring, as in the mints, dead-nettle, &c.

2. *Racemus*, a cluster, bears several flowers each on its own stalk, like a bunch of currants.

3. *Spica*, a spike, is composed of numerous crowded flowers, ranged along an upright common stalk, expanding progressively, as in wheat and barley.

4. *Corymbus*, a corymb, is a flat-topped spike, as in the cabbage and wall-flower.

5. *Fasciculus*, a close bundle of flowers, as in the sweet-william.

6. *Capitulum*, a head or tuft, as in the globe amaranthus and thrift.

7. *Umbella*, an umbel, consists of several stalks, called rays, spreading like an umbrella, as in parsley, carrot, and hemlock.

8. *Cyma*, a cyme, or stalks springing from a common centre, and afterwards irregularly subdivided, as in the laurustinus and elder.

9. *Paniculus*, panicle, a loose subdivided bunch of flowers, as in the oat.

10. *Thyrsus*, a bunch, is a very dense panicle, inclining to an oval figure, as in the lilac.

FRUCTIFICATION. Under this term are comprehended not only the parts of the *fruit*, but also those of the flower: which last are indispensable for bringing the former to perfection. The parts of fructification are:

1. *Calyx*, a flower-cup, or external covering of the flower to which belong the perianthium; involucrum; amentum, or catkin; spatha, or sheath; gluma, or husk; perichoetium, or scaly sheath; and volva, the wrapper.

2. *Corolla* is situate within the calyx, and consists in general of the coloured leaves of a flower; the petalum or petal, and the nectarium or nectary, belong to the corolla.

3. *Stamina*, the stamens, are various in number in different flowers, and are situate withinside of the corolla. The stamen consists of a filamentum or filament, and the

anthera or anther. The cells of the latter contain the pollen, or foecundating dust.

4. *Pistilla*, the pistles, stand in the centre of the circle formed by the stamens, and consist of the germen or rudiments of the future fruit or seed; the stile, which elevates the stigma; and the stigma, which is destined to receive the pollen.

5. *Pericarpium*, the seed-vessel, is formed from the germen enlarged, and is of the following kinds: a capsula, or capsule; siliqua, or pod; legumen, or legume, the fruit of the pea-kind, drupa, stone-fruit; pomum, an apple; bacca, a berry; and strobilus, a cone.

6. *Semina*, the seeds, are composed of the embryo or germ, called by Linnæus, corculum, or little heart; the cotyledones, or seed-lobes, almost universally two in number, albumen, the white; vitellus, the yolk; testa, the skin, and hilum, the scar. Seeds are often accompanied by appendages or accessory parts; as, pellicula, the pellicle, arillus, the tunic; pappus, the seed-down; cauda, a tail; rostrum, a beak.

7. *Receptaculum*, the receptacle, is the base which receives the other parts of the fructification. It is *proper* when it supports the parts of a single fructification only; when it is a base to which only the parts of the flower are joined, and not the germen, it is called a receptacle of the flower, in which case the germen being placed below the receptacle of the flower, has a base of its own, which is called the receptacle of the fruit, and is called a receptacle of the seeds, when it is a base to which the seeds are fastened within the pericarpium. It is termed *common* when it supports a head of flowers.

CLASSIFICATION. The system of Linnæus, now generally acknowledged and adopted, is founded on the number, situation, and proportion of the *stamens* and *pistils*, whose uses and structure have been just explained. The following twenty-four classes owe their distinctions principally to the stamens:

1. *Monandria*, one stamen
2 *Diandria*, two stamina.
3. *Triandria*, three.
4. *Tetrandria*, four.
5 *Pentandria*, five
6 *Hexandria*, six.

7. *Heptandria*, seven.
8. *Octandria*, eight.
9. *Enneandria*, nine.
10. *Decandria*, ten.
11. *Dodecandria*, twelve.
12. *Icosandria*, twenty or more stamina, inserted into the calyx.
13. *Polyandria*, all above twenty inserted into the receptacle
14. *Didynamia*, four stamina, two long and two short.
15. *Tetradynamia*, six stamina, four long and two short.
16 *Monadelphia*, the stamina united into one body by the filaments.
17. *Diadelphia*, the stamina united into two bodies by the filaments.
18. *Polyadelphia*, the stamina, united into three or more bodies by the filaments.
19. *Syngenesia*, anthers united into a tube.
20. *Gynandria*, stamens inserted either upon the stile or germen.
21. *Monoecia*, stamens and pistils in separate flowers, but on the same plant.
22. *Dioecia*, stamens and pistils, like the former in separate flowers, but on two separate plants.
23. *Polygamia*, stamens and pistils separate in some flowers, united in others, either on one, two, or three distinct plants.
24. *Cryptogamia*, stamens and pistils, either not well ascertained, or not to be numbered with certainty. The *orders*, or subdivisions of the classes are generally marked by the number of the pistils, or by some other circumstances equally intelligible. The names of these, as well as of the classes, are of Greek derivation, and designate the functions of the respective organs.

The student in botany has a rich source of innocent pleasure. He would find himself, says Dr. Smith, neither solitary nor desolate, had he no other companion than "a mountain daisy," that "modest crimson-tipped flower," so sweetly sung by one of nature's own poets. The humblest weed or moss will ever afford him something to examine or illustrate, and a great deal to admire.* Introduce him to the magnificence of a tropical forest, the enamelled meadows of the Alps, or the wonders of New Holland, and his thoughts will not dwell much upon riches or literary honours. Whether (adds the same author) we scrutinize

the damp recesses of woods in the wintry months, when the numerous tribe of *mosses* are displaying their minute, but highly interesting structure; whether we walk forth in the early spring, when the ruby tips of the *hawthorn bush* give the first sign of its approaching vegetation; or a little after, when the *violet* welcomes us with its scent, and the *primrose* with is beauty, we shall always find something to study and admire in their characters. The yellow blossoms of the morning that fold up their delicate leaves as the day advances; others that court and sustain the full blaze of noon; and the pale night-scented tribe which expand and diffuse their sweet fragrance towards evening; all have peculiar charms. The more we study the works of the Creator, the more wisdom, beauty, and harmony, become manifest, even to our limited apprehensions; and while we admire, it is impossible not to adore.

RELIGION.

THOUGH the duties of religion are equally binding on both sexes, yet certain differences in their natural character and education render some vices in women particularly odious. While, on the other hand, the natural softness and sensibility of their dispositions particularly fit them for the practice of those duties where the heart is concerned. And this, together with the natural warmth of their imagination, renders them peculiarly susceptible of the feelings of devotion.

The important and interesting articles of religion are sufficiently plain. They should fix their attention on these, and not meddle with controversy. If they plunge into that, they will plunge into a chaos from which they will not easily extricate themselves. It frequently spoils the temper, and has no good effect on the heart.

Let them avoid all books, and all controversies, that tend to shake their faith on those great points of religion, which serve to regulate their conduct, and on which their hopes of future and eternal happiness depend.

Let them never indulge themselves in ridicule on religious subjects, nor give countenance to it in others, by seeming diverted with what they say. This, to people of good breeding, will be a sufficient check.

Let them go no farther than the Scriptures for their religious opinions. In them we have eternal life, and they testify of the Saviour of the world.

Let them read only such religious books as are addressed to the heart, such as inspire pious and devout affections, such as are proper to direct them in their conduct, and not such as tend to entangle them in the endless maze of opinions and systems.

Let them be punctual in the stated performance of their private devotions, morning and evening. If they have any sensibility or imagination, this will establish such an intercourse between them and the Supreme Being, as will be of infinite consequence to them in life. It will communicate an habitual cheerfulness of temper, give a firmness and

enable them to go through all the . life with propriety and dignity.

. egular in their attendance on public wor- ..aing be permitted to interrupt their public or devotions, except the performance of some active .y in life, to which they should always give place: "To obey is better than sacrifice." In their behaviour at public worship, let them always observe an exemplary attention and gravity.

Let them cultivate an enlarged charity for all mankind, however they may differ from them in religious opinions. The best effect of religion will be a diffusive charity to all in distress; therefore let those who have it in their power set apart a certain portion of their income as sacred to charitable purposes.

Women are greatly deceived, when they think they recommend themselves to the other sex by their indifference about religion. Even those men who are themselves unbelievers, dislike infidelity in a female. Every man who knows human nature, connects a religious taste in the sex with softness and sensibility of heart; at least men always consider the want of it as a proof of that *hard* and *masculine spirit*, which of all the faults of females they dislike the most.

Religion is of all subjects the most important, as it involves in it our present and eternal happiness: it therefore ought in the first place to claim our attention; and as happiness is the object of general pursuit, and as we cannot be happy independent of God, or without his fear and love, which are the essence of true religion, we should seek these in early life; for he that "seeks the kingdom of God, and his righteousness," has "the promise of the life that now is, and of that which is to come."

But it is necessary that we should thoroughly understand the important truths of our holy religion, as revealed in the Scriptures of truth. The Bible is intended to teach us what we are to *believe*, what we are to *experience*, and what we are to *do*, in order to inherit eternal life. The Bible teaches us that there is one God most holy, just, wise, good, and true—the self-existent, independent, immutable, and eternal Being—omnipotent, omniscient, and omnipresent.—That God created man in his own moral image, in righteousness and true holiness—that man sinned by eating of the forbidden fruit; and involved himself and all his posterity in guilt and misery,—"That by the offence of one man judgment

is passed upon all men to condemna... portant point in our religious creed, a... the whole sum of Christianity. But t... inform us, that "God so loved the world; human race, "that he gave his only beg... whosoever believeth in him might not perish, ... lasting life."—That in order to accomplish hun... tion, Jesus Christ, who is *God over all, blessed for* in the fulness of time became Man, verily took upo... human nature, and in that nature suffered and died, that sin might be atoned for, and man again partake of the favour and image of his Maker.—That "Jesus rose from the dead the third day, according to the Scriptures;" and afterwards, in the presence of chosen witnesses, "ascended into heaven," to prepare mansions of eternal bliss for his people, and to make intercession for transgressors.

The Bible represents Jesus Christ as the all-sufficient Saviour of the world; "able to save to the uttermost all that come unto God through him;" the Prophet, the Priest, and the King of his church, "made of God unto us wisdom, and righteousness, and sanctification, and redemption." It positively asserts, that he is the *only* Saviour, that "there is salvation in no other;" yea, "that there is none other name given under heaven, among men whereby we must be saved." That "there remaineth no other sacrifice for sin," and, consequently he who rejects salvation as offered in the gospel by Jesus Christ, rejects the counsel of God against himself, sins against the only remedy which God has provided, and persisting in impenitency, and remaining incorrigible, must perish without hope.

The Bible further instructs us in the nature and necessity of repentance towards God, and faith in our Lord Jesus Christ, in order to our individual salvation; that we must be regenerated or "born again," that we must partake of the "divine nature" become "new creatures in Christ Jesus," and that "without holiness no man shall see the Lord."

It further declares, that all who have believed must be "found careful to maintain good works, must "walk in holiness and righteousness of life, in all the commandments and ordinances of God which he hath instituted and ordained; and that by "patient continuance in well doing," we may look for glory and honour, immortality and eternal life.

This is a summary of those interesting things connected

with our present peace and final felicity. It is only in the possession and enjoyment of this religion that happiness can be secured even in the present world. It is this of which the wise man speaks, and passes such a high eulogium, Prov. iii. 13—18. "Happy is the man that findeth wisdom, and the man that getteth understanding: for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold." The happy effects of this religion will be felt under the painful and trying dispensations of Divine Providence which generally attend this state of probation, will illuminate the valley of the shadow of death, and will afford a pleasing prospect of life and immortality beyond the grave.

NECESSITY OF RELIGIOUS INSTRUCTION.

IT has been the fashion of some who have written on education to decry the practice of early instilling religious knowledge into the minds of children. In vindication of this opinion it has been alleged, that it is of the utmost importance to the cause of truth, that the mind of man should be kept free from prepossessions; and especially that every one should be left to form such judgment on religious subjects as may seem best to his own reason in maturer years.

It is undoubtedly our duty, while we are instilling principles into the tender mind, to take particular care that those principles be sound and just: that the religion we teach be the religion of the Bible, and not the inventions of human error or superstition. It may indeed be granted, that it is the duty of every parent to inform the youth, that when his faculties shall have unfolded themselves, so as to enable him to examine for himself those principles which the parent is now instilling, it will be his duty so to examine them.

But after making these concessions, I would most seriously insist that there are certain leading and fundamental truths; that there are certain sentiments on the side of Christianity, as well as of virtue and benevolence, in favour of which every child *ought* to be prepossessed: and may it not be added, that to expect to keep the mind void of all prepossession, even upon any subject, appears to be alto

gether a vain and impractible attempt; an attempt the very suggestion of which argues much ignorance of human nature. Assuming therefore that there are religious principles which are *true*, and which ought to be communicated in the most effectual manner, the next question will be, at what age and in what manner these ought to inculcated? That it ought to be at an early period we have the command of Christ; who encouragingly said, in answer to those who would have repelled their approach, "Suffer *little* children to come unto me."

It surely is of great importance to give young persons *prepossessions* in favour of religion, to secure their *prejudices* on its side, before you turn them adrift into the world; a world in which, before they can be completely armed with arguments and reasons, they will be assailed by numbers, whose prepossessions and prejudices, far more than their arguments and reasons, attach them on the other side. Why should not the Christian youth furnish himself in the best cause with the same natural armour which the enemies of religion wear in the worst? It is certain, that to set out in life with sentiments in favour of the religion of our country, is no more an error or a weakness, than to grow up with a fondness for our country itself. If the love of our country be judged a fair principle, surely a Christian, who is "a citizen of no mean city," may lawfully have his attachments too. Is it fair that what relates to the present world should occupy almost the whole thoughts; while the intellectual part should have almost no proportion at all?

Do young persons become musicians, and painters, and linguists, and mathematicians, by early study and regular labour, and shall they become religious by *accident?* Shall all these accomplishments, which "perish in the using," be so assiduously, so systematically taught? Shall all those habits which are limited to the things of this world, be so carefully formed, so persisted in, as to be interwoven with our very make, so as to become a part of ourselves; and shall that knowledge, which is to make us "wise unto salvation," be picked up at random, cursorily, or perhaps not picked up at all?

Shall the lively period of youth, the soft and impressive season when lasting habits are formed, when the seal cuts deep into the yielding wax, and the impression is more likely to be clear, and sharp, and strong, and lasting; shall this warm and favourable season be suffered to slide by, without being turned to the great purpose for which not

only youth, but life, and breath, and being, were bestowed. Shall not that "faith, without which it is impossible to please God;" shall not that "holiness, without which no man can see the Lord;" shall not that knowledge, which is the foundation of faith and practice; shall not that charity, without which all knowledge is as "sounding brass and a tinkling cymbal," be impressed, be inculcated, be enforced, as early, as constantly, as fundamentally, with the same earnest pressing on to continual progress, with the same constant reference to first principles, as are used in the case of those arts which merely adorn human life? Shall we not seize the happy period when the memory is strong, the mind and all its powers vigorous and active, the imagination busy and all alive; the heart flexible, the temper ductile, the conscience tender, curiosity awake, fear powerful, hope eager, love ardent; shall we not seize this period for inculcating that knowledge, and impressing those principles, which are to form the character and fix the destination for eternity.

Respecting the manner in which religious instruction is to be communicated to youth, I would observe, Do not communicate its principles in a random desultory way, nor stint this business to only such scraps and remnants of time as may be casually picked up from the gleanings of other acquirements. Will you bring to God for a sacrifice that which costs you nothing? Let the best part of the day, that is, the morning, be steadily and invariably be dedicated to this work, before the minds of your children are tired with their other studies, while the intellect is clear, the spirits light, and the intention sharp and unfatigued.

Confine not your instructions to mere verbal rituals and dry systems; but communicate them in a way which will interest their feelings by lively images, and by a warm practical application of what they read, to their own hearts and circumstances. Teach them, as their blessed Saviour taught by seizing on surrounding objects, passing events, local circumstances, peculiar characters, apt allusions, just analogy, appropriate illustration. Call in all creation, animate and inanimate, to your aid, and accustom your children to find tongues in trees, books in running brooks, sermons in stones, and good in every thing.

Endeavour unremittingly to connect the readers with the subject, by making them feel that what you teach is neither an abstract truth, nor a thing of mere general information, but that it is a business in which they themselves are im-

mediately concerned; in which not only their eternal salvation, but their *present* happiness is involved. The doctrines of the Bible are arrayed in the most beautiful and striking colours which creation affords. Heaven and earth were made o furnish their contribution, when man was to be taught that science which was to make him wise to salvation; something which might enforce or illustrate was borrowed from every element. The appearance of the sky, the storms of the ocean, the birds of the air, the beasts of the field, the fruits of the earth, the seed and the harvest, the labours of the husbandman, the traffic of the merchant, the seasons of the year, all were laid hold of in turn. And the most important moral instruction, for religions truth, was deduced from some recent occurrence, some natural appearance, some ordinary fact.

Fancy not that the Bible is too difficult and intricate to be presented in its own naked form, and that it tends to puzzle and bewilder the youthful understanding. In all needful and indispensable points of knowledge, the darkness of Scripture is but a partial darkness, like that of Egypt, which benighted only the enemies of God, while it left his children in clear day. It is not pretended that the Bible will *find* in the young reader clear views of God and of Christ, of the soul and eternity, but that it will *give* them. And if it be the appropriate character of Scripture to enlighten the eyes of the blind, and to make wise the simple, then it is as well calculated for the youthful and uninformed as for any other class. And though the Scriptures may contain some things which they may not comprehend, the teacher may address to them the words of Christ to St. Peter, "What I do thou knowest not now, but thou shalt know hereafter."

In your communications with young people on this momentous subject, take care to convince them, that as religion is not a business to be laid aside with the lesson, so neither is it a single branch of duty; some detached thing, which, like the acquisition of an art or language, is to be practised separately, and to have its distinct periods, and modes of operation. But let them understand that common acts, by the spirit in which they are to be performed, are to be made acts of religion. Let them perceive that Christianity may be considered as having something of that influence over the conduct, which external grace has over the manners; for as it is not the performance of some particular act which denominates any one to be be graceful, grace

being a spirit diffused through the whole system, which animates every sentiment, and informs every action: as she who has true personal grace has it uniformly, and is not sometimes aukward and sometimes elegant; does not sometimes lay it down, and sometimes take it up; so religion is not an occasional act, but an indwelling principle, an informing spirit, from which indeed every act derives all its life, and energy, and beauty.

Give them clear views of the broad discrimination between practical religion and worldly morality. Shew them that no good qualities are genuine but such as flow from the religion of Christ. Let them learn that the virtues which the better sort of people, who are yet destitute of true Christianity, inculcate and practise, resemble those virtues which have the love of God for their motive, just as counterfeit coin resembles sterling gold: they may have, it is true, certain points of resemblance to others; they may be bright and shining; they have perhaps the image and superscription; but they want sterling value, purity, and weight. They may indeed pass current in the traffic of this world, but when brought to the touchstone they will be found full of alloy; when weighed in the balance of the sanctuary, they will be found wanting; they will not stand the final trial which is to separate the "precious from the vile;" they will not abide the day of *His* coming, who is a "refiner's fire."

It is of the last importance to possess the minds of young persons with a conviction, that it is the purity of the motive which not only gives worth and beauty, but which in a Christian sense gives life and soul to the best of actions. Nay, that while a right intention will be acknowledged and accepted at the final judgment, even without the act, the act itself will be disowned, which wanted the basis of a pure design. "Thou didst well that it was in thine *heart* to build me a temple," said the Almighty to the monarch, whom yet he permitted not to build it. How many splendid actions will be rejected in the great day of retribution, to which statues and monuments have been raised on earth; while their almost deified authors shall be as much confounded at their unexpected reprobation, as at the divine acceptance of those "whose life the world counted madness."

EARLY PIETY RECOMMENDED.

A DISCOURSE TO YOUNG PEOPLE, BY THE REV. R. CECIL.

ECCLES. xii. 1.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

My dear young friends, this discourse is particularly addressed to you. Our hearts' desire and prayer to God for you is, that you may be saved. We cannot but recollect the errors and snares of our own childhood—we admire and adore the hand of God by which alone we escaped—we bless him for timely help afforded us by our friends—and, in turn, we would now assist you. Oh! that your prayers and endeavours may join ours, and that the divine blessing may rest upon us both, while we call you to *remember your Creator in the days of your youth!*

The wise man concludes a variety of instruction with an admonition to youth; and, in order to your more clearly perceiving the meaning and importance of it, I proceed to state,

1. HOW you are called *to remember your Creator.*

2. WHEN you should especially remember him.—*In the days of thy youth.*

3. WHY such remembrance should not be deferred;—because, *evil days come, and years draw nigh, in which thou shalt say, I have no pleasure in them.*

1. Consider how you should *remember your Creator.* Begin with remembering who he is. I assure you, we, your ministers, must come to the Bible as our only guide, to know any thing of this grand truth, and there we find our Creator to be that same and only God into whose name we were baptized; namely, the Father, Son, and the Holy Ghost, three Persons, but one God. Any other notion of God is but a creature of the imagination; and to worship such a creature, is to worship an idol.

Then you should *remember your Creator,* as to what he has done: for *all we like sheep have gone astray.* You hav heard of wicked persons who, by toys and promises, entice silly children from their parents' door, and after carrying th m to a distant spot in some wood or cellar, there strip

them, and sometimes murder them. It is thus that sin and Satan deceive and ruin us, and thus robbed of every good, we must have perished in our lost state and condition, if *God* had not *so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* This, my young friends, is your only hope, as well as mine. We can now come to God the Father through the complete atonement of God the Son, and by the assistance of God the Holy Ghost: and consider, after what God has thus done, *how shall we escape if we neglect so great salvation?*

Again, you should *remember your Creator* as to what he is doing. He is not only your Creator and Governor, but also your Friend. His is raising up ministers to instruct you—he is sending you invitations and messages of grace—he is sending a word to you by his minister at this time—he not only affords you the common help and care of your parents, but disposes kind friends to instruct you in his ways and ordinances, and thus lead you to himself. *Remember*, therefore, *your Creator in* these his means of grace. *Remember* him by prayer, reading his word, and constantly attending his house. *Thou meetest those*, saith the prophet, *that remember thee in thy ways.* Particularly watch against Sabbath-breaking; the neglect of God's house; or inattention to its services while you are in it: for this is not only to forget him who is present and who hath said, *In all places where I record my name, I will come unto thee, and will bless thee;* but it is despising both the means of grace and the hope of glory.

Remember also *your Creator* as to what he has promised to do; for *the Lord is a Sun and Shield, he will give grace and glory; and no good thing will he withhold from them that walk uprightly.—Ho! every one that thirsteth,* saith he, *come ye to the waters; and he that hath no money.* Come, poor and unworthy as you are (as if God should say) and I will give you my best blessings; blessings which will cheer like wine, and nourish like milk. As the King of Heaven, I will give beyond all you can ask, or even think; and among these. I will give *a new heart*, and *a right spirit*, to employ and enjoy them; but remember, my young friends, that you must pray for these blessings, because they are freely promised to such as ask, but not to such as prove they despise them, by asking them not.

Lastly, *Remember your Creator* as to what he hath determined to do. He will be your Judge. There is not one of

us but must stand before his bar; and who then will not feel the importance of remembering his Creator while life was granted?—for the youngest child that reads his Bible, and learns to call things by the names that God calls them, and treat them as he treats them—such a child, I say, has already become truly wise, and shall be everlastingly happy. On the contrary, if a man be ever so noble, or learned, or rich, yet if he does not regard what God has promised, and what he has threatened, he is but a fool in God's sight now, and must soon be in his own sight for ever.

There was a man once who, because he was rich, *clothed in purple and fine linen, and fared sumptuously every day*, cared for none of these things of which I have been speaking: he did not *remember his Creator*; but he that said, *The wicked shall be turned into hell, and all that forget God*, soon sent him thither; and when he *lifted up his eyes in hell, being in torments*, and there complained of his misery, it was said to him, *Son remember*.

Such a state is enough to make one tremble; and loudly speaks the importance of the text. Indeed, all the wisdom of this world cannot furnish you with so perfect a maxim as that in your Bible; *Trust in the Lord with all thine heart, and lean not to thine own understanding; in all thy ways acknowledge him*. Acknowledge (as one expresses it) his word, by consulting it—his providence, by observing it—his wisdom, by admiring it—his sovereignty, by acquiescing in it—his faithfulness, by relying on it—and his kindness, by being thankful for it; *and he shall direct thy paths*. But in the text there is particular mention made of the season,

2. When your Creator should especially be remembered; namely, *In the days of thy youth*.

First, Because youth is the time when we are most capable of receiving impressions, and forming right habits and dispositions. You have seen a young shoot in a garden; how easily at first can it be bent and trained! but let it grow to an old tree, and it becomes hard, stubborn, and untractable. Thus youth is the season of growth and motion; allow me to call it the mayday of man. If you go abroad on this day, you will see life putting itself forth in a thousand forms in the gardens and fields around you. It is also from these present appearances that we form our hopes of the autumn—so in youth, if the mind be not cultivated, and do not put forth blossoms of hope, we look forward to age with dismay, if not despair.

Again, Youth is the most dangerous and critical of all seasons. A remembrance of its Creator is its only hope of safety; for, to say nothing of the numbers that die in youth, there are such blights and blasts, I assure you, young friends, which are ready to meet the tender plant of youth, as you will scarcely believe. You also live in a time in which these blasts are more abroad than formerly. Now, there is no security againt these but putting yourselves under the protection of your Creator. Your parents and your ministers may teach and watch, but your real safety lies in *abiding under the shadow of the Almighty*. Surely, *He only can deliver thee from the snare of the fowler, and from the noisome pestilence*. He, and he only, *can cover thee with his feathers, and under his wings mayest thou safely trust*. It is his truth only can be *thy shield and buckler*.

To give another view: Life is a journey through a dangerous wilderness; and in such a journey it will not serve us to ask any one we may chance to meet, which is the right way? we need one fast friend to lead and protect us. It one of you were lost in a wood, and in danger of being starved or devoured, you would long for your parent's own hand, and hold it fast if it were there; disregarding what strangers should say passing by. Such an infallible friend and director you will find in your Creator. Oh, that you may be enabled to remember this!

But, perhaps, you would be ready to say to me, "If I am liable to be misled, yet I have never thought I was in danger of being devoured." Ah! you little suspect how litle yet you really know! and this will shew the necessity of your remembering in youth your Creator's word; for has he not expressly said, *Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour?* Now if you knew there was a lion in the street waiting to destroy you as soon as you went out of these doors, what care and what fear it would occasion! yet, at the worst, such a lion could only destroy your body; whereas, the roaring lion, of which God warns you, is going about seeking to destroy both your body and your soul; and, if he can prevail with you to be forgetful of your Creator, he will effectually prevail.

On the other hand, however this roaring lion may go about, he shall neither destroy, nor even hurt, such as truly *remember their Creator*.

Further, It is most honourable to God when our youth is dedicated to his service When he has given us his best

things, should we present him with the dregs and refuse of ours? To see young Samuel standing like a lily among thorns, saying, by every word and action, I am indeed but a child, but he will accept my feeble services; I am God's; I rejoice in being his—to see a child thus separating himself from the ungodly children of this world, and shining as a bright star in a dark night—or to see one, like Timothy, learning from a child to know and honour those Scriptures *which are able to make him wise unto salvation, through faith that is in Christ Jesus*—what an honour to God are such infant witnesses as these! Verily the highest grandeurs of this world are beggary when compared with this work.

Once more. *To remember your Creator in youth* is most profitable to yourselves. There are but two masters, and you must serve one of them; and what a mercy not to be the slave of Satan in your best years! What a blessing to escape the mischiefs and dangers to which you are so liable, and to be early preserved from the snares, blights, and blasts, of the world, the flesh, and the devil!

Oh! I could tell sad stories of young people who have been drawn aside, and who have gone on from bad to worse. They have first done wrong in little things, then proceeded to greater, then lost their character, till at length, being tied and bound with the chain of evil habits, some have come to an untimely end; and what think you ruined all these? They *forgot their God.* While Solomon remembered his Creator, saying, *Lord, I am but a little child; I know not how to go out or come in, give thy servant an understanding heart,* how wise and prosperous was he in his childhood; but when he forgot his God, how foolish and disgraceful in his old age was even Solomon. On the contrary, I have known young persons who once, by their ill courses, were in misery and the disgrace of their families; yet, upon turning to their God, they have become new creatures, new comforts, and new honours to their friends, as well as blessings to society.

And yet, great as the benefit of this may seem, it is but a small part of what might be said; for *he that is joined to the Lord in one spirit* he is *an heir of God, and a joint heir with Christ;* nor hath it *entered into the heart of man to conceive what God hath prepared for him.*

Such a child may lose his parents; he may be turned out into the world, without a friend; he may look round and say, "I do not know whom to go to for a bit of bread:"

yet, if this child can also say from the bottom of his heart, *My Father, who art in heaven, Hallowed be thy name, Thy kingdom come, Thy will be done,* O help me to suffer it patiently, and do it sincerely—he has a Father, and a Saviour too, that will say in return, "Fear not, *I will guide thee by my counsel, and afterwards receive thee to glory.*"

Now my young friends, if some great man were to offer you his friendship, would you think you could accept of it too soon? Or, if one was to bring you a sum of money, or a large estate, would you desire them to be kept from you till some future time of life? But surely the friendship of your God is infinitely greater than these: *Remember, now,* therefore *thy Creator in the days of thy youth.*

But this will more clearly appear from what I proposed to consider,

3. Why this most important work should not be deferred: namely, *because evil days come, and years draw nigh, in which thou shalt say, I have no pleasure in them.*

It is impossible for me to make you fully understand the infirmities and impediments of old age: if you live long enough, however, you will know them experimentally. I have not time in this discourse to explain to you that figurative description of one growing old which follows the text; suffice it to say for the present, that the old man is described as going down hill to his long home, with the loss of his faculties, and the burden of his infirmities. His sight fails, his limbs tremble, his heart sinks; he has enough to do then to bear up under himself. He can scarcely attend to any thing new, and much less perform any thing difficult. Suppose you saw a man groaning with a very heavy burden, under which he was ready to sink; and suppose, while he was thus loaded, you were to attempt to instruct him; he would naturally say, "Can I attend to any thing with this burden upon my back?—stay, stay; surely, I must be released from this load before I can hear."

But old age has not only its infirmity, but also its peculiar incapacity for improvement. If the tree has long struck root in a bad soil, who can then remove it? If it has long been growing crooked, who can straighten it? The old tree will sooner break than bend.

Old age, even in its best estate, like that of Barzillai, how affectingly doth it speak! *I am this day fourscore years old, and can I discern between good and evil? Can thy servant taste what I eat or what I drink? Can I hear any more the voice of singing men and singing women?—wherefore then*

should thy servant be yet a burden unto my lord the king? At such a time is our very *strength but labour and sorrow.*

I protest to you that I have never discovered a greater device of the devil, nor one more common, than putting off religion to old age. "It is time enough," says that enemy to which our hearts are too prone to listen, "it is time enough to think of religion when you are old; now is the season for a little pleasure. What harm is there in this or that? It is quite natural for youth to follow amusements; and to see as much of life as they can; and by and by religion will come of course." Come of course! Religion come of course! What the old deep-rooted crooked tree transplant itself, and suddenly become straight! The best and greatest work undertaken and performed in *evil days* of pain and infirmity! Young friends, this is the counsel of him who *was a liar from the beginning.* I am sorry to say that I have heard too many young persons, whom he has deceived, speak in this manner. To be secure, therefore, from the destructive effects of such evil counsel, *O remember thy Creator in the days of thy youth.*

Old age too has its own temptations as well as youth. It is prone to fear every thing, and doubt every thing; but naturally indisposed to learn any thing. It is apt to sink into peevishness, and entertain a fondness for its own opinions, and therefore of course cannot easily bear to be instructed. Besides which, there is a weariness and languor that cannot bear disturbance, though every thing important be at stake. It naturally seeks rest. "Let me alone," cries the old man, "let me alone—let me die in peace—if I am wrong, I must be wrong; I am too old to learn—it is too late now to think of any thing new—if the tree be crooked, it must remain crocked, and as it falls so it must lie." Young friends, whenever you observe these *evil days* of old people, think of the words of our text.

On the other hand, before these *evil days draw nigh,* what wisdom to prepare against their coming! To have a firm staff to lean upon when flesh and heart fail—to have in ready use a lamp for your erring feet, and a cordial for your fainting spirits, through faith in the word of a faithful Creator—to become from long experience a witness, like Obadiah, of the truth and grace of him whom you have served from your youth—what on earth is a more blessed and honourable post than this! *The hoary head is a crown of glory, if it be found in the way of righteousness.*

I shall conclude this discourse by first answering a common objection, then adding a word of exhortation.

The objection which a young person is apt to bring (and which, while young, I felt myself) is this: "I believe," says he, "that real religion is *the better part —the one thing needful,* which alone *shall never be taken away.* I believe there is nothing that can for a moment be balanced against it; *for what shall it profit* me *if* I *could gain the whole world, and lose my own soul?* What a shocking thing it would be, upon leaving this world, to have nothing on which to rest the sole of my foot! Certainly, to be truly religious is to be truly wise; but then, I say, the great difficulty is, how and by what means, may I attain to it? for when I have tried to remember my Creator, my heart and thoughts have the next moment gone from him. Sometimes, after a sermon, I go home and think what a blessed thing it is to be a Christian; but on the Monday other things come before me, and drive these better thoughts away; and I feel no disposition through the week to pursue them. I imagine, therefore, that I am not able to be religious."

My dear youth, I have felt all this before you; but observe, I knew not then expressly the Christian secret, where to get strength, and therefore failed in my endeavours. We that have long run the Christian race, feel that we have no *power in ourselves, to think any thing as of ourselves,* but *our sufficiency is of God.* Yet the apostle who said this, could also say, *I can do all things through Christ that strengtheneth me. My son,* saith he, *be strong in the grace which is in Christ Jesus.* Observe, young friends, he was to be strong through *the grace which is in Christ.* Now, we can say the same to you, Be strong; but in his strength. You must not only believe in him as a Saviour, through his cross, but hope to *run the race which he sets before you,* by his power *working in you to will and to do of his good pleasure.* Run, therefore, by looking unto Jesus.

Suppose there was a necessity for you to lift a great weight from the ground; you might indeed try, and try again, and find your own strength exerted in vain: but if your friend or parent, who set you the task, came and joined his hand to yours, it might then be lifted with ease: and thus it is that the feeblest Christian succeeds in his endeavours.

Or, to return again to the garden: You have heard of trees being ingrafted; now the graft is a little stick or peg

of wood, which would dry and rot if left by itself· but the gardener fixes it into the stem of a living tree, and thus receiving life or sap from the stem to which it is united, it soon becomes one with the tree itself, and thereby buds, and blossoms, and brings forth fruit. In this way we find our Lord teaching his disciples how to succeed in his service *I am* says he, *the Vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing.*

You see then, my young friends, the Christian's secret. He employs almighty grace for the performance of a work which cannot be done without it. *Take my yoke,* saith Christ, *and learn of me, and ye shall find rest.* Bear my cross, and ye shall find it bear you. If your father, or mother, or minister, are pressing forward in the heavenly road, bless God for their example: but, believe me, neither your father, your mother, nor your minister, could bear up under their difficulties, if there was not one mightier to bear them up. He is able to do the same for you, and has already done it in innumerable instances. If even so great a character as David be left to himself, the weakest and vilest creature cannot fall lower than he did.

Upon the whole, you see nothing in religion can be done without Christ, while every thing to which he calls us may be done with him. In this way it is that the Christian becomes a conqueror; for *who is he that overcometh the world, but he that believeth that Jesus is the Son of God?*

I shall leave you with only adding a short word of exhortation. You have been shewn, 1. How you should *remember your Creator;* 2. When he should especially be remembered; and, 3. Why you should not put off this remembrance. Now let me beseech you to think seriously of the dreadful evil of living longer destitute of a real acquaintance with, and remembrance of your God; and think, on the other hand, of the blessed privileges of those who truly remember him. Cleave to him, therefore, for he is thy life; and that *in the days of thy youth,* for then it is not only done with less difficulty, but your youth may be the only opportunity for doing it at all; and, should you even live to old age, I have shewn you how evil these days are for such a work, and how unlikely it should succeed if put off to that time.

Oh, that it may please God to help, if it were but one of you, to become wise unto salvation from this moment! Then shall we, and even the angels, rejoice that another

lost sheep is found and secured. In thus addressing you, we seek only to make you truly rich, truly wise, truly happy; and we know no one can be really so till he remembers his Creator.

When you see a poor, forsaken, wicked child, wandering about the streets, ragged, hungry, and diseased, you are naturally led to pity him; but it would be well if you recollected that his rags, and hunger, and disease, are not the principal parts of his wretchedness; they render him, indeed, very pitiable, and call for such help as we can afford him; but, as I said before, his outward want is not the worst part of his misery; the worst part is, what we call his moral misery: namely, that he knows not God, and never remembers his name but to profane it; that he is a willing slave of the devil, who tempts him to swear, to lie, and to steal; that, in short, he is a lost sheep, wandering from Christ, the true and only Shepherd and Bishop of souls. What are his outward rags, and filth, and wants, and diseases, compared with this! They only respect his dying body; but these wants and disorders beggar and destroy his immortal soul.

But now, suppose that any one of us could bring this poor child to read the Bible, to pray for grace, and *remember his Creator in the days of his youth*, his wants and disorders might be removed; but, even if they were to remain, and he lie in the street like Lazarus, covered with diseases, and with none but dogs to pity him: yet, if his heart could rise to God, and his faith take hold of a Redeemer, what then would be the changes and chances of this mortal life to him? and, as it was said of Joseph in his affliction, it must be said of him in his very lowest and worst temporal circumstances, his God is with him, angels are ready to receive him, and a crown of glory is preparing for him.

You have also heard, that your Creator will judge that world which he has made; and that the day cometh when *great and small shall stand before him*. Consider, my young friends, what a joy it will be to any of you in that day to be able to say, "I know the Judge—I have trusted in his promises—I have remembered him in my feeble prayers and endeavours, and now I know that he will remember me?"

Does such an one wish to ask, "Will he remember me? Will he remember me should I die while a youth, and that among the millions which shall stand before him in that great day? Will he indeed remember me? Hear

what he says (and when you hear any thing from his word, say to yourself, "At least this is certain:") *They that feared the Lord spake often one to another; and the Lord hearkened, and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him.*

That these truths may be written in every heart, God of his infinite mercy grant, for Jesus Christ's sake. Amen.

ILLUSTRIOUS EXAMPLES OF PIETY.

ANN BAYNARD.

ANN BAYNARD, descended from a very ancient and respectable family, was born at Preston, in Lancashire, in the year 1672. Her parents perceiving her lively genius, joined with a natural propensity to learning, gave her a very liberal education; which she improved to the best and noblest purposes.

She was skilled in the Latin and Greek languages, in mathematics, and in philosophy. Her compositions in Latin displayed uncommon facility and elegance of expression. She had a strong and capacious memory; a comprehensive and exalted mind, still coveting more and more knowledge. "In this particular alone," she would often say, "it is a sin to be contented with a litttle."

But with all her genius, and all her acquirements, she was free from vanity and affectation. With profound humility, and prostration of mind, she testified with St. Paul, "I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord."

She used often to say, that "human learning is of little worth, unless, as a handmaid, it leads to a knowledge of Christ, revealed in the gospel, as our Lord and Saviour."

"What avails," said she, "Solomon's skill in the works of nature, if we do not discern the God of nature? Of what advantage is it to be versed in astronomy, if we never study by our holy practices to arrive at the blessed regions? or to be so skilful in arithmetic, that we can divide and subdivide to the smallest fraction, if we do not learn to

number our days, that we may apply our hearts unto wisdom? or to understand the diseases of the body, if we do not know where to find the balm of Gilead, the wine and oil of the good Samaritan, the Lord Jesus, to pour into the wounds of our own soul?"

She was diligent and fervent in performing her religious duties. She constantly attended the prayers of the church, and the sacrament, unless prevented by sickness, to which, in the latter part of her life, she was much subject. She embraced all proper opportunities of retirement, for the purposes of devotion and meditation. Like David, she communed with her own heart, privately examining the state of her soul, that she might stand in awe, and sin not. She had a high regard and veneration for the sacred name of God; and made it the business of her life, and the great end of her study, to promote his glory, and the interests of religion.

Her alms could not, from her circumstances, be very extraordinary as to the amount; but they were so as to the cheerfulness and constancy with which they were bestowed. Whatever her allowance was, she duly laid aside a certain portion of it for the relief of the poor. Neither did her charity rest here; but raised itself to a higher degree of spirituality, and beyond the scene of this world. She observed, with deep concern, the errors, follies, and vices of the age; and was not only importunate in her intercessions for the good of the world, but solicitous to benefit the souls of those with whom she conversed, by friendly reproof, good counsel, or learned and pious discourse.

In the exercise of this Christian love, she lived and died. On her death-bed, she said to the clergyman who attended her; "I wish that young people may be exhorted to the practice of virtue, and to the study of philosophy; and, more especially, to read the great book of nature, that they may see the wisdom and the power of the Creator, in the order of the universe, and in the production and preservation of all things. This will fix in their minds a divine idea and an awful regard of God; which will heighten devotion, lower the spirit of pride, make them tremble at folly and profaneness, and command reverence for his great and holy name. That women are capable of such improvement is past all doubt, if they would set about it in earnest, and spend but half that time in study and thinking, which they do in visiting, in folly, and vanity. They would thus acquire a stability of mind, and lay a sound basis for wisdom

and knowledge, by which they would be the better enabled to serve God, and to assist their neighbours." This learned and pious young woman died at Barnes, in Surry, on the 12th of June, 1697.

ELIZA CUNNINGHAM.

Written by the late Rev. Mr. Newton.

In 1782 my sister-in-law, Mrs. Cunningham, was unexpectedly and suddenly bereft of an affectionate and excellent husband; and in the same year she lost an amiable daughter. Her trials were thus very great, but she was prepared for them. Her faith was strong, and her conduct exemplary. Her character as a Christian, and the propriety of her behaviour in every branch of relative life, appeared with peculiar advantage in the season of affliction.

Though she had many valuable and pleasing connections in Scotland yet her strongest tie being broken, she readily accepted my invitation to come and live with us. She was not only dear to me as Mrs. Newton's sister, but we had lived long in the habits of intimate friendship, and I knew her worth. She had yet one child remaining, her dear Eliza, who was then in the twelfth year of her age. We already had an orphan niece, whom we had, about seven years before, adopted for our own daughter. My active fond imagination anticipated the time of my sister's arrival; and drew a pleasing picture of the addition which the company of such a sister, such a friend, would make to the happiness of our family. The children likewise, there was no great disparity between them either in years or stature. From what I had heard of Eliza, I was prepared to love her before I saw her, though she came afterwards into my hands like a heap of untold gold, which, when counted over, proves to be a larger sum than was expected. My fancy paired and united these children; I hoped that the friendship between us and my sister would be perpetuated in them. I seemed to see them like twin sisters, of one heart and mind, habited nearly alike, always together, always with us. Such was my plan; but the Lord's plan was very different! I admire his wisdom and goodness; and I can say from my heart, "He has done all things well."

My sister had settled her affairs previously to her removal, and nothing remained but to take leave of her friends, of whom she had many, not only at Anstruther, where she

resided, but in different parts of the country. In February, 1783, I received a letter from her, which, before I opened it, I expected was to inform me that she was on her way to London. But the intelligence was, that in a little journey she had made to bid a friend farewell, she had caught a violent cold, which brought on a fever and a cough. Though she described her illness in as gentle terms as possible, that we might not be alarmed, I instantly gave up the hope of seeing her. Succeeding letters confirmed my suspicions; her malady increased, and she was soon confined to her bed. Eliza was at school at Mussleburgh. Till then she had enjoyed a perfect state of health, but while her dear mother was rapidly declining, she likewise caught a severe cold, and her life was soon thought to be in danger. On this occasion that fortitude and resolution which strongly marked my sister's character were remarkably displayed. She knew that her own race was almost finished; she earnestly desired that Eliza might live, or die with us; and the physicians advised a speedy removal into the south. Accordingly, to save time, and to spare Eliza the impression which the sight of a dying parent might probably make upon her spirits, and possibly apprehensive that the interview might too much affect her own, she sent her beloved and only child directly to London. She contented herself with committing and bequeathing her to our care and love, in a letter, which I believe was the last she was able to write. Thus powerfully recommended by the pathetic charge of a dying mother, the dearest friend we had upon the earth; and by that plea for compassion which her illness might have strongly urged even upon strangers, we received our dear Eliza, as a trust and a treasure, on the fifteenth of March, 1783. My sister lived long enough to have the comfort of knowing that Eliza was safely arrived, and was perfectly pleased with her new situation. She suffered much in the remaining part of her illness, but she possessed a hope full of glory. She departed this life on the 10th of May, 1783; respected and regretted by all who knew her.

I soon perceived that the Lord had sent me a treasure indeed. Eliza's person was agreeable; her address was easy and elegant; and all her movements were graceful, till long illness, and great weakness, bowed her down. Her disposition was lively, her genius quick and inventive; and if she had enjoyed health, she would probably have excelled in every thing she attempted, that required ingenuity. Her

understanding, particularly her judgment, and her sense of propriety, were far above her years: there was something in her appearance which usually procured her favour a first sight. But her principal endearing recommendations which could be fully known only to us who lived with her, were the sweetness of her temper, and her heart formed for the exercise of affection, gratitude, and friendship. Whether, when at school, she might have heard sorrowful tales from children who, having lost their parents, had experienced a great change of treatment when they were placed under the direction of uncles and aunts, and might think that all uncles and aunts are alike, I know not; but I afterwards understood from herself, that she did not come to us with any highly-raised expectations of a very kind reception. But she soon found that it would scarcely have been possible for her own parents to have treated her more tenderly; and it was, from that time, the business and the pleasure of our lives to study to oblige her, and to alleviate the afflictions which we were unable to remove. We likewise quickly found, that the seeds of our kindness could hardly have been sown in a more promising and fruitful soil. I know not that either her aunt or I ever saw a cloud upon her countenance during the time she was with us. It is true, we did not, we could not, unnecessarily cross her; but, if we thought it expedient to overrule any proposal which she made, she acquiesced with a sweet smile, and we were certain that we should never hear of that proposal again. Her delicacy, however, was quicker than our observation, and she would sometimes say, when we could not perceive the least reason for it, "I am afraid I answered you peevishly, if I did, I ask your pardon. Indeed, I did not intend it. I should be very ungrateful, if I thought any pleasure equal to that of endeavouring to please you."

When I received my first adopted child, I seemed to acquire new feelings, if not exactly those of a parent, yet, as I conceive, not altogether unlike them; and I long thought it was not possible for me to love any child as I did her. But when Eliza came, she, without being her rival, quickly participated with her in the same affection: I found that I had room enough for them both, without prejudice to either. I loved the one very dearly, and the other not less than before if possible, still more, when I saw she entered into my views, received her cousin, and behaved towards her with great affection, ascribing many little indulgences and attentions that were shown her, to their proper cause, the con-

sideration of her state of health, and not to any preference that could operate to her own disadvantage. My prayers in this respect seemed to be so graciously answered, that I could not perceive any jealousy or suspicion on either side, from first to last.

The hectic fever, and the cough, which Eliza brought with her from Scotland, were subdued in the course of the summer, and there appeared no reason to apprehend that she would be taken off very suddenly. But still there was a worm preying upon the root of this pretty gourd. She had seldom any severe pain until within the last fortnight of her life, and usually slept well; but when awake she was always ill. I believe she had not a single hour of perfect ease; and they who intimately knew her state, could not but wonder to see her so placid, cheerful, and attentive in company, as she generally was. Many a time, when the tears have silently stolen down her cheeks, if she saw that her aunt or I observed her, she would wipe them away, come to us with a smile, and say, " Do not be uneasy, I am not very ill, I can bear it, I believe I shall be better presently;" or something to that effect.

Her case was thought beyond the reach of medicine, and for a time no medicine was used. She had air and exercise, as the weather and other circumstances would permit. She amused herself, as well as she was able, with her guitar or harpsichord, with her needle, and with reading. She took a part likewise, when she was able, in the visits that we paid or received; and they were generally regulated by a regard to what she could bear. Her aunt seldom went abroad, but at such times, and to such places, as we thought agreeable and convenient to her; for we could perceive that she preferred home, especially when we were with her.

On April, 1784, we put her under the care of my dear friend, Dr. Benamor. To the blessing of the Lord on his skill and endeavours, I ascribe the pleasure of her continuance with us so long; nor can I sufficiently express my gratitude for his assiduous, unwearied attention, and his great tenderness. She often spoke of the comfort she derived from having so affectionate and sympathizing a physician.

Her excellent parents had conscientiously endeavoured to bring her up in the nurture and admonition of the Lord, and the principles of religion were instilled into her mind from infancy. Their labours were so far successful, that no young person could be more obedient or obliging than she

was, or more remote from evil habits, or evil tempers, but I could not perceive, when she first came to us, that she had any affecting sense of divine things. Being under my roof, she, of course, attended on my ministry, when her health would permit; and was usually present when I prayed, and expounded the Scriptures, morning and evening, in the family. Friends and ministers were likewise frequently with us, whose character and conversation were well suited to engage her notice, and to assist her in forming a right idea of the Christian principles and temper. When I attempted to talk with her on the concerns of her soul, she could give me no answer, but with tears. I soon, however, had great encouragement to hope that the Lord had both enlightened her understanding, and had drawn the desires of her heart to himself. Great was her delight in the ordinances; exemplary her attention to the preaching of the gospel. To be debarred from these privileges at the stated times was a trial which, though she patiently bore, seemed to affect her more than any other, and she did not greatly care what she endured in the rest of the week, provided she was well enough to attend public worship.' The observations which she occasionally made upon what had passed in conversation, upon incidents, books, and sermons, indicated a religious turn of mind, and a conformity with the doctrines of the Scriptures; and her whole deportment was becoming the Gospel of Christ. So that had she died suddenly, I should have had no doubt that she had passed from death unto life. But I could seldom prevail with her to speak of herself; if she did, it was with the greatest diffidence and caution.

In the autumn of 1785, soon after her return from Southampton, where we had spent some weeks in the hope of benefiting her health, she became acquainted with acute pain, to which she had till then been much a stranger. Her gentle spirit, which had borne up a long and languishing illness, was not so capable of supporting pain: it did not occasion any improper temper or language, but it wore her away apace.

We now became very desirous of hearing from herself a more explicit account of the hope that was in her; especially as upon some symptoms of an approaching mortification she appeared to be a little alarmed, and, of course, not thoroughly reconciled to the thoughts of death. Her aunt waited for the first convenient opportunity of intimating to her the probability that the time of her departure was at

hand. On the morning of Saturday, the first of October, Eliza found herself remarkably better; her pains were almost gone, her spirits revived; the favourable change was visible in her countenance, Her aunt said to her, "My dear, were you not extremely ill last night?"—"Indeed I was."—"Had you not been relieved, I think you could not have continued long."—"I believe I could not."—"My dear, I have been very anxiously concerned for your life." —"But I hope, my dear aunt, you are not so now. My views of things have been for some time very different from what they were when I came to you: I have seen and felt the vanity of childhood and youth."—"I believe, my dear Eliza, you have long made a conscience of secret prayer.. —"Yes, I have long and earnestly sought the Lord, with reference to the change which is now approaching. I have not that full assurance which is so desirable, but I have a hope, I trust a good hope; and I believe the Lord will give me whatever he sees necessary for me, before he takes me hence. I have prayed to him to fit me for himself, and then, whether sooner or later, it signifies but little."—We were thus satisfied that she had given up all expectations of living, and that she could speak of her departure without being distressed.

Her apparent revival was of short duration. In the evening of the same day she began to complain of a sore throat, which soon became worse, and, before Sunday noon, threathened suffocation. When Dr. Benamor, who the day before had almost entertained hopes of her recovery, found her so suddenly and greatly altered, he could not at the moment prevent some signs of concern from appearing in his countenance. She quickly perceived it, and desired he would plainly tell her his sentiments. When he had recovered himself, he said, "You are not so well as when I saw you on Saturday." She answered, "I trust all will be well soon." He replied, that whether she lived or died, it would be well, and to the glory of God. From that time she may be said to have been dying, as we expected her departure from one hour to another.

On Monday, she was almost free from any complaint in her throat; but there was again an appearance of a mortification in her legs: which was again repelled by the means which Dr. Benamor prescribed. She was in great pain this day; sometimes in agonies, unable to remain many minutes in the same position. But her mind was peaceful: she possessed a spirit of recollection and devotion; and her

chief attention to earthly things seemed confined to the concern which she saw in those who were around her. That she might not increase their feelings for her, she strove to conceal the sense of her own sufferings.

On Tuesday, about nine in the morning, we all thought her dying; and we waited near two hours by her bed side for her last breath. She was much convulsed, and in great agonies. I said, "My dear, you are going to heaven; and I hope that, by the grace of God, we, in due time, shall follow you." She could not speak; but she let us know, by a gentle inclination of her head, and a sweet smile, that she attended to what I said. I repeated to her many passages of Scripture; to each of which she made the same kind of answer. Though silent, her looks were more expressive than words. Towards eleven o'clock a great quantity of coagulated phlegm, which she had not strength to bring up, occasioned a violent rattling in her throat. This we considered as a sign that death was at hand; and as she seemed unwilling to take something that was offered to her, we were loth to disturb her. I think she would have died in a few minutes, had not Dr. Benamor just then come into the room. He felt her pulse; and observing that it did not indicate the near approach of death, he desired something might be given her. She was perfectly sensible, though still unable to speak; but expressed, by the strongest efforts she could make, her unwillingness to take any thing. However, she yielded to entreaty; and a tea-spoonful or two of some liquid soon cleared the passage, and she revived. Her pain, however, was extreme; and her dissappointment great. I never saw her so near impatience as upon this occasion. A soon as she could speak, she cried out, "Oh, cruel, cruel, to recal me when I was so happy, and so near gone! I wish you had not come! I long to go home!" But in a few minutes she grew composed; assented to what the doctor said, of her duty to wait the Lord's time; and from that hour, though her desires to be with her Saviour were stronger and stronger, she cheerfully took whatever was offered to her, and frequently asked for something of her own accord.

She suffered much in the course of Wednesday night; but was quite resigned and patient. Our kind servants, who from their love to her and to us, watched her night and day, with a solicitude and tenderness which wealth is too poor to purchase, were the only witnesses of the affectionate and grateful manner in which she repeatedly

thanked them for their services and attention to her. Though such an acknowledgment was no more than their due, yet coming from herself, and at such a time, they highly valued it. She added her earnest prayers that the Lord would reward them. To her prayers my heart says Amen! May they be comforted of the Lord in their dying hours, as she was; and meet with equal kindness from those about them!

I was surprised on Thursday morning to find her not only alive, but in some respects better. The tokens of mortification again disappeared. This was her last day; and it was a memorable day to us. When Dr. Benamor asked her how she was, she answered, "Truly happy; and if this be dying, it is a pleasant thing to die." She said to me about ten o'clock, "My dear uncle, I would not change condition with any person upon earth. Oh, how gracious is the Lord to me! Oh, what a change is before me!" To her aunt she said, "Do not weep for me, my dear aunt; but rather rejoice, and give praise on my account." We asked her if she would choose a text for her own funeral sermon? She readily mentioned, "'Whom the Lord loveth, he chasteneth.' That," said she, "has been my experience. My afflictions have been many; but not too many; nor has the greatest of them been too great. I praise him for them all." But after a pause she said, "I think there is another text, which may do better; let it be, 'Blessed are the dead, who die in the Lord.' *That* is my experience now."

In the course of the day, though she was frequently interrupted by pains and agonies, she had something to say, either for admonition or consolation, as she thought most suitable, to every one whom she saw. To her most constant attendant she said, "Be sure you continue to call upon the Lord; and if you think he does not hear you now, he will at last, as he has heard me." She spoke a great deal to an intimate friend, who was with her every day. Amongst other things she said, "See how comfortable the Lord can make a dying bed!" She then prayed affectionately and fervently for her friend, afterwards for her cousin, and then for another of our family who was present. Her prayer was not long, but every word was weighty; and her manner very affecting: the purport was, that they might all be taught, and comforted, by the Lord. About five in the afternoon, she desired me to pray with her once more. Surely I then prayed from my heart

When I had finished, she said, "Amen!"—"My dear child," said I, "have I expressed your meaning?" She answered, "O yes!" and then added, "I am ready to say, 'Why are his chariot-wheels so long in coming?' But I hope he will enable me to wait his hour with patience." These were the last words which I heard her speak.

Mrs. Newton's heart was much, perhaps too much, attached to this dear child; which is not to be wondered at, considering what a child she was, and how long and how much she had suffered. But the Lord graciously supported her in this trying season. Indeed, there was much more cause for joy than for grief; yet the pain of separation will be felt. Eliza well knew her feelings; and a concern for her was, I believe, the last anxiety that remained with her. She said to those about her, "Try to persuade my aunt to leave the room. I think I shall soon go to sleep: I shall not remain with you till the morning." Her aunt, however, was the last person who heard her speak, and was sitting by the bed when she departed. A little past six, hearing that a relation who dearly loved her, and who had come daily from Westminister to see her, was below stairs, she said: "Raise me up, that I may speak to him once more." Her aunt said, "My dear, you are nearly exhausted; I think you had better not attempt it." She smiled, and said, "It is very well; I will not." She was then within half an hour of her translation to glory; but the love of her Lord had so filled her with benevolence, that she was ready to exert herself to her last breath, in hopes of saying something that might be useful to others, after her departure.

Towards seven o'clock, I was walking in the garden, and earnestly engaged in prayer for her, when a servant came to me, and said, "She is gone!" I ran up stairs, and our whole little family was soon around her bed. Though her aunt and another person were sitting with their eyes fixed upon her, she was gone, perhaps, a few minutes before she was missed. She lay upon her left side, with her cheek gently reclining upon her hand, as if in a sweet sleep. And I thought there was a smile upon her countenance. Never surely did death appear in a more beautiful, inviting form. We fell upon our knees, and I returned (I think I may say) my most unfeigned thanks to our God and Saviour, for his abundant goodness to her; crowned, in this last instance, by giving her so gentle a dismission. Yes, I am satisfied; I am comforted. And if one of the many involuntary tears

I have shed, could have recalled her to life, to health, to an assemblage of all that this world could contribute to her happiness, I would have laboured hard to suppress it. My largest desires for her are accomplished. The days of her mourning are ended. She is landed on that peaceful shore, where the storms of trouble never blow. She is for ever out of the reach of sorrow, sin, temptation, and snares. Now she is before the throne! She sees him, whom not having seen, she loved: she drinks of the rivers of pleasure which are at his right hand; and she shall thirst no more.

She breathed her spirit into her Redeemer's hands a little before seven in the evening, October 6, 1785; aged fourteen years and eight months.

I shall be glad if this little narrative may prove an encouragement to my friends, who have children. May we not conceive the Lord saying to us, as Pharaoh's daughter said to the mother of Moses, "Take this child, and bring it up for me; and I will pay thee thy wages." How solemn the trust! how important and difficult the discharge of it! but how rich the reward, if our endeavours are crowned with success! And we have every thing to hope from the Lord's power and goodness, if, in dependence upon his blessing, we can fully and diligently aim at fulfilling his will. Happy they, who will be able to say at the last day, "Behold, here am I; and the children whom thou hast given me!"

The children of my friends will likewise see my narrative. May it convince them that it is practicable and good, to seek the Lord betimes! O my dear young friends, had you seen with what dignity Eliza filled up the last scene of her life, you must have been affected by it! Let not the liveliness of your spirits, and the gaiety of the prospect around you, prevent you from considering, that to you, likewise, days will certainly come (unless you are suddenly snatched out of life) when you will say and feel, that the world, and all in it, can afford you no pleasure. But there is a Saviour, and a mighty one, always near, always gracious, to those who seek him. May you, like her, be enabled to choose him as the guide of your youth; and the Lord of your hearts! Then, like her, you will find support and comfort under affliction; wisdom to direct your conduct; a good hope in death; and, by death, a happy translation to everlasting life.

ELIZABETH SMITH.

Elizabeth Smith was born in December, 1776, at Burnhall, near Durham, the beautiful residence of her paternal ancestors.

At a very early age, says her sensible and tenderly affectionate mother, she discovered that love of reading, and that close application to whatever she engaged in, which marked her character through life. She was accustomed, when only three years old, to leave an elder brother and a younger sister to play and amuse themselves, whilst she eagerly seized on such books as a nursery library commonly affords, and made herself mistress of their contents. At four years of age, she read extremely well. What in others is usually the effect of education and habit seemed born with her: from a very child the utmost regularity was observable in all her actions: whatever she did was *well done*, and with an apparent reflection far beyond her years.

In the beginning of 1782 we removed into a distant county, at the earnest entreaty of a blind relation; and in the following year my attendance on him becoming so necessary as daily to engage several hours, I was induced, at his request to take a young person, whom he wished to serve, in consequence of her family having experienced some severe misfortunes. She was then scarcely sixteen, and I expected merely to find a companion for my children during my absence; but her abilities exceeded her years, and she became their governess during our stay in Suffolk, which was about eighteen months. On the death of my relation, in 1784, we returned to Burnhall: and remained there till June in the following year, when we removed to Piercefield. From the time of our quitting Suffolk, till the spring of 1786, my children had no instruction except from myself; but their former governess then returned to me, and continued in the family three years longer. By her the children were instructed in French, and in the little Italian which she herself then understood. I mention these particulars, to prove how very little instruction in languages my daughter received, and that the knowledge which she afterwards acquired of them, was the effect of her own unassisted study.

It frequently happens that circumstances apparently tri-

fling determine our character, and sometimes even our fate in life. I always thought that Elizabeth was first induced o apply herself to the study of the learned languages, by accidentally hearing that the late Mrs. Bowdler acquired some knowledge of Hebrew and Greek, purposely to read the Holy Scriptures in the original languages. In the summer of 1789 this most excellent woman, with her youngest daughter (Mrs. H. Bowdler) spent a month at Piercefield; and I have reason to hail it as one of the happiest months of my life. From the above mentioned visit I date the turn of study which Elizabeth ever after pursued; and which, I firmly believe, the amiable conduct of our guests first led her to delight in. Those who knew the late Mrs. Bowdler, could not withhold from her their love and reverence. With young persons she had a manner peculiar to herself, which never failed to secure their affections, at the moment she conveyed to their minds the most important instructions. The Word of God was her chief study and delight, and she always endeavoured to make it so to others. The uncommon strength of her understanding, and the clearness with which she explained the most abstruse subjects, ensured her the admiration and respect of all who heard her; and none listened with more attention than Elizabeth.

At the age of thirteen, Elizabeth became a sort of governess to her younger sister, for I then parted with the only one I ever had; and from that time the progress which she made in acquiring languages, both ancient and modern, was most rapid. This degree of information, so unusual in a woman, occasioned no confusion in her well regulated mind. She was a living library; but locked up, except to a chosen few.

When a reverse of fortune drove us from Piercefield,* my daughter had just entered her seventeenth year, an age at which she might have been supposed to have lamented deeply many consequent privations. I do not recollect a single instance of a murmur having escaped her; or the east expression of regret at what she had lost; on the contrary, she always appeared contented; and particularly

* The failure of the bank in which Mr. Smith was engaged. He went into the army in the year 1794, soon after the misfortune which deprived him of Piercefield, a beautiful seat in Monmouthshire; and he spent several years in Ireland with his regiment.

after our fixing at Coniston, near Hawkshead, in Lancashire; it seemed as if the place and mode of life were such as she preferred, and in which she was most happy.

I pass over in silence a time in which we had no home of our own, and when, from the deranged state of our affairs, we were indebted for one to the kindness and generosity of a friend; nor do I speak of the time which we spent in Ireland, when following the regiment with my husband. The want of a settled abode interrupted those studies in which my daughter most delighted. Books are not light of carriage, and the blow which deprived us of Piercefield, deprived us of a library also. But though this period of her life afforded little opportunity for improvement in science, the qualities of her heart never appeared in a more amiable light. Through all the inconveniences which attended our situation while living in barracks, the firmness and cheerful resignation of her mind, at the age of nineteen, made me blush for the tear which too frequently trembled in my eye, at the recollection of all the comforts we had lost.

In October, 1800, we left Ireland, and determined on seeking some retired situation in England: in the hope that, by strict economy, and with the blessing of cheerful, contented minds, we might yet find something like comfort, which the frequent change of quarters with four children, and the insecure state of Ireland at that period, made it impossible to feel, notwithstanding the kind and generous attention that we invariably received from the hospitable inhabitants of that country. We passed the winter in a cottage on the banks of the Lake of Ulswater, and continued there till the May following, when we removed to our present residence at Coniston. The surrounding country had many charms for Elizabeth. She drew correctly from nature; and was an enthusiastic admirer of the sublime and beautiful. Frequently in the summer she was out during many hours, and walked many miles. When she returned at night, she was always more cheerful than usual; never said she was fatigued, and seldom appeared so. It is astonishing how she found time for all she acquired, and all she accomplished. She paid a scrupulous attention to all the minutiæ of her sex: for her well regulated mind, far from despising them, considered them as a part of that system of perfection at which she aimed: an aim which was not the result of vanity, nor to attract the applause of the world; no human being ever sought it less, or was more entirely free from conceit of every kind. The approbation

of God, and of her own conscience, were the only reward she ever sought.

In the summer of the year 1805, Miss Smith was seized with a cold, which terminated in her death. She gradually declined for above a year; and on the seventh of August, 1806, she resigned her spirit to God who gave it. She breathed her last leaning her head on the shoulder of a faithful and affectionate servant; who had lived in the family near thirty years, and had been very kindly attentive to her during her illness.

At Hawkshead, where Miss Smith was interred, a small tablet of white marble is erected with the following inscription:

" In memory of
ELIZABETH,
Eldest Daughter of George Smith, Esq.
Of Coniston.
She died August 7, 1806, aged 29.
She possessed great talents,
Exalted virtues,
And humble piety."

The character of Miss Smith is thus described by her friend Mrs. H. Bowdler, to whom she had been long and affectionately attached, and gratefully indebted for much excellent advice and kind attention. " The person and manners of this most lovely young creature were extremely pleasing, with a pensive softness of countenance that indicated deep reflection. She possessed the most extraordinary talents that ever fell under my observation. With scarcely any assistance, she taught herself the French, Italian, Spanish, German, Latin, Greek, and Hebrew languages. She had no inconsiderable knowledge of Arabic and Persic. She was well acquainted with geometry, algebra, and other branches of the mathematics. She was a very fine musician. She drew landscapes from nature extremely well; and was a mistress of perspective. She shewed an early taste for poetry, of which some specimens remain.

" With all these acquirements she was perfectly feminine in her disposition; elegant, modest, gentle, and affectionate: she neglected nothing which a woman ought to know; she omitted no duty which her situation in life required her to perform. She paid particular attention to economy, when circumstances rendered it proper. No young lady

dressed with more elegant simplicity; but none could this at less expense. She made a gown or a cap, or any other article of dress, with as much skill as she explained a problem in Euclid, or a difficult passage in Hebrew; and nothing which she thought it right to do was ever neglected.

"But the part of her character on which I dwell with the greatest satisfaction, is that exalted piety, which seemed always to raise her above this world; and taught her, at sixteen years of age, to resign its riches, and its pleasures, almost without regret, and to support with dignity a very unexpected change of situation. Every acquisition in science only increased the humility of her natural character: while extensive reading, and deep reflection, added strength to her conviction of those great truths of revealed religion, which in life and in death, supported her through every trial; and which can alone afford consolation to the parents and friends who live to mourn her loss. For some years before her death the Holy Scriptures were her principal study; and she translated from the Hebrew the whole Book of Job, many of the Psalms, &c. How far she succeeded in this attempt I am not qualified to judge; but the benefit which she herself derived from these studies must be evident to those who witnessed the patience and resignation with which she supported a long and painful illness; the sweet attention which she always showed to the feelings of her parents and friends; and the heavenly composure with which she looked forward to the awful change which has now removed her to a world 'where' (as one of her friends observes) 'her gentle, pure, and enlightened spirit, will find itself more at home than in this land of shadows.'"

A few days after the death of Miss Smith the following lines, written by Mr. Thomas Wilkinson, a friend of the family, were sent to her mother, enclosed in a letter of kind condolence. The writer of them, as Mrs. Smith said, was one of the very few people who really knew her daughter's worth. He sometimes accompanied her and her sisters in their long walks among the mountains.

"How dark this river, murm'ring on its way;
This wood how solemn, at the close of day!
What clouds come on, what shades of ev'ning fall,
Till one vast veil of sadness covers all!—

Then why alone thus ling'ring do I roam,
Heedless of clouds, of darkness, and of home!
Well may I linger in this twilight gloom
Alone and sad—ELIZA's in her tomb!
She who so late, by kindred taste allied,
Pac'd this lone path, conversing at my side,
The wild'ring path 'twas her delight to prove,
Through the green valley, or the cooling grove.
  Can I forget, on many a summer's day,
How through the woods and lanes we wont to stray;
How cross the moors, and up the hills to wind,
And leave the fields and sinking vales behind;
How arduous o'er the mountain steeps to go,
And look by turns on all the plains below;
How scal'd th' aerial cliffs th' advent'rous maid,
Whilst, far beneath, her foil'd companion staid?
  Yet whilst to her sublimest scenes arise,
Of mountain's pil'd on mountains to the skies,
The intellectual world still claim'd her care:
There she would range amid the wise and fair:
Untutor'd range: her penetrating mind
Left the dull track of school-research behind,
Rush'd on and seiz'd the funds of Eastern lore,
Arabia, Persia, adding to her store.
  Yet unobtrusive, serious, and meek,
The first to listen, and the last to speak;
Though rich in intellect, her powers of thought,
In youth's prime season no distinction sought;
But ever prompt at duty's sacred call,
She oft in silence left the social hall,
To trace the cots and villages around;
No cot too mean where mis'ry might be found.
Oft have I seen her at the humblest shed,
Bearing refreshment at the sick man's bed;
His drooping spirits cheer'd, she from his door
Return'd amid the blessings of the poor!
  Oh, lost Eliza! dear ingenuous maid,
While low in earth thy cold remains are laid,
Thy genuine friendship, thy attentions kind,
Rise like a vision on my pensive mind.
Thy love of truth, thy readiness to please,
Thy sweet [illegible]fin'd simplicity and ease,
Enhanc'd the favours of ingenious art,
And made thy gifts pass onward to the heart.

These beauteous tints*, these peaceful scenes, I view,
Thy taste design'd, and ready friendship drew.
Long shall my care the sweet memorials save;
The hand that trac'd them rests within the grave!
Lamented maiden! pensive and alone,
While sorrowing friendship pours her tender moan,
Sad mem'ry sees thee, at our parting hour,
Pale, weak, yet lovely as a drooping flow'r,
Which sheds its leaves on autumn's sickly bed·
Thou from thy pillow rais'd thy peaceful head;
To me thou held'st thy feeble hand; it bore
Naimbanna† dying on his native shore.
Like his, Religion's holy truths, address'd
To thy young mind, were treasur'd in thy breast:
Like his, we saw thy early blossoms wave;
Now see the Virtues weeping o'er thy grave!"

Mrs. Smith, in a letter to Mrs. H. Bowdler, very feelingly observes: "I believe that the overlooking of my Elizabeth's papers has administered more comfort to me than I could have received from any other source: for it has strengthened my conviction that the dear writer of them must be happy. I regret her having destroyed many papers lately. Those remaining are chiefly religious and mora reflections, translations from the Bible, &c. I believe that her whole life had been one state of preparation for the awful change. Every paper which I found confirms this gratifying idea. On reflection, I have every thing to reconcile me to her loss, but my own selfish feelings. Having witnessed the sufferings of humanity in a beloved child,

———‘Though rais'd above
The reach of human pain, above the flight
Of human joys; yet with a mingled ray
Of sadly pleas'd remembrance, must I feel
A mother's love, a mother's tender woe!'

"The gratifying conviction that my dear child is for ever happy, with the consciousness of having, to the best of my abilities, fulfilled my duty towards her, are consolations which I would not exchange for this world's wealth."

* Her drawings in a rustic building beside the river Emont.

† An affecting account of the pious African, Henry Granville Naimbanna, which she gave to the writer of these lines, as he took his last leave of her, a short time before her death.

From the papers of Miss Smith a selection has been published by Mrs. H. Bowdler, in two volumes octavo, entitled, "Fragments in Prose and Verse;" with memoirs of the author's life, from which the preceding account is taken. The fragments consist chiefly of a few short poetical pieces; extracts from Miss Smith's letters; miscellaneous reflections; and a translation from the German, of the letters and memoirs of Klopstock. Her translation, from the Hebrew, of the Book of Job, has been published, with a preface and annotations, by the Rev. F. Randolph, D. D. It was submitted, after her decease, to the examination of the Rev. Dr. Magee, of Trinity College, Dublin; who speaks of it in terms of high commendation: "It combines," says he, "accuracy of version with purity of style; and unites critical research with familiar exposition. I cannot but recommend the publication of the entire version; in full confidence that it will be received as a valuable present by the lovers of biblical literature."

Miss Smith's reflections indicate great comprehension as well as originality of mind; and they afford a pleasing and very satisfactory evidence of her genuine humility and fervent piety. A few extracts from them may not improperly close this account of her.

January 1, 1798.—"Being now arrived at what is called years of discretion, and looking back on my past life with shame and confusion, when I recollect the many advantages I have had, and the bad use I have made of them, the hours I have squandered, and the opportunities of improvement I have neglected; when I imagine what, with those advantages, I ought to be, and find myself what I am, I am resolved to endeavour to be more careful for the future, if the future be granted me; to try to make amends for past negligence, by employing every moment I can command to some good purpose; to endeavour to acquire all the little knowledge that human nature is capable of on earth, but to let the Word of God be my chief study, and all others subservient to it; to model myself, as far as I am able, according to the gospel of Christ; to be content while my trial lasts, and when it is finished to rejoice, trusting in the merits of my Redeemer. I have written these resolutions to stand as a witness against me, in case I should be inclined to forget them, and return to my former indolence and thoughtlessness; because I have found the inutility of mental determinations. May God grant me strength to keep them."

"Perhaps there is nothing more difficult to guard agains than the desire of being admired; but I am convinced that it ought never to be the motive for the most trifling action. We should do right, because it is the will of God: if the good opinion of others follow our good conduct, we should receive it thankfully, as a valuable part of our reward; if not, we should be content without it."

"Humility has been so much recommended, and is indeed so truly a Christian virtue, that some people fancy they cannot be too humble. If they speak of humility towards God, they are certainly right. We cannot, by the utmost exertion of our faculties, measure the distance between him and us, nor prostrate ourselves too low before him: but with regard to our fellow-creatures, I think the case is different. We ought by no means to assume too much; but a certain degree of respect to ourselves is necessary to obtain a proportionate degree from others. Too low an opinion of ourselves will also prevent our undertaking what we are very able to accomplish, and thus prevent the fulfilment of our duty: for it is our duty to exert, to the utmost, the powers given us, for good purposes: and how shall we exert powers which we are too humble minded to suppose we possess? In this particular, as in all others, we should constantly aim at discovering the truth. Though our faculties, both intellectual and corporeal, be absolutely nothing compared with the Divinity; yet, when compared with those of other mortals, they rise to some relative value; and it should be our study to ascertain that value, in order that we may employ them to the best advantage; always remembering to fix it rather below than above the truth."

"It is very surprising that praise should excite vanity: for if what is said of us be true, it is no more than we knew before, and it cannot raise us in our own esteem; if it be false, it is surely a most humiliating reflection, that we are only admired because we are not known, and that a closer inspection would draw forth censure instead of commendation. Praise can hurt only those who have not formed a decided opinion o. themselves, and who are willing, on the testimony of others, to rank themselves higher in the scale of excellency than their merits warrant."

"Pleasure is a rose, near which there ever grows the thorn of evil. It is wisdom's work so carefully to cull the rose, as to avoid the thorn; and let its rich perfume exhale to

heaven, in grateful adoration of Him who gave the rose to blow."

"The Christian life may be compared to a magnificent column, whose summit always points to heaven. The innocent, and therefore *real* pleasures of this world, are the ornaments on the pedestal: very beautiful and highly to be enjoyed, when the eye is near; but which should not too long, or too frequently detain us from that just distance, where we can contemplate the whole column, and where the ornaments on its base disappear."

"The cause of all sin is a deficiency in our love of God. If we really loved him above all things, we should not be too strongly attached to terrestrial objects; and we should with pleasure relinquish them all to please him. Unfortunately, while we continue on earth, our minds are so much more strongly affected by the perceptions of the senses than by abstract ideas, that it requires a continual exertion to keep up even the remembrance of the invisible world."

"When I hear of a great and good character falling into some heinous crime, I cannot help crying, 'Lord, what am I, that I should be exempt? Oh, preserve me from temptation, or how shall I stand, when so many, much my superiors, have fallen?'"

"Study is to the mind what exercise is to the body; neither can be active and vigorous without proper exertion. Therefore, if the acquisition of knowledge were not an end worthy to be gained, still study would be valuable on its own account, as tending to strengthen the mind; just as a walk is beneficial to our health, though we have no particular object in view. And certainly, for that most humiliating mental disorder, the wandering of the thoughts, there is no remedy so efficacious as intense study."

"An hour well spent condemns a life. When we reflect on the sum of improvement and delight gained in that single hour, how do the multitude of hours already passed rise up and say, 'What good has marked us?' Would'st thou know the true worth of time? *Employ one hour.*"

"To read a great deal would be a sure preventive of much writing, because almost every one might find all he has to say already written."

"Hope without foundation is an *ignus fatuus*; and what foundation can we have for any hope, but that of heaven?"

"Great actions are so often performed from little motives

of vanity, self-complacency, and the like, that I am more apt to think highly of the person whom I observe checking a reply to a petulant speech, or even submitting to the judgment of another in stirring the fire, than of one who gives away thousands."

"To be good and disagreeable is high treason against virtue."

"A happy day is worth enjoying; it exercises the soul for heaven."

"Happiness is a very common plant; a native of every soil; yet is some skill required in gathering it; for many poisonous weeds look like it, and deceive the unwary to their ruin."

"When we think of the various miseries of the world, it seems as if we ought to mourn continually for our fellow-creatures; and that it is only for want of feeling that we indulge in joy for a single moment. But when we consider all these apparent evils as dispensations of Providence, tending to correct the corruption of our nature, and to fit us for the enjoyment of eternal happiness, we can not only look with calmness on the misfortunes of others, but receive those appointed for ourselves with gratitude.'

HAPPINESS OF A FUTURE STATE.

All, all on earth is shadow;
All beyond is substance. *Night Thoughts.*

WITHOUT society it is impossible for man as a social being, to be happy. Place him in a region where he was surrounded with every pleasure; yet there, if he found himself a solitary individual, he would only pine and languish. Not merely our wants, and mutual dependance, but our native instincts also, in some degree, impel us to associate together. The intercourse which we here maintain with our fellow-creatures, is a source of our chief enjoyments. But, alas! how much are these allayed by a variety of disagreeable circumstances that enter into all our connections! Sometimes we suffer from the distresses of those whom we love; and sometimes from their vices or their frailties. Where friendship is cordial, it is exposed to the wounds of painful sympathy, and to the anguish of violent separation.

Where it is so cool as not to occasion sympathetic pains, it is never productive of much pleasure.

The ordinary commerce of the world consists in a circulation of frivolous intercourse, in which the heart has no concern. It is generally insipid, and often soured by the slightest difference in humour, or opposition of interest. We fly to company in order to be relieved from wearisome correspondence with ourselves; and the vexations which we meet with in society frequently drive us back to solitude. Even among the virtuous dissensions will arise; and disagreement in opinion too often produces alienation of heart. We form very few connections where somewhat does not occur to disappoint our hopes. The beginnings are often pleasing. We flatter ourselves with having found those who will never give us disgust. But weaknesses are too soon discovered. Suspicions arise; and love waxes cold. We are jealous of one another, and accustomed to live in disguise. A studied civility assumes the name, without the reality of friendship; and secret animosity and envy are often concealed under the caresses of dissembled affection.

Hence the pleasure of earthly society, like all our other pleasures, is extremely imperfect; and can give us but a very faint conception of the joy that must arise from the society of perfect spirits in a happier world. Here, it is with difficulty that we can select from the corrupted crowd, a few with whom we wish to associate in strict union. There are assembled all the wise, the holy, and the just, who ever existed in the worlo without any distress to trouble their mutual bliss, or any source of disagreement to interrupt their perpetual harmony. Artifice and concealment are unknown there. There, no competitors struggle; no factions contend; no rivals supplant each other. The voice of discord never rises, nor does the whisper of suspicion ever circulate among those innocent and blessed spirits. Each happy in himself, participates in the happiness of all the rest; and by reciprocal communications of love and friendship, at once receives from, and adds to, the sum of general felicity.

United to this great assembly, the blessed at the same time renew those ancient connections with virtuous friends which had been dissolved here below by death. The prospect of this awakens in the heart the most pleasing and tender sentiment which perhaps can fill it in this mortal

state; for of all the sorrows which we are subject to in the present world, none is so bitter as that occasioned by the fatal stroke which separates us, in appearance *for ever*, from those to whom either nature or friendship had intimately joined our hearts. Memory, from time to time renews the anguish; opens the wound which seemed once to have been closed; and by recalling those joys which are past and gone, touches every spring of painful sensibility.

In these agonizing moments how relieving the thought, that the separation is only *temporary*, and not eternal! that there is a time to come of re-union with those with whom our happiest days on earth were spent; whose joys and sorrows once were ours; and from whom, after we shall have landed on the peaceful shore where they now dwell, no revolutions of nature shall ever be able to part us more! Such is the society and blessedness of the saints above.

RELIGIOUS BIGOTRY.

ZEAL, undoubtedly, is a very excellent principle when knowledge is its foundation and charity its support. Without the former, it will be wild and irregular: without the latter, dangerous and pernicious; and to the want of these we trace the origin of all religious bigotry. The *innocence of the dove*, lies at the very root of all true religion, and should be invariably regarded in every attempt to promote and extend its influence. But the *wisdom of the serpent* ought not to be disregarded in prosecuting the noble design, lest we irritate the disorder we mean to cure, and defeat our intentions by our imprudence.

A person of a precipitate turn of mind, when his heart, inflamed by principles which he conceives of everlasting consequence, hath got the better of his head, will endeavour to propagate them by the most inconsiderate measures, regardless of times, persons, places, and circumstances—the complexions of which must necessarily be consulted and attended to, if we would see the good effect of our endeavours. To be ashamed of religion, is absolutely only another form of expression for having no heart for it. To be afraid to defend it, when occasion requires and opportunity suits, is a piece of cowardice beneath a man. But we must not defend it by weapons that will turn upon itself, and instead of conquering its opponents, administer to its own ill success.

It is not every one that talks loudest about doctrines and principles of faith—it is not every one who is ambitious of exalting his character by the cant of a party, who, if a heretic, thinks orthodoxy nonsense; or if orthodox, deems heresy to be worse than immorality—it is not every one who on the most trifling incidents runs on in a strain of spiritualization, giving a sanctimonious turn to every word that is dropped, and every object that is seen, in all sorts of company—it is not every one who is so violently bent on being thought somewhat wonderful in his way, that feels the impressions of *real* religion, and is most governed by its mild and steady influence through the trying vicissitudes of life.

The man who drops a tear in private over the follies and vices of his fellow-creatures; who, retired from the eye of the world, pours his ardent wishes into the bosom of his God, and there meekly records the pity of his heart; the man, who really desirous to have the true ends of his admonitions and remonstrances answered, consults the best time and place for administering them; the fittest and most engaging means—who discovers affection in his reproofs, and candour in his advices; such an one, whose uniform example gives force and credit to his lessons, is an ornament to any character, and was lent by Heaven as a blessing to mankind.

A religious bigot, under the influence of rash and unguarded zeal, looking upon prudence as a more passable word for indifference, will break through every restraint as a shackle inconsistent with his duty, either as a zealot for one creed, or against all. He wtll hack the darling notions of those who differ from him, with unsparing rigour and unblushing insolence. And why is he so precipitate? Why does he not begin with more mildness, and proceed gradually to the correction of their errors and the improvement of their understandings? "No," he will reply, "by no means: for this is only temporizing, trimming; it is to be afraid of the faces of men, who must be told what is truth and what is error in the bluntest, plainest, and most resolute language." But what does he get by his bold and forward attack on what he is pleased to call prejudices? He is only laughed at and despised by the more modest and discerning part of mankind for his petulance and vanity.

As to the gross herd of the people, their prejudices perhaps are only rivetted the firmer by his indiscreet methods of opposing them; or should he happen to cure them, of some *old* ones, neither they nor their neighbours will gain

much by his skill, since the expulsion of one foul spirit may only clear the way for the admission of a fouler, who to give the finishing hand to the work, may probably "take with him seven other devils more wicked than himself; and so the last state of such men will be worse than the first!"

THE LOVE OF TRUTH.

ALL truth is from the sempiternal Source
Of light divine. But Egypt, Greece, and Rome,
Drew from the stream below. More favour'd, we
Drink, when we choose it at the fountain head.
To them it flow'd much mingled and defil'd
With hurtful error, prejudice, and dreams
Illusive of philosophy, so call'd,
But falsely. Sages after sages strove
In vain to filter off a crystal draught
Pure from the lees, which after more enhanc'd
The thirst than slack'd it, and not seldom bred
Intoxication and delirium wild.
In vain they push'd enquiry to the birth
And spring-time of the world; ask'd, whence is man
Why form'd at all? and wherefore as he is?
Where must he find his Maker? with what rites
Adore him? Will he hear, accept, and bless?
Or does he sit regardless of his works?
Has man within him an immortal seed?
Or does the tomb take all? If he survive
His ashes, where? and in what weal or woe?
Knots worthy of solution, which alone
A Deity could solve. Their answers, vague,
And all at random, fabulous and dark,
Left them as dark themselves. Their rules of life
Defective and unsanction'd, prov'd too weak
To bind the roving appetite and lead
Blind nature to a God not yet reveal'd.
'Tis revelation satisfies all doubts
Explains all mysteries, except her own,
And so illuminates the path of life,
That fools discover it, and stray no more.
Now tell me, dignified and sapient Sir,
My man of morals, nurtured in the shades
Of Academus—is this false or true;

Is Christ the abler teacher, or the schools?
If Christ, then why resort at ev'ry turn
To Athens or to Rome, for wisdom short
Of man's occasions when in him reside
Grace, knowledge, comfort—an unfathom'd store?
How oft, when Paul has serv'd us with a text,
Has Epictetus, Plato, Tully preach'd!
Men that, if now alive, would sit content
And humble learners of a Saviour's worth,
Preach it who might. Such was their love of truth,
Their thirst of knowledge, and their candour too!
The only amaranthine flow'r on earth
Is virtue; th' only lasting treasure, truth.
But what is truth? 'twas Pilate's question, put
To Truth itself, that deign'd him no reply.
And wherefore? will not God impart his light
To them that ask it?—Truly—'tis his joy,
His glory, and his nature, to impart.
But to the proud, uncandid, insincere,
Or neglegent enquirer, not a spark.
What's that which brings contempt upon a book,
And him who writes it; though the style be neat,
The method clear, and argument exact;
That makes a minister in holy things
The joy of many, and the dread of more,
His name a theme for praise and for reproach?
That, while it gives us worth in God's account,
Depreciates, and undoes us in our own?
What pearl is it that rich men cannot buy,
That learning is too proud to gather up;
But which the poor, and the despis'd of all,
Seek and obtain, and often find unsought?
Tell me—and I will tell thee what is truth.



CRUELTY PUNISHED.

WHERE England, stretch'd towards the setting sun,
Narrow and long, o'erlooks the western wave,
Dwelt young Misagathus; a scorner he
Of God and goodness, atheist in ostent,
Vicious in act, in temper savage—fierce.
He journey'd; and his chance was as he went,

To join a trav'ller, of far diff'rent note—
Evander, fam'd for piety, for years
Deserving honour, but for wisdom more.
Fame had not left the venerable man
A stranger to the manners of the youth,
Whose face, too, was familiar to his view.
Their way was on the margin of the land,
O'er the green summit of the rocks, whose base
Beats back the roaring surge, scarce heard so high.
The charity that warm'd his heart was mov'd
At sight of the man-monster. With a smile,
Gentle, and affable, and full of grace,
As fearful of offending, whom he wish'd
Much to persuade, he plied his ear with truths
Not harshly thunder'd forth or rudely press'd,
But, like his purpose, gracious, kind, and sweet.
"And dost thou dream," th' impenetrable man
Exclaim'd, "that me, the lullabies of age,
And fantasies of dotards, such as thou,
Can cheat, or move a moment's fear in me?
Mark now the proof I give thee, that the brave
Need no such aids as superstition lends
To steel their hearts against the dread of death."
He spoke, and to the precipice at hand
Push'd with a madman's fury. Fancy shrinks,
And the blood thrills and curdles, at the thought
Of such a gulf as he design'd his grave.
But though the felon on his back could dare
The dreadful leap, more rational, his steed
Declin'd the death, and wheeling swiftly round,
Or ere his hoof had press'd the crumbling verge,
Baffled his rider, sav'd against his will!
The frenzy of the brain may be redress'd
By med'cine well applied, but without grace
The heart's insanity admits no cure.
Enrag'd the more, by what might have reform'd
His horrible intent, again he sought
Destruction, with a zeal to be destroy'd,
With sounding whip, and rowels dy'd in blood
But still in vain. The Providence, that meant
A longer date to the far nobler beast,
Spar'd yet again the ignobler for his sake.
And now, his prowess prov'd and his sincere
Incurable obduracy evinc'd,
His rage grew cool, and, pleas'd perhaps t' have earn'd

So cheaply the renown of that attempt,
With looks of some complacence he resum'd
His road, deriding much the blank amaze
Of good Evander, still where he was left
Fix'd motionless, and petrified with dread,
So on they far'd. Discourse on other themes
Ensuing, seem'd t' obliterate the past;
And tamer far for so much fury shown
(As is the course of rash and fiery men)
The rude companion smil'd as if transform'd.
But 'twas a transient calm. A storm was near,
An unsuspected storm. His hour was come.
The impious challenger of Pow'r Divine
Was now to learn, that Heav'n, though slow to wrath,
Is never with impunity defied.
His horse, as he had caught his master's mood,
Snorting, and starting into sudden rage,
Unbidden, and not now to be control'd,
Rush'd to the cliff, and having reach'd it, stood.
At once the shock unseated him: he flew
Sheer o'er the craggy barrier; and, immers'd
Deep in the flood, found, when he sought it not,
The death he had deserv'd—and died alone!
So God wrought double justice; made the fool
The victim of his own tremendous choice,
And taught a brute the way to safe revenge.

DESCRIPTION OF THE PULPIT AND PREACHER.

——The pulpit—(and I name it fill'd
With solemn awe, that bids me well beware
With what intent I touch that holy thing)
The pulpit (when the sat'rist has at last,
Strutting and vap'ring in an empty school,
Spent all his force and made no proselyte)
I say the pulpit (in the sober use
Of its legitimate, peculiar pow'rs)
Must stand acknowledg'd, while the world shall stand,
The most important and effectual guard,
Support and ornament, of virtue's cause.
There stands the messenger of truth; there stands
The legate of the skies!—His theme divine,

His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders; and by him, in strains as sweet
As angels use, the gospel whispers peace.
He stablishes the strong, restores the weak,
Reclaims the wand'rer, binds the broken heart,
And arm'd himself in panoply complete
Of heavenly temper, furnishes with arms,
Bright as his own, and trains by ev'ry rule
Of holy discipline, to glorious war,
The sacramental host of God's elect!
Are all such teachers?—would to heaven all were!
But hark—the doctor's voice!—fast wedg'd between
Two empirics he stands, and with swoln cheeks
Inspires the news, his trumpet. Keener far
Than all invective is his bold harangue,
While through that public organ of report
He hails the clergy; and, defying shame,
Announces to the world his own and theirs!
He teaches those to read, whom schools dismiss'd,
And colleges, untaught; sells accent, tone,
And emphasis in score, and gives to pray'r
Th' *adagio* and *andante* it demands.
He grinds divinity of other days
Down into modern use; transforms old print
To zig-zag manuscript, and cheats the eyes
Of gall'ry critics by a thousand arts.
Are there who purchase of the doctor's ware?
Oh, name it not in Gath!—it cannot be,
That grave and learned clerks should need such aid.
He doubtless is in sport, and does but droll,
Assuming thus a rank unknown before—
Grand caterer and dry-nurse of the church!
I venerate the man whose heart is warm,
Whose hands are pure, whose doctrine and whose life,
Coincident, exhibit lucid proof
That he is honest in the sacred cause.
To such I render more than mere respect,
Whose actions say that they respect themselves.
But loose in morals and in manners vain,
In conversation frivolous, in dress
Extreme, at once rapacious and profuse;
Frequent in park with lady at his side,
Ambling and prattling scandal as he goes;
But rare at home, and never at his books,

Or with his pen, save when he scrawls a card;
Constant at routs, familiar with a round
Of ladyships—a stranger to the poor;
Ambitious of preferment for its gold,
And well prepar'd by ignorance and sloth,
By infidelity and love of world,
To make God's work a sinecure; a slave
To his own pleasures and his patron's pride:
From such apostles, O ye mitred heads,
Preserve the church! and lay not careless hands
On skulls that cannot teach, and will not learn.
Would I describe a preacher, such as Paul,
Were he on earth, would hear, approve, and own-
Paul should himself direct me. I would trace
His master-strokes, and draw from his design.
I would express him simple, grave, sincere;
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impress'd
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men.
Behold the picture!—is it like?—Like whom?
The things that mount the rostrum with a skip,
And then skip down again; pronounce a text;
Cry—hem; and, reading what they never wrote,
Just fifteen minutes, huddle up their work,
And with a well-bred whisper close the scene!
In man or woman, but far most in man,
And most of all in man that ministers
And serves the altar, in my soul I loathe
All affectation. 'Tis my perfect scorn;
Object of my implacable disgust.
What! will a man play tricks, will he indulge
A silly fond conceit of his fair form,
And just proportion, fashionable mien,
And pretty face, in presence of his God?
Or will he seek to dazzle me with tropes,
As with the di'mond on his lily hand,
And play his brilliant parts before my eyes,
When I am hungry for the bread of life?
He mocks his Maker, prostitutes and shames
His noble office, and, instead of truth,

Displaying his own beauty, starves his flock!
Therefore avaunt all attitude, and stare,
And start theatric, practis'd at the glass!
I seek divine simplicity in him
Who handles things divine; and all besides,
Though learn'd with labour, and though much admir'd
By curious eyes and judgments ill inform'd,
To me is odious———
Some, decent in demeanour while they preach,
That task perform'd, relapse into themselves;
And, having spoken wisely, at the close
Grow wanton, and give proof to ev'ry eye—
Whoe'er was edified, themselves were not!
Forth comes the pocket mirror—First we stroke
An eyebrow, next compose a straggling lock;
Then with an air most gracefully perform'd,
Fall back into our seat, extend an arm,
And lay it at its ease with gentle care,
With handkerchief in hand depending low:
The better hand, more busy, gives the nose
Its bergamot, or aids th' indebted eye
With op'ra glass, to watch the moving scene,
And recognise the slow-retiring fair.—
Now this is fulsome; and offends me more
Than in a churchman slovenly neglect
And rustic coarseness would. A heav'nly mind
May be indiff'rent to her house of clay,
But how a body so fantastic, trim,
And quaint, in its deportment and attire,
Can lodge a heav'nly mind—demands a doubt.
He that negociates 'tween God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin, when you should woo a soul:
To break a jest, when pity would inspire
Pathetic exhortation; and t' address
The skittish fancy with facetious tales,
When sent with God's commission to the heart!
So did not Paul. Direct me to a quip
Or merry turn in all he ever wrote,
And I consent you take it for your text,
Your only one, till sides and benches fail.
No: he was serious in a serious cause,

And understood too well the weighty terms
That he had ta'en in charge. He would not stoop
To conquer those by jocular exploits,
Whom truth and soberness assail'd in vain.

A CONCISE ACCOUNT OF THE

PROGRESS OF CHRISTIANITY.

THE Christian religion, or the religion taught by Jesus Christ comprehends all those doctrines of faith, and rules of practice, contained in the Scriptures; and which are designed to recover mankind from ignorance and vice, from guilt and death, to knowledge and virtue, to the divine favour, and everlasting life.

The New Testament furnishes information of the success of Christianity during the days of Jesus and his disciples, as it relates to the eastern part of the world; but before the death of St. Paul, we have reason to believe that the ancient Britons received from him the words of eternal life.

During the three first centuries of the Christian era, history affords a very obscure account of the progress of this divine religion, and is confined almost entirely to the cruel persecutions the first Christians endured; but in about the year 313, the Emperor Constantine embraced the faith, and by an edict put an end to persecution. Soon after this, however, ceremonies and creeds were introduced into the Christian church, and paved the way for those ages of weakness, superstition, and cruelty which marked the long black period of the papal reign.

About the middle of the 13th century John Wickliffe, an Englishman, began to call in question the doctrines of the Church of Rome, and was successful in inspiring a spirit of freedom and religious enquiry; but his exertions, with those of Waldus who preceded, and Huss who followed him, proved abortive.

The insolence, however, of the popes, the various corruptions in religion, and oppressions and usurpations of the clergy, at length called forth the undaunted and successful zeal of the celebrated Luther. The Reformation now began to spread, and in a few years after, in the reign of Henry VIII. gained ground in England, France, and Ger-

many: and John Knox completed it in Scotland, about the year 1560.

But unhappily so good a cause was not carried on without rancour; which produced the horrors of civil war. Councils after councils were held, to determine the articles of the Christian faith, and the most deplorable scenes of discord, desolation, and bloodshed ensued. Not to mention the great massacre at Paris, in 1572, and at various times in other places, it is computed that not less than 40,000 Protestants were put to death in Ireland during the year 1640.

But the light of the Reformation, in spite of all opposition and cruelty, spread itself far and wide; and almost all the European states welcomed its salutary beams, and exulted in the prospect of a complete deliverance from the yoke of superstition and spiritual oppression.

Still the Protestants were not taught by all the sufferings of their brethren, till the reign of William and Mary, about the year 1689, to grant their more scrupulous fellow-christians those privileges which they themselves had demanded and secured. There were many who thought the Reformation incomplete, and although they disclaimed all interference with the established reformed religion, they were denied, till the toleration act, the right of worshipping God according to the dictates of their own consciences. At that happy period catholics, churchmen and dissenters began to enjoy repose and security; and feeling the benign influences of that divine religion they all in common believed, they were concerned for the salvation of those of their fellow-men, who had never heard the joyful sound, the glad tidings of eternal life through a crucified Redeemer, and established, in 1701, a society for the propagation of the gospel in foreign parts. Since that time other similar societies have been instituted in aid of the important work, and have been crowned, by the divine blessing, with great success, in the conversion of many to the Christian faith. To these may be added the exertions of the Bible societies, recently established; and we may look forward with pleasing expectation to that period when, to adopt the language of an inspired writer, "The knowledge of the Lord shall cover the earth as the waters cover the channels of the sea."

SKETCH OF THE PRINCIPAL RELIGIOUS DENOMINATIONS.



JEWS.

JUDAISM is the religion taught by God to the descend ants of Abraham ; a complete system of which is containea in the five books of Moses their great lawgiver by divin appointment.

The principal sects among the Jews, in the time of Jesus Christ, were the *Pharisees,* who placed religion in external ceremony ; the *Sadducees,* who were remarkable for their incredulity; and the *Essenes,* who were distinguished for their austere piety. It is scarcely necessary to add, thst before the time of our Saviour the Jews believed in a future Messiah, but that now he is almost universally rejected by them.

MAHOMETANS.

Mahometanism is the religion of Mahomet, who was born in 541, at Mecca, a city of Arabia, and whose system is a compound of Paganism, Judaism, and Christianity; the Koran, the Mahometan's Bible, is held by them in great veneration. The principal doctrine of Mahometanism is the *Unity of God,* but the whole of its tenets form a compound of absurdity ; yet so adapted to the varying opinions and habits of Jews, Christians, and Pagans, that it soon spread over the greater part of the eastern world ; and indeed the converts that could not be gained by persuasive arguments or promised indulgences, were compelled by the sword to become proselytes to this military apostle

CHRISTIANS.

Christianity, in the general sense or common acceptation of the word, signifies a true belief in Christ and his doctrine, in opposition to idolatry and Paganism. But it more strictly implies, not only a bare belief in Christ, but a constant perseverance in all good works ; and an abhorrence of, and abstaining from, every thing that is evil, according to the doctrine and examples which both he and his

apostles taught and practised, and which are so evidently set forth to us in the holy Scriptures. He who does this is a Christian indeed, without paying any regard to the doctrines and ceremonies of any particular national church, sect, or people; the manner of worship being only the mode of religion, but not religion itself: for all Christians, of all persuasions whatever, acknowledge that there is but one way of worshipping God—that is in spirit and in truth.

CHURCH OF ROME.

The following are the principal tenets of the church of Rome:—They say or believe, 1. That Jesus Christ is one of the persons of the most holy Trinity; that he came from heaven, took our nature upon him, and suffered death upon the cross. 2. That before he ascended to heaven, he invested the apostle Peter with the power of infallibility, and gave him the keys of heaven and hell, with a full power of remitting or retaining the sins of men. 3. That in the year of Christ 42 the apostle Peter went to Rome, and governed the church there as supreme bishop above 24 years, and was at last crucified with his head downwards. 4. The Roman Catholics believe, that the same power and authority which was vested in the apostle Peter, descended to every succeeding bishop or pope of Rome, by an uninterrupted succession; who, they say, is God's vicegerent, and supreme head of all nations, and of every nominal church on earth; and has a power to create or set up kings, and to depose them, and to ordain bishops and priests, and excommunicate them at pleasure. 5. They believe that the pope has a power to grant indulgences. 6. They believe in a purgatory or a place of fire, to purify the souls of the departed: and that the priests, by offering up or saying mass, can deliver their souls from this state of prison and misery, and transfer them into joy and bliss. 7. They believe that Jesus Christ, after he was crucified, descended personally into hell, and released from thence all the souls of the former saints 8. They assert that the blessed Virgin Mary is the mother of God, and that she atones for the souls of them that adore and worship her on earth; therefore her picture, with the pictures of other saints, ought to be held in great respect and veneration. 9. They profess to do works of supererogation. 10. Some of their mendicant priests go in a mean dress, to make the laity believe what

poverty they suffer for the name of Jesus, though at the same time they are very rich; and by this they excite pity and compassion, and get a great deal of money. 11. They believe there are seven sacraments, namely, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, and Marriage. 12. They forbid the eating of flesh in the time of Lent, and on certain fast days; but notwithstanding their strict orders of abstinence and fasting, some will eat fish and other things. 13. They believe in the doctrine of transubstantiation; that is, after the priest has blessed or consecrated the bread and wine in the sacrament, the symbols or elements are no more bread and wine, but really the very body and blood of our Lord Jesus Christ.

Roman Catholics in all ages have been very zealous in the cause of their religion, making it a heinous sin in all such as will not adhere most strictly to their dictates. They are also exceedingly assiduous to gain converts by a particular method, and a long unwearied patience and diligence, in every country but their own, to bring over souls by fair promises: but it is not so where they have power, for there they insist upon a belief and compliance with every thing; otherwise their love is turned into cruelty, their zeal into inhumanity, and their persuasions into punishments.

These, and many other ridiculous impositions, were continually imposed upon the consciences and persons of men in all nations; which occasioned a large body of people to dissent, separate from, and protest against, popery, or the Romish church, who are therefore called Protestants, be they of what sect or denomination they may; and the church of Rome, without distinction, calls all such Protestants, heretics, and they all partake of her anathemas.

The church of Rome has lost ground, and has been sinking in its power, ever since the glorious Reformation under Martin Luther, in the reign of Henry VIII. in the year 1517; but in the present age it more particularly seems to have received its death-blow.

CHURCH OF ENGLAND.

This is the religion and worship of the people of England, as by law established: it is governed by two archbishops, besides bishops, and inferior clergy, of whom the king is supreme.

You may see the principles of this church very particu-

arly explained in the thirty-nine articles, printed and published in their Book of Common Prayer, or form and ceremonies of worship.

The following is a summary of its principles, and manner of worship; 1. The church of England has thirty-nine articles, of which some contain the matter of faith relating to the church of God, and others are civil articles, relating to its government, order, and discipline. 2. The 1st, 2nd, 3rd, 4th, and 5th articles set forth, that there is but one living and true God; that in the Godhead there are three persons, Father, Son, and Holy Ghost, all equal in power, majesty, and glory; that the second person in this Trinity took our nature upon him, and is both God and Man united in one Christ; that he was crucified for us in the flesh, was buried, rose the third day from the dead, according to the Srciptures: that he ascended into heaven, and there makes continual intercession for us. 3. They own (in article 9) original sin, and that by Adam's first disobedience, or transgression, all mankind are tainted or infected with evil, have a natural inclination to sin, and therefore are obnoxious to the wrath of God; and (in article 10) that man's condition since the fall is such, that he has no power, or free will of himself, to do good works, acceptable to God, without the grace of God working with him. 4. The 11th article affirms, that we are justified by faith only, and are accounted righteous before God, for or through the merits of Christ only; but the 12th recommends the practice of good works, as the only proofs of a true faith. 5. This church teaches us, in article 13, that works done before justification, or before grace is given, cannot be pleasing to God, nor do such works make us meet to receive grace, as they spring not from a true and lively faith; and the 14th flatly denies the works of supererogation, and acknowledges, that when we have done all we can possibly do, we are still unprofitable servants. 6. The 17th article treats of the doctrine of election and predestination. 7. The 18th article says, that the church holds all persons accursed who will presume to say that any man is saved by the law, or by any sect, profession, or persuasion: and the 22nd denies the Romish doctrine of purgatory, paying adoration to angels, and relics of saints. 8. The 27th and 28th articles acknowledge two sacraments only, namely, Baptism and the Lord's Supper, and say, that after consecration the bread and wine are unchanged, and both are to be received by the faithful only, in commemoration of the body and

blood of Christ, broken and spilt upon the cross. 9. The church holds infant baptism, requires godfathers and godmothers, and marks the child in the forehead with the sign of the cross, by the finger, at the font. 10. These are the articles relating principally, though not wholly, to the tenets of the church of England; the other articles contain only rules and orders concerning its government and discipline.

The church of England worships God, first, by confession of sins, then calling upon his name in prayer, praises, and singing of Psalms. The Collects are short prayers used by the minister and people, and are allowed to be well suited to almost all occasions; and the whole way and manner of worship is regularly and explicitly laid down in the Book of Common Prayer.

As the Romish church calls all people heretics who separate from her communion, so the church of England calls all those who separate from her communion schismatics.

As the Protestants separated from the doctrines of the church of Rome, on account of its errors and superstitions, so a certain set of men (formerly called Puritans) separated from this church, under the notion that several of its forms and ceremonies were unwarrantable, and that their conscience could not bear them.

All other sects who profess Protestantism in England, but dissent from the established church, are called Dissenters.

The Dissenters are divided into many sects, namely, Presbyterians, Independents, Baptists, Methodists, Quakers, Arians, Arminians, Antinomians, Socinians, Unitarians, &c.

PRESBYTERIANS.

Presbyterians are those persons who deny episcopacy, or the goverment of the visible church by bishops; or those that assert that the church should be governed by elders or presbyters.

They elect their ministers by making choice out of several persons, whom the elders first examine in principles and abilities; and when they have fixed upon a pastor, teacher, or minister, they nominate, elect, or ordain him, by fasting, prayer, and imposition of hands.

All common affairs in every particular church or assembly are regulated by their ministers and elders. If questions

arise which require more judgment to determine, they then appeal to the ministers and elders of other congregations. They have yet a higher appeal than this; and in case of differences and disputes, they call a court or synod of the most able among them, who meet to regulate all affairs, and to adjust every dispute to the satisfaction of inferior congregations.

Their tenets concerning God, the Trinity, the sufferings of Christ, &c. are nearly the same as those of the articles of the church of England; and they baptize infants by sprinkling, and have sponsers for them as that church has, but refuse the names of godfather and godmother.

Some have, others have not, any regular form of prayer, but worship by *extempore* prayer, preaching, and singing Psalms; some of them frequently conclude their prayers with the Lord's Prayer. These sects are rather Arminians than Calvinists.

INDEPENDENTS.

This word carries its own meaning with it. They are a sect who profess themselves independent of all other churches or persuasions, of all councils, synods, and jurisdictions, and argue that every church or assembly of men have a power lodged in themselves; and therefore deny all superiority and subordination. Their worship is the same as the Presbyterians, and their tenets much the same, except it be that they hold the doctrine of particular redemption, and are in general rather Calvinists than Arminians.

BAPTISTS.

The Baptists are divided into *general*, who are in sentiment *Arminians;* and into *particular*, who are *Calvinists.* Both however oppose the baptism of infants; say it is unscriptural, and that none are proper objects of this first sacrament but adult persons, and such as are capable of giving account of their faith in Christ Jesus, and believe that it is an ordinance that he enjoined all his disciples to follow. They say further, that sprinkling with water is not baptism, but an innovation, contrary to the rules of Scripture; and that therefore no person is truly baptized, who is not dipped into, or buried under water, in the name of the Father, Son, and Holy Ghost.

Their manner of worship is by *extempore* prayer, praises, preaching, and singing Psalms: and their government

and discipline is by elders, or deacons, from their own particular community.

METHODISTS.

This term was formerly applied, in France and other countries, to certain polemic doctors, for their peculiar method of defending popery against the Protestants; but what we now understand by it, is the sect founded about the year 1729, by Messrs. John and Charles Wesley, with whom, in 1735, was associated the celebrated Mr. Whitfield. However, in 1741, a separation took place; Mr. Wesley not holding the doctrine of predestination, which Mr. Whitfield and his friends supported. The principles of the Methodists now approach nearer to Arminianism than those of any other sect.

QUAKERS.

They are so called, because at first, when they spoke or preached, they had violent shakings or agitations. Their first leader was one George Fox, in the year 1650, who taught that the light within is more sufficient to guide men to heaven than the holy Scriptures; but they are now much reformed, and pay a great regard to God's word, but still deny the two sacraments, and all manner of ceremonies. They refuse to take an oath before a magistrate, and therefore are indulged to give their affirmation when called upon as witnesses. Their worship is very abrupt, any person rising up to pray or preach according as he is moved. They pray and then preach, or instruct their congregations in all moral duties, and speak continually against the modes, vanities, and vices, of the age. They are very plain and simple in their dress; and for order and discipline in governing their different assemblies and congregations, and for unity, harmony, and brotherly love, they equal any Christian sect of people or church in the universe.

ARIANS.

Arians are the followers of Arius, who in the time of Constantine the Great, A. D. 315, taught that the Son of God is not equal or consubstantial with the Father, but only the first of all created beings. His opinion was condemned as heretical by the council of Nice, in A. D. 325; but notwithstanding this, many of the eastern churches adopted his principles and are very numerous to this day.

ARMINIANS.

Arminians are those who adhere to the doctrine of Arminius, who separated himself from the Calvinists in the sixteenth century, and taught that predestination is grounded on foreseen works of righteousness; that a man has power of himself to embrace or reject the motions of the Holy Spirit; and that he may finally fall from grace after justification.

ANTINOMIANS.

The Antinomians are a sect who reject not only the Mosaic law of ceremonies, but assert also that all manner of good works, such as honesty, charity, sobriety, temperance, chastity, &c. are of no signification, because good or evil works neither forward nor hinder a man in his salvation; that our righteousness is already complete in the offering of Christ; and that whoever believes faithfully that the work of redemption is already finished, it is sufficient.

SOCINIANS.

Socinians are those who follow the doctrine of one Faustus Socinus, who lived in the sixteenth century, and who taught that Jesus Christ was not only a mere man, but had no existence before the Virgin Mary.

CALVINISTS.

Calvinists are the followers of the noted reformer Calvin, who lived in the fifteenth century. He taught that predestination is absolute and unconditional from all eternity, and that God elected certain persons before the foundation of the world to eternal salvation and holiness of life.

OBSERVABLE DAYS OF THE CHURCH OF ENGLAND.

Advent is a time appointed by the Church as a preparation for the approaching feast of the nativity of our blessed Saviour.

Christmas is a festival celebrated on the 25th of December, in commemoration of the birth of Christ.

The Circumcision of Christ is a feast celebrated on the 1st of January, in commemoration of Christ's incorporation into the Jewish church by the bloody rite of circumcision.

Epiphany is a feast celebrated the twelfth day after Christmas, or our Saviour's nativity, wherein he was manifested to the Gentiles, by the appearance of a miraculous blazing star conducting the wise men to the place of his abode.

Septuagesima is the third Sunday before Lent; so called because it was about seventy days before Easter.

Sexagesima is the second Sunday before Lent; so called from its being about the sixtieth day before Easter.

Quinquagesima is the next Sunday before Lent; so called from its being about the fiftieth day before Easter.

Ash Wednesday is the first day of Lent; so called from a custom of the ancient church of fasting in sackcloth, with ashes upon their heads, in token of humiliation.

Lent is a time of fasting and abstinence for forty days before Easter, in memory of our Saviour's miraculous fasting for forty days and forty nights, in the wilderness.

The four Ember Weeks are fasts, like those of the Jews at the four seasons, Zech. viii. 19. These seasons are appointed for the ordination of priests and deacons, Acts xii. 3. The first begins upon Wednesday next after Ash Wednesday; the second, upon Wednesday next after Whit Sunday; the third, upon Wednesday next after September 14. The last Ember week begins upon Wednesday next after December 13. The days of the week are Wednesday, on which Christ was betrayed by Judas; Friday, on which he was crucified; and Saturday, on which he lay in the grave.

Good Friday is the day of our Saviour's suffering on the cross, when he was crucified between two thieves, for us men, and for our salvation.

Easter is a solemn festival appointed in commemoration of Christ's resurrection from the dead, the third day after his crucifixion.

Ascension day is a festival of the Church in commemoration of the ascension of our Saviour, when he ascended up to heaven in the sight of his apostles, forty days after his resurrection.

Whit Sunday, is a solemn festival instituted to comme-

morate the descent of the Holy Ghost upon the apostles, in the shape of fiery tongues. It was called Whit-Sunday, from the admission of the catechumens, clothed in white robes, to the sacrament of baptism, on the eve of this festival. It answers to the Pentecost of the Jews.

Trinity-Sunday, is the first sabbath after Whit-Sunday, sacred to the ever-blessed Trinity—Father, Son, and Holy Ghost.

PRAYERS.

A PRAYER FOR A FAMILY.

To be used either Morning or Evening, with variations.

Adoration.]—MOST great, eternal, and ever blessed God! we thine unworthy creatures desire at this time with all humility to bow ourselves down in thine awful and majestic presence, acknowledging thine infinite perfections and glories.—[We adore thee, as the first and the last, the greatest and the best of beings; who art originally and necessarily possessed of knowledge and power, wisdom and righteousness, holiness and truth, mercy and goodness, in degrees which no other being can conceive!]—We pay thee our homage as the author and supporter of universal nature, the Lord and life of the creation. We acknowledge ourselves thy creatures, whose bodies and souls have been formed by thine hand, and continually maintained and defended by thy care and favour.

Confession.]—Most justly mightest thou therefore, O our heavenly Father, have expected from us the most constant gratitude, duty, and obedience: but we humbly confess before thee (and we desire to do it with the deepest humiliation and shame, remorse and sorrow) that we have been very much wanting in those returns; yea, that we have all most grievously offended thee.—[We confess, O thou holy, holy, holy, Lord God, that we are polluted and guilty creatures, and so most unworthy and unfit to appear in thy presence.]—We acknowledge, O Lord, that we are shapen in iniquity, and in sin did our mothers conceive us; and that we have, from our very childhood, been renewing our provocations and transgressions in our thoughts, our words

and actions; and all these attended with circumstances of high aggravation.—[We own and lament, O thou most gracious Sovereign, that we have in numberless instances, negligently, yea, and presumptuously, broken those wise and holy laws, which thou gavest us for our good; and that by the breach of them we have deserved thy righteous displeasure.]—So that we might have been made examples of justice, and spectacles of misery, to all thy rational creation.—[We might long since have been cut off from this pleasant abode which thy goodness has assigned us, and been sent down to everlasting darkness, where the worm dieth not, and the fire is not quenched.]

Petition for Pardon and Grace in Christ.]—But we humbly implore thy pardon and mercy in Christ Jesus our Lord, thine only-begotten and well-beloved Son; who hath by thine appointment, O compassionate Father, visited this world of ours, not only to give it the most excellent instructions, confirmed by the most astonishing miracles, and recommended by the most amiable example; but also to redeem us to God by his blood, and to offer up his own life a sacrifice for us.—He was delivered for our offences, and raised again for our justification: and as he is now ascended into heaven, there to make a prevailing intercession for all that come unto God through him, we presume to approach thy sacred presence with all becoming regards to him, humbly pleading that atoning blood which he shed on the cross, and that all-perfect merit and righteousness of his, by which alone sinners may draw near unto thee with acceptance. And we entreat thee for his sake, and in regard to our relation to him, fully and freely to forgive us all our numberless transgressions, and to be graciously reconciled to us; yea, to take us, unworthy as we are, into the number of thy dear children. For his sake we also humbly entreat thee, to free us from the power of sin, as well as from its guilt. Shed down, O thou God of all grace thine Holy Spirit upon our hearts in a rich abundance, to inspire us with a hatred of every thing that is displeasing to thee, and to form us to a love of universal goodness, and a desire of making continual improvements in it!

[Fill us, O Lord, we humbly beseech thee, with a fervent love to thy blessed self. In all things may we be obedient to thine holy precepts, and submissive to thy wise and gracious disposal! May we be united to Christ by a sincere faith, which shall work by love, and shew itself in keeping his commandments as well as trusting in his atone-

ment, intercession and grace! May we be always led by the Holy Spirit of God, and cherish his influence on our hearts as the Spirit of holiness and of love! To our brethren of mankind may we be strictly just, and affectionately kind, doing to others as we could reasonably desire they should do to us, and rejoicing in every opportunity of advancing their temporal or spiritual happiness!]

While we continue here in this uncertain world, give us, if it be thy blessed will, food to eat, and raiment to put on, health of body, and cheerfulness of mind, and whatever other enjoyments thou seest necessary to make our journey through life comfortable! But let us not have our portion on earth! May our hearts be more and more indifferent to it, and our views continually raised above it!—[May we learn to govern with strict authority our appetites and passions, and to deny ourselves wherever the precepts of thy Gospel require it! On the whole, may every part of our conduct, in every relation and circumstance of life, adorn religion: and may the lustre of our good works engage many around us to glorify our Father in heaven!]—May we continually remember the shortness of time, and the importance of eternity; and behave in such a manner, that should we be summoned away ever so suddenly, death may not be a terrible, but a joyful surprise! Support us, O Lord, in our dying behaviour! Receive our departing spirits to the embraces of thy mercy, and give us a triumphant part in the resurrection of the just!

Intercession.]—We pray for the advancement of thy Gospel in the world, and for the conversion of Jews and Gentiles to the faith as it is in Jesus. We pray, O Lord, for the progress and improvement of the Reformation, abroad and at home. We affectionately recommend to thee our rightful sovereign King George, and all the branches of his family; entreating thee to continue to us by their means the invaluable blessing of the Protestant succession. We entreat thee by thy grace to animate all who are distinguished by power, riches, or other advantages, that they may improve all their talents for the public good; and we earnestly pray, that the ministers of thy Gospel, of every denomination, may with united affection, ardent zeal, and eminent success, be carrying on the work of the Lord!

May it please thee, O thou God of mercy, to spread among Christians of every profession a spirit of forbearance, candour and love; and to visit all that are in any kind of affliction, whether personal or relative, of mind, body, or

estate! Graciously support them under their sorrows, and in thine own time send them deliverance!

We beseech thee to bless us as a family! whether we preside over it, or belong to it, as children, sojourners, or servants, may we all be found in a faithful discharge of our duty to thee, and to each other! May our united and retired devotions be so performed, as to have the happiest influence on our temper and our conduct!

Thanksgiving.]—And now, O most gracious and merciful Father, we desire with all our hearts to bless and adore thine holy name, for all thy great and unmerited goodness to us and to the whole human race. We praise thee for our creation and preservation, for health and ease, for food and raiment, for liberty and safety, for friends and success and above all, for our redemption, for the inestimable privilege of approaching to thee through a Mediator, and for the rich and full provision thou hast made in him for the forgiveness of our daily sins, for our receiving all the supplies of grace we stand in need of here, and our enjoying everlasting happiness hereafter.. And under a sense of thy mercies, we desire to devote ourselves to thee as the Lord our God, and renew our covenant with thee through our Lord Jesus Christ; humbly resolving by the assistance of thy Spirit and grace to serve thee with all good fidelity unto the end of our lives.

We particularly bless thee for the mercies of the day [or night] past, and we humbly commit ourselves to thy gracious protection and favour this night [or day,] entreating thee to guard us from all evil, and to grant that at our next assembling together we may have reason to unite our praises for the continuance of thy goodness: and may we be perpetually advancing in our preparation for that heavenly world, where we hope to worship thee without any of those imperfections which now attend us; which we ask and hope, through the merits of thy Son Christ Jesus, in whom we have righteousness and strength, and in whose name and words we conclude our addresses, calling on thee as Our Father which art in heaven, hallowed be thy name: thy kingdom come: thy will be done on earth, as it is in heaven: give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. Amen!

N. B. *What appears within crotchets [thus] may be omitted or retained, as the reader thinks proper.*

DAILY PRAYERS FOR YOUNG PERSONS.

Sunday Morning.

O ALMIGHTY GOD, Maker of all mankind, in whom we live, and move, and have our being, who makest the outgoings of the morning and the evening to rejoice, suffer me now to approach thy divine Majesty with all reverence and godly fear. I desire to adore thy sacred name, who hast in thy goodness brought me in safety to behold the beginning of a new day and another sabbath. I bless thee who hast, in love to my soul, and for the glory of thy name, set apart this day for holy uses, to engage me in thy service, wherein consists my honour and happiness. This is thy day, O Lord! enable me to rejoice and be glad in it. May I ever remember to keep it holy, not doing my own works, nor finding my own pleasure, nor speaking my own words; but so delight in thee, that thou mayest give me my heart's desire. Bless to me thy word, O most heavenly Father, and all the means of grace, that I may not use them in vain or to my own hurt, but for the instructing my mind, reforming my life, and the saving my soul. Save me from all hardness of heart and contempt of thy word: increase my love to it, and enable me to hear it meekly, and to receive it with pure affection, and to bring forth fruit unto good living. Open my understanding to receive thy truth in the love thereof. Set it so powerfully upon my heart and root it so deeply in my soul, that the fruits thereof may be seen in my life, to thy glory and praise. May I always so hear, read, mark, learn, and inwardly digest thy word, that it may be a savour of life to my soul. O let me not offer vain oblations unto the Lord, drawing nigh with my lips, while my heart is far from thee. But do thou enable me to worship thee with holy worship, with joy and delight, with profit and pleasure. Fill me with a comfortable sense of thy presence, that I may serve thee with reverence and godly fear, to the comfort of my soul and the glory of thy name. O Lord God, do thou clothe thy priests with righteousness, and let thy saints rejoice and sing. Break the bread of life to all our souls, that we may eat and live for ever. O Lord, hear my prayers, and let my cry come unto

thee. Do more and better for me than I can either desire or deserve, for the sake of my blessed Saviour and Redeemer Jesus Christ: to whom with thee and the Holy Ghost, be all praise and glory, now and for ever. Amen. Our Father, &c.

Sunday Evening.

Merciful God, permit me to pay thee, now, my evening sacrifice of praise and thanksgiving, for all the blessings and favours to my body and soul, so freely bestowed and so long continued unto me. Thou hast dealt graciously with me, O Lord God, and hast been exceeding good and kind to me beyond all that I had reason to expect, or am able to express. I bless thee, O Lord, for every help which I enjoy to the promoting my present and eternal good. I desire to ascribe all praise and glory to thee, to whom alone it is due. O Lord, I bless thee that thy house is open to me, the bread of life offered me, the word of salvation preached, and thy Spirit striving with me. O suffer me not to receive thy grace in vain, nor let thy word be lost upon me. Do thou apply it to my heart, and fix it in my memory, that it may prove a blessing to my soul. In mercy, O Lord, pass by all things which in thy pure and holy eyes have been amiss this day past; pardon my neglects, and the guilt of my misdoings. And as I have heard how to walk and to please thee, O my God, help me to walk more worthy of the Lord unto all well-pleasing, that I may be built up in thy true fear and love, and in the right knowledge and faith of our Lord Jesus Christ. Be thou pleased to second every word of instruction that I have received, with the power of thy grace and Holy Spirit! and above all, O blessed God, do thou give me a heart filled with thy love, and lifted up in thy praise, and devoted to thy honour and glory all the days of my life. Take me, O Lord God, my Saviour, into thy gracious care and protection. Preserve me from all dangers in the night season. Let me lay down and sleep in thy arms; and when the trumpet shall sound, and at last call me from the sleep of death, let me be caught up into the clouds to meet the Lord in the air, and so for ever be with the Lord. All these mercies, O my God, I most humbly ask, for the alone sake of Jesus Christ my Redeemer. Amen.

Monday Morning.

O Lord God Almighty, Father of angels and men, I praise and bless thy holy name for all thy goodness and loving-kindness to me, and all mankind. I bless thee for my creation, preservation, and all the blessings of this life; but above all, for thy great love in the redemption of the world by our Lord Jesus Christ. I bless thee for preserving me in the night past, and bringing me safe to the beginning of a new day. Defend me in the same with thy mighty power, and grant that this day I fall into no sin, neither run into any kind of danger: but let all my doings be so ordered by thy governance, that I may do always that which is righteous in thy sight, through Jesus Christ my Redeemer. Grant me such grace, that I may be able to withstand the temptations of the world, the flesh, and the devil, and with a pure heart and mind to follow the steps of my Gracious Redeemer. Keep me, I beseech thee, O Lord, from all things hurtful to my soul or body, and grant me thy pardon and peace; that, being cleansed from all my sins, I may serve thee with a quiet mind, bring forth plenteously the fruit of good works, and continue in the same unto my life's end, through Jesus Christ my Saviour and Redeemer. Amen.

Monday Evening.

Almighty God, who art the gracious Preserver of all mankind, I desire now to offer unto thee my praise and thanksgivings, for all the blessings thou hast this day bestowed upon me. I confess, O my God, that I am unworthy of the least of all thy mercies; for I have gone astray like a lost sheep. I have followed too much the devices and desires of my own heart. I have offended against thy holy laws. I have left undone those things which I ought to have done, and have done those things which I ought not to have done, and there is no health in me. But thou, O Lord, have mercy upon me, a miserable offender. Spare me, O Lord, who now confess my faults unto thee. Enable me to bewail my manifold sins and offences, which I have from time to time most grievously committed, by thought, word, and deed, against thy divine Majesty. Have mercy upon me, have mercy upon me, most merciful Father; for my Saviour Jesus Christ's sake, forgive me all that is past, and grant me thy grace, that I may ever hereafter serve and

please thee, in newness of life, to the honour and glory of thy name, through Jesus Christ my Lord and Saviour. Take me under thy gracious care and keeping this night; save and defend me from all dangers. Grant unto my body rest in my bed, and unto my soul rest in thyself; and be thou my God and my guide, my hope and my help, my joy and my comfort, now and for evermore, through Jesus Christ my Redeemer. Amen.

Tuesday Morning.

O thou Father of all mercies, and God of all goodness, I praise and bless thy name for thy mercies and favours unto me in the night past, and for bringing me safe to behold the light of a new day. Send down thy heavenly grace into my soul, that I may be enabled to worship thee and serve thee as I ought to do. Enable me to believe in thee, to fear thee, and to love thee with all my heart, and mind, and soul, and strength: that I may honour thy holy name and word, and serve thee truly, this and all the days of my life. Give me thy grace, that I may love all mankind as myself, and do unto all as I would they should do unto me. Enable me to love and honour my parents, obey my superiors, and submit to all my teachers. Suffer me not to hurt any body by word or deed. Make me just and honest in all my dealings. Let me not bear any malice or hatred in my heart. Keep my hands from picking and stealing, my tongue from evil speaking, lying, and slandering: keep my body in temperance, soberness, and chastity: that I may not covet any person's goods, but learn and labour to get my own living, and to do my duty in the state of life wherein it shall please thee to place me. Direct me so to pass through things temporal, that I may not finally lose the things which are eternal, but at last be received into thy presence, where is fulness of joy, and be seated at thy right hand, where are pleasures for evermore, through Jesus Christ my Saviour. Amen.

Tuesday Evening.

O Lord God, the gracious Giver of all good things, I praise and adore thee for thy goodness, which has been so plentiful towards me an unworthy child of man. Thou hast, in thy mercy, not only preserved me this day from all dangers, but bestowed upon me all things needful, for which I desire entirely to praise thy fatherly goodness, and with angels and archangels, and all the company of heaven, to

laud and magnify thy holy name. Bless then the Lord, O my soul, and all that is within me praise his holy name; for the Lord is gracious, and his mercy is everlasting towards them that fear him. And now, Lord, I most humbly implore thy fatherly goodness to forgive me whatever has this day in my heart or life offended the eyes of thy glory. O Lamb of God, Son of the Father, that takest away the sins of the world, receive my prayer. Prevent me, O Lord, in all my doings for the time to come, and further me with thy continual help, that in all my thoughts, words, and works, I may continually glorify thy holy name. Grant me thy grace, that I may so follow thy blessed saints in all righteousness and holy living, that I may at last come to be a partaker with them of glory everlasting. Do thou enable me, gracious Lord, to adorn thy gospel in all holy conversation, and to do whatever I do to the glory of thy name. Cleanse the thought of my heart by the inspiration of thy Holy Spirit, that I may perfectly love thee, and worthily magnify thy holy name. Let thy fatherly hand be ever over me, and thy Holy Spirit ever be with me; and do thou so lead me in the knowledge and obedience of thy word, that in the end I may obtain everlasting life, through Jesus Christ my Lord. And now, O Lord as the night is come upon me, and as I am ready to betake myself to rest, I desire to commit myself into thy protection, who neither slumberest nor sleepest, but hast still a watchful eye over me: O watch over me for good, that none of the evils I deserve may fall upon me. Preserve me from all terrors and dangers in the night. Remove my sin out of my sight, and shew me the light of thy countenance, and refresh me with the sense of thy favour, through Jesus Christ my Redeemer: to whom with thee and the Holy Ghost, be all honour and praise for ever and ever Amen.

Wednesday Morning.

O Lord God almighty, Fountain of all goodness, and Father of all mercies, I desire again to bow my knee before thy holy Majesty, humbly beseeching thee to accept my praise and thanksgivings, for thy mercies to me in the night season. I laid me down and slept, and rose up again in safety; for it was thou only, O Lord, that sustainedst me. And now, O my soul, return unto thy rest. Look upon me, O Lord, in thy rich mercy, and for thy dear Son's sake be gracious unto my soul. Lighten my dark-

ness, I beseech thee, O Lord, and let the day-spring from on high visit me. Enable me to cast away all the works of darkness, and to put upon me the armour of light, that I may be able to renounce the world, the flesh, and the devil; to keep thy holy will and commandments, and to walk in the same all the days of my life. Give me, O Lord, wisdom to know the things that belong to my peace, before I go hence, and am no more seen. Graft in my heart the love of thy name, increase in me true religion, and nourish me with all goodness. Give me the spirit to think and do always such things as be rightful. Teach me to ask and seek only such things as shall please thee, and profit my soul. Give me such a measure of thy grace, that I may run the way of thy commandments, obtain thy gracious promises, and be made a partaker of thy heavenly treasures. Pour down upon me the abundance of thy mercy. Give me more than I can either desire or deserve. O give me the increase of faith, hope, and love, and keep me ever by thy help from all things hurtful, and lead me to all things useful. Let thy grace always prevent and follow me, that I may be continually given to all good works, and may always glorify my Father which is in heaven. These and every other blessing, for me, and for thy whole church, I humbly beg in the name, and for the sake of the merits, of Jesus Christ my Redeemer: to whom, with thee and the Holy Ghost, &c.

Wednesday Evening.

O God, the Creator and Preserver of all mankind, I most humbly beseech thee now to accept my sincere praise and thanksgiving, for all the blessings and mercies that I have enjoyed this day. It is thou, O Lord, alone, who hast preserved me from dangers. And from thy gracious bounty I have received all things needful to promote my present and eternal happiness. Not unto me, O Lord, not unto me, but unto thy name be the praise. O Lord, I am unworthy through my manifold sins to offer thee any sacrifice; yet as thy property is to have mercy and to forgive, I beseech thee to accept this my bounden duty, not dealing with me according to my deserving, but after thy mercy, and the merits of thy dear Son Jesus Christ. I confess unto thee, O my God, that I am tied and bound with the chain of my sins: yet let the pitifulness of thy great mercy loose me. I have no power of myself to help myself: O do thou keep me by thy grace, both outwardly in my body, and inwardly

in my soul, that I may be enabled to present both body and soul a holy and pleasing sacrifice unto thee, through my Redeemer Jesus Christ. Grant me, O my God, grace that I may love what thou hast commanded, and earnestly desire what thou hast promised. Enable me, amidst the many changes of this world, to fix my heart constantly upon things above. May I both in heart and mind constantly thither ascend, whither my Saviour Jesus Christ is gone before, to prepare a place for me. Bring me up, O Lord, in thy fear and love. Keep me under the protection of thy good Providence. Hide me under the shadow of thy wings: keep me from the evils of this world: and land me safe at last on that blissful shore, where all is quietness and assurance for ever.

Into thy hands, O my God, I this night commend my soul and body. Give thy angels charge over me, and grant me such rest and sleep as may fit me for the duties of the following day. And, O my God, do thou prepare me for my last sleep in death, my departure out of this mortal state; that before I go hence I may finish the work thou hast given me to do, and at last finish my course with joy, through Jesus Christ my Lord. Amen.

Thursday Morning.

O thou eternal Fountain of all wisdom, whom I cannot see or know but by the mean of thine own light, vouchsafe to manifest thyself to my soul, and teach me to know aright thee the only true God, and Jesus Christ whom thou hast sent, O blessed Sun of Righteousness, arise upon me with healing in thy wings, to scatter all the clouds of folly and ignorance that overspread my soul. Open my eyes to see the wondrous things thy love has wrought. Suffer me not to remain in darkness concerning any thing that is needful for me to know, in order to my present peace, and my eternal glory. O Lord incline mine ears to wisdom, and mine heart to understanding, that I may follow on to know the Lord, and increase in the knowledge and love of God. Give me, O Lord, that highest learning, to know thee; and that best wisdom, to know myself. Command a blessing on my studies and endeavours, and bless me, and help me, Lord, in my learning all such things as shall stand me in stead, and do me good. Let my soul and body, and all their powers, be under thy conduct, and employed to thy glory. Shew me thy ways, O Lord, and lead

me into truth; and whatever I am ignorant of, unto me let it be given to know the mysteries of thy kingdom; and let me count all things but dung and dross for the excellency of the knowledge of Christ Jesus my Lord: to whom, with thee and the Holy Ghost, be all honour and glory for ever and ever. Amen.

Vouchsafe, O Lord, to keep me this day from all sin. Bless my going out and coming in, now and for evermore. Amen.

Thursday Evening.

O my heavenly Father who tookest me out of my mother's womb, who wast my hope when I yet hanged upon my mother's breast, I have been preserved by thee ever since I was born: O go not from me in this my youth, but send out thy light and thy truth, that they may lead me, and bring me to thy holy hill, and to thy dwelling place. Teach me thy way, O Lord, and enable me to walk in thy truth. O knit my heart unto thee, that I may fear thy name; and give me understanding in the way of godliness. Lord, I am young, and cannot discern between good and evil: O let me not go out of the way of thy commandments. Give me true understanding and knowledge. Teach me to do the thing that pleaseth thee; for thou art my God. Let thy loving Spirit lead me forth into all the paths of righteousness. Let my study day and night be in thy word, that I may become wise unto salvation. Make thy word a light to my feet, and a lamp to my path: guide me here with thy counsel, and after that receive me into glory. Withdraw not thou thy mercy from me, O my God; but let thy loving-kindness and thy truth always preserve me. Give thy blessing to me, and with thy favourable kindness defend me, as with a shield. Shew me the path of life, and enable me to walk therein, till I come into thy presence, where is fulness of joy, and to thy right hand, where are pleasures for evermore. As thou hast been pleased to preserve me this day, and hast bestowed upon me all things needful, I desire to bless thy name for the same. Take care of me this night, O Lord, and visit me with thy mercies. Preserve me, O Lord, from every thing hurtful, and let thy merciful arms for ever surround me, through Jesus Christ my Saviour. Amen.

Friday Morning.

O Lord my God, I am taught by thy word, that I am by nature born in sin and a child of wrath; and that except I be born again, I cannot see the kingdom of God. O Lord, do thou teach me the meaning of the new birth, that I a child of wrath may become a child of grace. Lord, take away the veil from my heart, that I may know my sinful nature. Make the remembrance of my sins grievous unto me, and the burden of them intolerable. Lead me then to the fountain opened for sin and uncleanness, that I may there wash and be cleansed. Suffer me not to rest till I find redemption in thy blood, even the forgiveness of all my sins. It has pleased thee, O Lord, to hide these things from the wise and prudent, and to reveal them unto babes: reveal, then, O Lord, thy love in my soul. Let me taste and see how good and gracious thou art. Suffer a child to come unto thee, and forbid me not. I am unworthy; but receive me as thou didst the little children of old into thy gracious arms, and adopt me thine for ever. Shed abroad in my heart thy love, and fill me with all joy and peace in the Holy Ghost. Let every thought, word, and deed, be henceforth to the glory of thy great name, through Jesus Christ; and at last grant me an abundant entrance into thy everlasting kingdom, through Jesus Christ my Lord and Saviour. Amen.

Be thou with me, O Lord, this day, to bless and keep, guide and govern me, and let me be thine, and only thine, for ever. Amen.

Friday Evening.

O thou ever blessed God the author and giver of life, I desire with all humility to draw near unto thy gracious majesty, to offer up unto thee my evening sacrifice of prayer and praise. Thou alone, O God, art worthy to be praised, and to be had in everlasting remembrance. Glory be to thee, O most adorable Lord God. Glory be to thy name for all thy mercies and goodness bestowed on me, thy most unworthy servant, in the day that is now past. Give me a due sense of all thy mercies, that my heart may be unfeignedly thankful; and grant me thy grace, that I may shew forth thy praise not only with my lips but in my life. Have mercy upon me, O God, after thy great goodness. According to the multitude of thy mercies, do away mine offences.

Wash me thoroughly from my wickedness, and cleanse me from all my sin. Turn thy face from my sins, and put out all my misdeeds. Create in me a clean heart, O my God, and renew a right spirit within me. Cast me not away from thy presence, neither withdraw thy loving-kindness from me. Spare me, O Lord, whom thou hast redeemed with thy most precious blood, and be not angry with me for ever. For the glory of thy name, turn from me those evils that I have most righteously deserved, and enable me to walk before thee henceforth in holiness and righteousness to thy praise and glory. Let thy mercy and goodness follow me all the days of my life, and be thou my guide unto death, and my portion for ever. Give me thy grace, that I may duly consider my latter end and the fewness of my days, that I may seriously apply my heart unto wisdom, and work out my salvation with fear and trembling, before the night of death cometh upon me, wherein no man can work. Enable me so to live, that I may not only be looking but also longing for my Saviour's appearing; that when he shall come, I may also appear with him in glory. And now, O Lord my God, I beseech thee take me under thy protection this night, and preserve me from all evil. I will lay me down in peace, and take my rest; for it is thou, Lord, only that makest me dwell in safety. In thee have I trusted, let me never be confounded. These and all other mercies I humbly beg in the name of my Mediator Jesus Christ. Amen.

Saturday Morning.

Almighty and everlasting God, I bless thee, that of thy infinite goodness thou hast preserved me this night past, and brought me in safety to this morning. Withdraw not, I humbly beseech thee, thy protection from me, but take me under the care of thy providence this day. Watch over me with the eyes of thy mercy, direct my soul and body according to the rule of thy will, that I may pass this and all my days to thy glory. O Lord, I am but a child and know not how to go out or come in; and I am in the midst of a sinful world. Give therefore unto thy servant an understanding heart, that I may know and choose the good, and abhor and shun that which is evil. According to thy mercy, think upon me, O Lord, for thy goodness. Make me to remember thee in the days of my youth. O teach me true wisdom, and let the law of thy mouth be dearer to me than thousands of gold and silver, and let my whole delight

be therein. O let me be devoted to thee from my childhood. Keep out of my heart all love of the world, of riches, or any other created thing, and fill it with the love of God. Thou knowest how many and powerful are the enemies of my soul, that seek to destroy it, the flesh and the devil. O Lord, help; O Lord, save; O Lord, deliver me from them. Give me grace to renounce them all, and to keep thy holy will and commandments all the days of my life. Shew me and make me what I must be before I can inherit thy kingdom. Teach me the truth as it is in Jesus.. Save me from my own will, and let thine be done in me and by me. O make me thy child by adoption and grace. Renew me daily with thy Holy Spirit, and guide me in all my ways, till thou hast perfected me for thy heavenly kingdom. Make me dutiful to my parents, affectionate to my relations, obedient to my superiors, and loving towards all mankind. And grant that as I grow in stature, I may grow in wisdom, and in thy favour, till thou shalt take me to thine everlasting kingdom, there to dwell with thee for ever and ever, through Jesus Christ my Saviour and Redeemer. Amen.

Saturday Evening.

I desire to offer unto thee, O Lord, my evening sacrifice of praise and thanksgiving for all thy mercies bestowed upon me. I bless thee for my creation, preservation, and, above all, for my redemption by our Lord and Saviour Jesus Christ. I bless thee for bringing me safely to the conclusion of this week, and humbly implore the pardon of all the sins I have been guilty of, whether in thought, word, or deed. Have mercy upon me, O God, and do thou free me from all the sins I have committed, and deliver me from the punishment I have deserved. O thou blessed Guide of my youth, give me thy grace to seek after thee in my early years, that thou mayest not be unmindful of me in the time of age. Keep me from the evil of the world, and carry me safe through it to thy kingdom. Take care of me and provide for me, and dispose of me in the world as shall be most for thy glory and my good. Leave me not to myself, in the hands of my own counsel, but let me be taught of God. Take thou, O Lord, the gracious charge, and guidance, and government of me, and fix in my heart thy fear and love, and direct all my ways to please not myself but thee. O redeem me from the power of my sins by thy grace, and from the punishment of them by thy blood, and

by both bring me to thy glory. I desire, O my God, to give up myself wholly to thee. I would be thine, and only thine, for ever. O my God, my Saviour, turn not away thy face from a poor sinner that seeks thee. Give me to know that I am nothing, and can do nothing of myself, and that if ever I am thine, I must be wholly indebted to thee for it. Let me be entirely devoted unto thee, and do thou make me obedient and faithful unto the end. Make me to remember thee in my bed, and think upon thee when I am waking. Thou hast preserved me from the dangers of the week past, thou hast been my support ever since I was born. Under the shadow of thy wings let me pass this night in comfort and peace. Keep me both in body and soul, and give me such rest as my body has need of. And grant, O Lord, that when I lay down my body in the grave, my soul may rise to life immortal, through the merits and intercession of thy dear Son, my Saviour, Jesus Christ. Amen.

A Prayer for Relations, Friends, &c. to be used after Morning and Evening Prayer.

Vouchsafe, O Lord, to bless my father and mother, and all my relations, with the fear of thy name. Bless them in their souls and bodies; perfect them in every good word and work, and be thou their guide unto death. Bless my friends; forgive mine enemies; and grant unto all mankind the knowledge and love of thee. And receive them and me at last into thy blessed kingdom, for Jesus Christ's sake. Amen.

Grace before Meat.

O Lord, I beseech thee, give thy blessing with what thy mercy has here provided me with; that whether I eat or drink, or whatsoever I do, I may do all to thy glory, through Jesus Christ my Lord.

After Meat.

O Lord my God, I bless thy holy name for this mercy, which I have now received from thy bounty and goodness. Feed now my soul with thy grace, that I may make it my eat and drink to do thy gracious will, through Jesus Christ Saviour. Amen.

HYMNS.

Praise for the Gospel.

LORD, I ascribe it to thy grace,
  And not to chance, as others do,
That I was born of Christian race,
  And not a heathen or a Jew.

What would the ancient Jewish kings,
  And Jewish prophets, once have given,
Could they have heard those glorious things
  Which Christ reveal'd, and brought from heaven!

How glad the heathens would have been,
  That worshipp'd idols, wood and stone,
If they the Book of God had seen,
  Or Jesus and his Gospel known!

Then if this Gospel I refuse,
  How shall I e'er lift up mine eyes?
For all the Gentiles and the Jews
  Against me will in judgment rise.

The all-seeing God.

Almighty God! thy piercing eye
  Strikes through the shades of night,
And our most secret actions lie
  All open to thy sight.

There's not a sin that we commit,
  Nor wicked word we say,
But in thy dreadful book 'tis writ,
  Against thy judgment-day.

And must the crimes that I have done
  Be read and publish'd there?
Be all expos'd before the sun,
  While men and angels hear?

Lord, at thy foot asham'd I lie;
  Upward I dare not look!
Pardon my sins before I die,
  And blot them from thy book.

Remember all the dying pains
  That my Redeemer felt,

And let his blood wash out my stains,
 And answer for my guilt.

O may I now for ever fear
 T' indulge a sinful thought,
Since the great God can see and hear,
 And writes down every fault.

The Danger of Delay.

Why should I say, "'Tis yet too soon
To seek for heav'n, or think of death!"
A flower may fade before 'tis noon,
And I this day may lose my breath.

If this rebellious heart of mine
Despise the gracious calls of heav'n,
I may be harden'd in my sin,
And never have repentance given.

What if the Lord grow wroth, and swear
While I refuse to read and pray,
That he'll refuse to lend an ear
To all my groans another day!

What if his dreadful anger burn,
While I refuse his offer'd grace,
And all his love to fury turn,
And strike me dead upon the place!

'Tis dangerous to provoke a God!
His power and vengeance none can tell;
One stroke of his almighty rod
Shall send young sinners quick to hell.

Then 'twill for ever be in vain
To cry for pardon and for grace:
To wish I had my time again,
Or hope to see my Maker's face.

Obedience to Parents.

Let children that would fear the Lord
 Hear what their Teachers say;
With rev'rence meet their Parents' word,
 And with delight obey.

Have you not heard what dreadful plagues
 Are threaten'd by the Lord,
To him that breaks his Father's law,
 Or mocks his mother's word!

What heavy guilt upon him lies!
How cursed is his name!
The ravens shall pick out his eyes,
And eagles eat the same.

But those who worship God, and give
Their Parents honour due,
Here on this earth they long shall live
And live hereafter too.

Against Pride in Clothes.

Why should our garments, made to hide
Our parents' shame, provoke our pride?
The art of dress did ne'er begin
Till Eve our mother learn'd to sin.

When first she put her cov'ring on
Her robe of innocence was gone;
And yet her children vainly boast
In the sad marks of glory lost.

How proud we are! how fond to shew
Our clothes, and call them rich and new!
When the poor sheep and silkworm wore
That very clothing long before.

The tulip and the butterfly
Appear in gayer coats than I;
Let me be drest fine as I will,
Flies, worms, and flowers, exceed me still.

Then will I set my heart to find
Inward adornings of the mind:
Knowledge and virtue, truth and grace,
These are the robes of richest dress.

No more shall worms with me compare,
This is the raiment angels wear:
The Son of God, when here below,
Put on this blest apparel too.

It never fades, it ne'er grows old,
Nor fears the rain, nor moth, nor mould:
It takes no spot, but still refines;
The more 'tis worn, the more it shines.

In this on earth should I appear;
Then go to heav'n, and wear it there:
God will approve it in his sight;
'Tis his own work, and his delight.

A Morning Song.

My God, who makes the sun to know
  His proper hour to rise,
And to give light to all below
  Doth send him round the skies.

When from the chambers of the east
  His morning race begins,
He never tires nor stops to rest;
  But round the world he shines.

So, like the sun, would I fulfil
  The bus'ness of the day;
Begin my work betimes, and still
  March on my heav'nly way.

Give me, O Lord, thy early grace,
  Nor let my soul complain,
That the young morning of my days
  Has all been spent in vain.

An Evening Song.

And now another day is gone
  I'll sing my Maker's praise;
My comforts every hour make known
  His providence and grace.

But how my childhood runs to waste!
  My sins, how great their sum!
Lord, give me pardon for the past,
  And strength for days to come.

I'll lay my body down to sleep;
  Let angels guard my head,
And through the hours of darkness keep
  Their watch around my bed.

With cheerful heart I close my eyes,
  Since thou wilt not remove;
And in the morning let me rise
  Rejoicing in thy love.

For the Lord's Day Morning.

This is the day when Christ arose
  So early from the dead:
Why should I keep my eyelids clos'd,
  Or waste my hours in bed?

This is the day when Jesus broke
  The power of death and hell:
And shall I still wear Satan's yoke,
  And love my sins so well?

To-day with pleasure Christians meet,
  To pray and hear the word;
And I would go with cheerful feet
  To learn thy will, O Lord.

I'll leave my sport to read and pray,
  And so prepare for heav'n:
O may I love this blessed day,
  The best of all the sev'n!

For the Lord's Day Evening.

Lord, how delightful 'tis to see
A whole assembly worship thee!
At once they sing, at once they pray
They hear of heav'n and learn the way

I have been there, and still would go:
'Tis like a little heav'n below:
Not all my pleasure, and my play,
Shall tempt me to forget this day.

O write upon my mem'ry, Lord,
The texts and doctrines of thy word;
That I may break thy laws no more,
But love thee better than before.

With thoughts of Christ and things divine
Fill up this foolish heart of mine;
That hoping pardon through his blood,
I may lay down, and wake with God.

The Ten Commandments.

Exodus, chap. xx.

1. Thou shalt have no more gods but me
2. Before no idols bow thy knee.
3. Take not the name of God in vain.
4. Nor dare the Sabbath-day profane.
5. Give both thy parents honour due.
6. Take heed that thou no murder do.
7. Abstain from words and deeds unclean.
8. Nor steal; though thou art poor and mean
9. Nor make a wiful lie, nor love it.
10. What is thy neighbour's dare not covet.

The Sum of the Commandments.

Matt. xxii. 37, 39.

With all thy soul love God above
And as thyself thy neighbour love.

Our Saviour's Golden Rule.

Matt. vii. 12.

Be you to others kind and true,
As you'd have others be to you;
And neither do nor say to men
Whate'er you would not take again.

DEVOUT SOLILOQUIES.

Copied from an original Manuscript, in the Handwriting of the late Mrs. Rowe.

SOLILOQUY I.

O Thou to whom the fairest angel veils,
With folded wings, the beauties of his face,
'Tis Thee, 'tis thee alone my wishes seek.
For Thee, I'd break the fondest ties below,
Forget the names of amity and love,
And all the gentle bands of human life.
Oh! turn the veil aside that hides Thy face,
And holds the glorious vision from my view;
Pity the agonies of strong desire,
And stand in open majesty confess'd
If, when a few short minutes are expir'd,
And this frail substance to its dust returns,
If Thou wilt then unfold Thy lovely face,
And in the heights of excellence appear,
Why wilt Thou not indulge a moment's bliss,
Disclose one beam of Thy unclouded light,
To cheer the joyless gloom of mortal life?
Thou fairest of ten thousand! whose bright smiles
Enlighten heaven, and open paradise
In all its blissful and transporting scenes,

Vouchsafe at least a momentary glance
Of Thy fair face, if I must ask no more.
Forgive the fond impatience of my soul,
Which dwells on Thee, and has no other joy,
No entertainment in this lonesome world,
'Tis all a dismal solitude to me.

SOLILOQUY II.

If some fond lover, by the charming force
Of mortal beauty held, can call the groves,
The fields, the floods, and all the sparkling stars
To witness his unshaken truth and love,
While the frail object of his boasted faith
Fades like a painted flower and is no more:
And shall my heart with heav'nly love inflam'd,
Grow doubtful while I swear eternal truth
To the prime Excellence, beauty divine?
Shall I protest with caution? shall my tongue
Speak with reserve, and yield but half assent?
No: let me find the most pathetic form,
Beyond the obligations men have known,
Beyond all human ties:—solemn as when
Some mighty angel lifts his hand on high,
And by the living God attests his oath!
Thus let me bind my soul—and, oh! be witness
Ye shining ministers, for you surround,
And sanctify the place where holy vows
Ascend to heaven. Be witness when we meet
Upon th' immortal shores, as soon we must,
Be witness, for the solemn hour draws near,
That solemn hour, when with triumphant joy
Or exquisite confusion I shall hear
Your approbation, or your just reproaches;
Your just reproaches, if you find me false,
If this fond heart, ensnar'd by earthly charms,
Shall break its faith, profane the sanctity
Of plighted vows, and consecrated flames.
O Thou! to whose all-seeing eye my soul
Lies all unveil'd, to Thee I dare appeal.
If Thou art not my chief, my only joy,
Let sacred peace for ever fly my breast,
And rest become an endless stranger there.
Let no harmonious sound delight my ears,
If Thy lov'd name is not the sweetest sound,

The most transporting music they convey.
Let beauty ne'er again delight my eyes,
Shut out the sun, to every pleasant thing
Its rays disclose, if e'er I find a charm
In nature's lovely face, abstract from Thee;
Let all my hopes, my gayest expectations
Be blasted, when they are not plac'd in Thee
Oh! I might speak a bolder language still,
And bid Thee cut off all my future hopes
Of heav'nly bliss, if Thy transporting smiles
Are not the emphasis of all that bliss.

SOLILOQUY III.

Where am I? surely paradise is round me
My soul, my sense is full of thy perfection,
Whatever nature boasts in all her pride,
The blooming fragrancy of thousand springs
Are open to my view, and thou art all
The charming, the delicious land of love.
I know not what to speak. for human words
Lose all their power, their emphasis, their force,
And grow insipid, when I talk of thee,
The excellent Supreme, the God of gods!
Whate'er the language of those gods, those pow'rs
In heav'nly places crown'd, however strong,
Or musical, or clear their language is,
Yet all falls short of Thee, though set to strains
That hell would smile to hear, and wild despair,
Discord, and mad confusion stand compos'd
In fix'd attention to the charming song!
When wilt Thou blow away those envious clouds
And shew me all the dazzling scenes beyond?
Those heav'ns of beauty and essential glory,
Those sights the eyes of mortals never saw,
Nor ear has heard, nor boldest thought conceiv'd!
What will those wonders prove? How shall my pow'rs
Be to their full capacity employ'd
In ecstasy and love? How shall I rove
For ever through those regions of delight,
Those paths ineffable, where pleasure leads
Her smiling train, and wings the blissful hours?
Come, ye triumphant moments, come away,
Thou glorious period where I fix my eyes;
For which I hourly chide the ling'ring course

Of sun, and moon, and starry constellations,
Thou end of all my grief, thou happy date
Of care, and pain, and ev'ry human ill.

SOLILOQUY IV.

Absolve the penance of mortality.
And let me now commence the life divine.
I sicken for enlargement: where's the bar?
Thy Spirit is not straighten'd, Thou canst raise
Thy creature to what eminence Thou wilt;
Unmerited, the brightest ranks above
Receiv'd their flame and purity from Thee.
I dare not article with the Most High,
Nor boast but of my want and emptiness.
Let me be poor necessitous, and low,
Or any thing, that Thou may'st be advanc'd.
If I must glory, let me glory here,
That I can make no claim, nor ask reward.
Oh! be Thy goodness free; give like Thyself,
And be Thy own magnificence the rule.
Still undiminish'd is Thy endless store;
Eternal bounty cannot lessen Thee.
Why shouldst Thou bound Thyself and check the course
Of thy own glorious nature, which is all
O'erflowing love, and pure beneficence?
'Tis Thy delight and glory to dispense
Treasures of wisdom, life and heavenly love
To souls that pine and languish after Thee.
Oh! Thou canst never lavish out thy store.
The sun that from his radiant exaltation
Looks down and blesses universal nature,
Nor from the meanest worm keeps back his rays,
That sun is but a feeble type of Thee.
Millions of happy beings draw in life
And pleasures from Thy smiles, yet still the springs,
The fresh, the ever rising springs of joy
Unwasted flow.—Thou to Thy glorious Self
Art all sufficient, still the plenitude
Of Thy own bliss, and canst Thou not supply
The utmost wishes of created minds?

The following Lines were found on her table, in her dying moments, supposed to have been written just before.

O guide, and counsel, and protect my soul from sin
O speak! and let me know thy heav'nly will;

Speak evidently to my listening soul.
O fill my soul with love, and light, and peace,
And whisper heavenly comfort to my soul!
O speak, celestial Spirit, in the strain
Of love and heav'nly pleasure to my soul!

MEMOIRS OF ILLUSTRIOUS WOMEN.

LADY JANE GREY.

THIS highly distinguished lady was the eldest daughter of Henry Grey, Duke of Suffolk, and of Lady Frances Brandon, niece of King Henry VIII.

She was of the most amiable character, accomplished by the best education, both in literature and in religion. Her countenance was sweet and dignified; her disposition mild and modest: and her deportment courteous and affable. She was nearly of the same age as her cousin, King Edward VI. and seemed to possess even greater facility in acquiring every branch of polite literature. She obtained a familiar knowledge of the Roman, Greek, French, and Italian languages; she spent much of her time in application to learning; and expressed a great indifference for the amusements usual with her age and rank. Roger Ascham, tutor to the Lady Elizabeth, having one day paid her a visit, at Broadgate, her father's seat in Leicestershire, found her employed in reading Plato, while the rest of the family were engaged in a party of hunting in the park. On his admiring the singularity of her choice, she told him that she received more pleasure from that author than they could derive from all their sport and gaiety. She was then under the tuition of Mr. Elmer (afterwards Bishop of London) one of her father's chaplains; to whose kind and gentle treatment, which formed a striking contrast to the severity she experienced from her parents, she attributed the great delight which she took in study.

Nor was she deficient in the usual accomplishments of her sex and station. Sir Thomas Chaloner, who was contemporary with her, particularly says, that she was well skilled in instrumental music: wrote a fine hand; and excelled in the performances of the needle.

She early imbibed the principles of the protestant reli-

gion; which she embraced, as a learned writer observes, not from outward compliance with the current of the times, but because her excellent judgment had been fully satisfied of their truth and purity. Bishop Burnet says, that he possessed copies, from the originals in her own hand, of two Latin letters, which she wrote to Bullinger, in a pure and unaffected style. She was then entering on the study of the Hebrew language, in the method that Bullinger recommended to her. She expresses in these letters high respect for him, great modesty, and a singular zeal for religion.

Some weeks previous to King Edward's death this excellent lady married Lord Guilford Dudly, the fourth son of the Duke of Northumberland; and at the same time, her sister, Lady Catherine Grey, married Lord Herbert, the eldest son of the Earl of Pembroke.

The illustrious descent, and still more illustrious merit, of Lady Jane, gave full scope to the intriguing spirit, and ambitious views of the Duke of Northumberland. He artfully represented to the young king, that his two sisters, Mary and Elizabeth, had each of them been declared illegitimate by an act of parliament, during the late king's reign; that the Queen of Scots was excluded from the succession by Henry's will; that the certain consequence of the Lady Mary's accession to the throne, would be the repeal of the laws enacted in favour of the Reformation, and the re-establishment of the usurpations and idolatry of the church of Rome; that when these three princesses were excluded, the succession devolved on the Dutchess of Suffolk; and that she was willing to resign her right to her eldest daughter, Lady Jane, whose virtues and accomplishments rendered her highly worthy of a crown. These, and many other specious reasonings, all tending to the same point, produced a strong impression on the mind of the young prince. His zealous attachment to the protestant religion, made him deeply sensible of the fatal consequences that would most probably ensue, if so bigoted a Roman catholic as his sister Mary should succeed to the throne. And, though he bore a tender affection to his sister Elizabeth, who was liable to no such objection, means were found to persuade him, that he could not exclude the one sister, on account of illegitimacy, without giving an exclusion to the other also.

. The languishing state of the king's health, and the prospect of his approaching dissolution, made Northumberland the more intent on the execution of his scheme And, at

length, by various artifices, he prevailed on the young prince to give his final consent to the projected settlement. Letters patent were drawn up to that effect, which the judges and privy counsellors were induced to sign: but the whole transaction was illegal, not being sanctioned by the parliament.

After the king's death, Northumberland, accompanied by the Duke of Suffolk, the Earl of Pembroke, and other noblemen, went to Sion House, where Lady Jane then resided, and informed her of her succession to the throne. She received the intelligence with equal grief and surprise, her heart being a stranger to the flattering allurements of ambition. She expressed much sorrow for the king's death. She even refused to accept the crown, pleading the preferable title of the two princesses, Mary and Elizabeth; and alleging that she should be afraid of burthening her conscience by assuming to herself the rights of others. Overcome at last by the entreaties, rather than by the reasons, of her father and her father-in-law, and above all, of her husband, she was prevailed on to relinquish her own judgment. Northumberland immediately conveyed her to the Tower, where it was then usual for the sovereigns of England to pass the first days after their accession. On the following day, July the 10th, 1553, she was proclaimed queen: but the superior title of Mary was so generally acknowledged throughout the kingdom, and so ably supported by her friends and adherents, that the Duke of Northumberland soon became sensible that his cause was hopeless. Lady Jane, after the vain pageantry of wearing a crown during ten days, resigned it without regret. She and her husband were detained prisoners in the Tower. The Duke of Northumberland and two of his accomplices were condemned, and executed. The Duke of Suffolk was taken into custody; but soon recovered his liberty, being considered merely as the dupe and tool of Northumberland's ambition. Sentence was pronounced against Lady Jane and Lord Guilford; but without any present intention of putting it in execution, their youth, and the peculiar circumstances in which they had been placed, pleading strongly in their favour.

In January, 1554, an insurrection broke out, headed by Sir Thomas Wyat; in which the Duke of Suffolk was induced to engage, from the hope of recovering the crown for his daughter. This insurrection was soon quelled; but it hastened the end of Lady Jane, as well as of her husband Her father's guilt was imputed to her; and the

queen, incapable of generosity or clemency, determined to remove every person from whom the least danger could be apprehended. Warning was given Lady Jane to prepare for death: a doom which she had long expected; and which the innocence of her life, her misfortunes, and her assured hope of everlasting happiness in a better world, could not but render welcome to her. The queen's bigoted zeal, under colour of tender mercy to the prisoner's soul, induced her to send Dr. Feckenham, afterwards Abbot of Westminster, to reason with her, and endeavour to reconcile her to the church of Rome; and even a reprieve for three days was granted, in hopes of accomplishing the design. In these affecting circumstances Lady Jane defended the principles of her religion with great mildness of temper and solidity of argument. At length Dr. Feckenham, finding all his efforts ineffectual, took his leave of her. Other priests also visited her, and haressed her with disputation; but her constancy remained unshaken.

She wrote a pious and affectionate letter to her father; who, soon after her death, was tried, condemned, and executed. She exhorted him to moderate his grief on her account; assuring him that she rejoiced at her approaching end, since nothing could be more welcome to her, than to be delivered from this valley of misery, and advanced to the heavenly throne, to which she aspired; and where she earnestly prayed, they would meet at last.

The night before her execution she sent her Greek Testament to her sister, with a letter, written in Latin, or as some authors say, in Greek, to the following import:

"I send you, my dear sister Catharine, a book, which though it is not outwardly adorned with gold, is inwardly of more worth than precious stones. It is the book of the law of the Lord; and the covenant of the New Testament, which God has granted to us miserable sinners. If, with an earnest mind, you read it, and follow its precepts, it will lead you to true happiness, and everlasting life. It will teach you how to live, and how to die. It will procure for you possessions more valuable than those you would have obtained from your father, if God had prospered him in the world. For if you apply diligently to this book, and make it the rule of your life, you will become an inheritor of riches, which the covetous cannot withdraw from you, nor thieves steal, nor moths corrupt.

"Dear sister, earnestly desire, with David, to understand the law of the Lord. Live in daily preparation for death;

that so, by death, you may purchase eternal life. Depend not on your youth for the continuance of your days; remembering that, when God appoints, the young are taken away as well as the aged. Stedfastly resist the allurements and temptations of the world, the flesh, and the devil. Be penitent for your sins, and yet despair not; be strong in faith, and yet presume not; and desire, like St. Paul, to be with Christ, with whom, even in death there is life. Rejoice in Christ, as I trust you do. Follow his footsteps; take up the cross; trust in him for the remission of your sins.

"Respecting my death, rejoice with me, dear sister, that I shall be delivered from this corruptible state, aud put on incorruption: for I am assured that, by losing a mortal life, I shall obtain immortality.—I pray God to grant you his grace, that you may live in his fear, and die in the true Christian faith: from which I exhort you, in his name, never to swerve, either for hope of life, or dread of death: for if you deny his truth he will deny you. May God receive me to glory now, and you hereafter, when it shall please him to call you!—Farewell, dear sister! Put your trust in God alone; for he alone can help you."

During her imprisonment Lady Jane composed a very devout prayer, containing the following expressions of the humble confidence in God, and submission to his blessed will, which she maintained to her last moments.

"O Lord, thou God and Father of my life, hear a poor and desolate woman, who fleeth unto thee alone, in all her troubles and her sufferings. Thou, O Lord, art the defender and deliverer of those who put their trust in thee: therefore, defiled with sin, encumbered with affliction, and overwhelmed with misery, I come unto thee, O blessed Saviour! craving thy mercy and help. Though it is expedient that we should sometimes be visited with adversity, that we may be tried whether we are of thy flock or not, and also become the better acquainted both with thee and with ourselves; yet, O thou, who saidst thou wouldst not suffer us to be tempted above our power, be merciful to me! Grant, I beseech thee, that I may neither be too much elated with prosperity, lest I should deny thee, my God; nor too much pressed down with adversity, lest I should despair, and blaspheme thee, my Lord and Saviour. O merciful God, my sufferings are best known unto thee; be thou my strong tower of defence, I humbly beg of thee. Suffer me not to be tempted above my power; but either deliver me from this great

misery, or give me grace patiently to bear thy afflicting hand, and sharp correction. Thou knowest better what is good for me than I do; therefore deal with me in all things as thou wilt; and afflict me in the way that seemeth best unto thee. Only, in the mean time, arm me, I beseech thee, with thy armour, that I may stand fast; my loins being girt about with truth, and having on the breastplate of righteousness; above all, taking the shield of faith, wherewith I may be able to quench the fiery darts of the wicked; and the helmet of salvation; and the sword of the Spirit, which is thy most holy Word. Grant that, praying always with all manner of prayer and supplication, I may refer myself wholly to thy will, abiding thy pleasure, and comforting myself in those troubles which it shall please thee to send me; seeing such troubles are profitable to me; and being assuredly persuaded that all thou doest, cannot but be well. Hear me, O merciful Father, for his sake whom thou hast appointed a sacrifice for my sins; to whom, with thee, and the Holy Ghost, be all honour and glory!"

On the day of her execution, her husband, Lord Guilford Dudly, obtained permission to see her; but she declined the interview, apprehensive, as she informed him by a message, that the tenderness of their parting would overcome the fortitude of both, and would too much unbend their minds from that constancy which their approaching end required; and earnestly hoping that they would soon meet, and be for ever united, in a blessed world, where death, disappointment, and misfortune, would no longer have access to them, nor disturb their endless felicity.

It had been intended to execute Lady Jane and Lord Guilford on the same scaffold; but from an apprehension of the compassion which their youth, beauty, and noble birth, would excite in the minds of the people, it was ordered, that Lady Jane should be beheaded within the verge of the Tower. She saw her husband led to execution; and having given him from the window some token of her tender affection, she awaited with tranquillity till her own appointed hour should bring her to the like fate. She even saw his headless body brought back to the chapel, where it was to be buried; and found herself more confirmed by the report she heard of his pious end, than shaken by so affecting and melancholy a spectacle.

Sir John Gage, constable of the Tower, when he led her to execution, desired her to bestow on him some small present, which he might keep as a memorial of her. She gave

him her table-book, in which she had just written three sentences, on seeing her husband's dead body; one in Greek, another in Latin, and a third in English. The pur port of them was, that human justice was against his body but that divine mercy would be favourable to his soul; that if her offence deserved punishment, her youth at least, and her inexperience, were worthy of excuse: and that God and posterity she trusted, would show her favour.

Dr. Feckenham attended her to the scaffold. With inimitable sweetness she thanked him for his attention to her, though it had been so harassing to her in her last moments. On the scaffold, she addressed the spectators in very pathetic terms. She fully acknowledged her offence, in not having rejected, with sufficient firmness and constancy, the crown that was tendered to her. She did not utter one complaint of the severity with which she had been treated. She declared that she died a true Christian; and that she had no hope of salvation but in the mercy of God, through the blood of his only Son Jesus Christ. She confessed that she had too much neglected the Word of God; too much loved herself and the world; and, therefore, had justly merited the punishment inflicted on her: but she thanked God it had been the means of leading her to true repentance. She concluded by desiring the people to pray for her. She then knelt down; and, in the most devout manner, repeated the fifty-first Psalm. Being disrobed, she prepared, with unshaken fortitude, to submit herself to the executioner. Having laid her head on the block, she meekly said, "Lord, into thy hands I commend my spirit!" and received the fatal stroke.

Thus died, on the twelfth of February, 1554, in the seventeenth or eighteenth year of her age, this illustrious lady; a most lovely pattern of innocence, wisdom, and piety; a bright and distinguished ornament of the female sex, and of the age and country in which she lived.

Her character is judiciously summed up by Bishop Burnet in the following words: "She was a lady who seemed indeed born for a noble fortune; for she was a beautiful and graceful person, she had great parts, and greater virtues. She had learned the Latin and Greek tongues to great perfection. She read the Scriptures much; and had attained great knowledge in divinity. But with all her advantages of birth and parts, she was so humble, gentle, and pious, that all people, and none more than the young king, both admired and loved her. She had a mind wonderfully

raised above the world: and at an age when others are but imbibing the notions of philosophy she had attained to the practice of its highest precepts. She was neither lifted up with the hope of a crown, nor cast down when she saw her palace made afterwards her prison; but demeaned herself with an equal temper of mind, in those great inequalities of fortune that so suddenly exalted and depressed her. All the passion she expressed was that which was of the noblest kind, and was the indication of a tender and generous nature, being much affected with the troubles which her father and husband incurred on her account.

MRS. KNOWLES.

This lady was a literary Quaker, and born in Staffordshire, about the year 1727. Her parents being of the society of Friends, she was carefully educated in substantial and useful knowledge; but this alone could not satisfy her active mind; for she was long distinguished by various works in the polite arts of poetry, painting, and more especially the imitation of nature in needlework. Some specimens of the latter having accidentally fallen under the observation of their majesties, they expressed a wish to see her. She was accordingly presented in the simplicity of her Quaker dress, and graciously received. This and subsequent interviews led to her grand undertaking, a representation of the king in needlework, which she completed to the entire satisfaction of their majesties, though she had never before seen any thing of the kind. About this time she had the honour to introduce her son, then about five years of age, to their majesties; and upon this occasion the little fellow delivered, with singular boldness, the following lines, which Mrs. K. wrote for the occasion:

Here, royal pair, your little Quaker stands,
Obscurely longing to salute your hands;
Young as he is, he ventures to intrude,
And lisps a parent's love and gratitude.

Though with no awful services I'm come,
Forbid to follow Mars' dire thund'ring drum;
My faith no warlike liberty hath giv'n,
Since peace on earth sweet angels sang in heav'n.

Yet I will serve my prince as years increase,
And cultivate the finest arts of peace:

As loyal subjects, then, great George, by thee
Let genuine Quakers, still protected be."

Though on me as a nursling mamma doats,
I must, I will shake off my petticoats;
I must, I will assume the man this day,
I've seen the king and queen! Huzza! huzza!

Mrs. Knowles next accompanied her husband, a very respectable physician, and a rigid Quaker, on a scientific tour through Holland, Germany and France, where they obtained introductions to the most distinguished personages. Mrs. K. was admitted to the toilet of the late unfortunate Queen of France, by the particular desire of the latter. The appearance of a Quaker was an extraordinary spectacle to that princess, who eagerly enquired concerning their tenets, and acknowledged that these heretics were at least philosophers. Mrs. K. wrote on various subjects, philosophical, theological, and poetical. Some of her performances have been published with her name, but more anonymously; and it is said that she modestly retained in manuscript far more than she submitted to the public. When urged on these subjects, she would reply, "Even arts and sciences are but evanescent splendid vanities if unaccompanied by the Christian virtues."

Mr. Boswell has preserved a conversation between Mrs. K. and Dr. Johnson, upon the subject of a young lady who became a convert to Quakerism; but as Miss Seward (in her Letters lately published) undertakes to exhibit it with more accuracy than Boswell has manifested, we shall transcribe the letter in which this dialogue is detailed:

Wellsburn, near Warwick, Dec. 31, 1785

Behold, dear Mrs. Mompessan, the promised minutes of that curious conversation which once passed at Mr. Dilly's, the bookseller, in a literary party, formed by Dr. Johnson, Mr. Boswell, Dr. Mayo, and others, whom Mrs. Knowles and myself had been invited to meet, and in which Dr. Johnson and that lady disputed so earnestly. It is, however previously necessary that you should know the history of the very amiable young woman who was the subject of their debate. Miss Jenny Harry that was, for she afterwards married, and died ere the first nuptial year expired, was the daughter of a rich planter in the East Indies. He

sent her over to England to receive her education in the house of his friend, Mr. Spry, where Mrs. Knowles the celebrated Quaker was frequently a visitor. Mr. Spry affected wit, and was perpetually rallying Mrs. Knowles on the subject of her Quakerism, in the presence of this young, gentle, and ingenuous girl; who, at the age of eighteen, had received what is called a proper education, one of the modern accomplishments, without having been much instructed in the nature and grounds of her religious belief. Upon these visits Mrs. K. was often led into a serious defence of Quaker principles. She speaks with clear and graceful eloquence on every subject. Her antagonists were shallow theologists, and opposed only idle and pointless raillery to deep and long studied reasoning on the precepts of Scripture, uttered in persuasive accents, and clothed with all the beauty of language. Without any design of making a proselyte, she gained one. Miss Harry grew pensively serious, and meditated perpetually on all which had dropt from the lips of Mrs. Knowles on a theme, the infinite importance of which she then, perhaps, first began to feel. At length, her imagination pursuing this its first religious bias, she believed Quakerism the only true Christianity. Beneath such conviction, she thought it her duty to join, at every hazard of worldly interest, that class of worshippers. Her father, on being made acquainted with her changed faith, informed her that she might choose between *a hundred thousand pounds* and his favour, or *two thousand pounds* and his renunciation, as she continued a Churchwoman or commenced a Quaker. Miss Harry lamented her father's displeasure, but thanked him for the pecuniary alternative, assuring him that it included all her wishes as to fortune. Soon after she left her guardian's house, and boarded in that of Mrs. Knowles; to her she often observed, that Dr. Johnson's displeasure, whom she had seen frequently at her guardian's, and who had always appeared fond of her, was among the greatest mortifications of her then situation. Once she came home in tears, and told her friend she had met Dr. Johnson in the street, and had ventured to ask him how he did; but that he would not deign to answer her, and walked scornfully on. She added, "You are to meet him soon at Mr. Dilly's—plead for me."

Thus far as prefatory to those requested minutes, which I made at the time of the ensuing conversation. It commenced with Mrs. Knowles saying, "I am to ask thy indulgence, doctor, towards a gentle female to whom thou

usedst to be kind, and who is uneasy in the loss of that kindness. Jenny Harry weeps at the consciousness that thou wilt not speak to her." Johnson answered, "Madam, I hate the odious wench, and desire you will not talk to me about her."

"Yet what is her crime, doctor?"—"Apostasy, madam; apostasy from the community in which she was educated."

"Surely the quitting one community for another cannot be a crime, if it be done from motives of conscience. Hadst thou been educated in the Romish church, I must suppose that thou wouldst have abjured its errors, and that there would have been merit in the abjuration."—"Madam, if I had been educated in the Roman Catholic faith, I believe I should have questioned my right to quit the religion of my fathers; therefore, well may I hate the arrogance of a young wench, who sets herself up for a judge on theological points, and deserts the religion in whose bosom she was nurtured."

"She has not done so; the name and the faith of Christians are not denied to the sectaries."—"If the name is not, the common sense is."

"I will not dispute this point with thee, doctor, at least at present; it would carry us too far. Suppose it granted, that, in the mind of a young girl, the weaker arguments appeared the strongest; her want of better judgment should excite thy pity, not thy resentment."—"Madam, it has my anger and my contempt; and always will have them."

"Consider, doctor she must be *sincere*. Consider what a noble fortune she had sacrificed."—"Madam, madam, I have never taught myself to consider that the association of folly can extenuate guilt."

"Ah! doctor, we cannot rationally suppose that the Deity will not pardon a defect in judgment (supposing it should prove one) in that breast where the consideration of serving him, according to its idea, in spirit and truth, has been a preferable inducement to that of worldly interest."—"Madam, I pretend not to set bounds to the mercy of the Deity; but I hate the wench, and shall ever hate her. I hate all impudence; but the impudence of a chit's apostasy I nauseate."

"Jenny is a very gentle creature. She trembles to have offended her parent, though far removed from his presence; she grieves to have offended her guardian; and she is sorry to have offended Dr. Johnson, whom she loved, admired, and honoured."—"Why then, madam, did she not consult the

man whom she pretends to have loved, admired, and honoured, upon her new fangled scruples? If she had looked up to that man with any degree of the respect she professes, she would have supposed his ability to judge of fit and right t least equal to that of a raw wench just out of her primer."

"Ah! doctor, remember it was not from amongst the witty and learned that Christ selected his disciples, and constituted the teachers of his precepts. Jenny thinks Dr. Johnson great and good; but she also thinks the gospel demands and enjoins a simpler form of worship than that of the established church: and that it is not in wit and eloquence to supersede the force of what appears to her a plain and regular system, which cancels all typical and mysterious ceremonies, as fruitless, and even idolatrous; and asks only obedience to its injunctions, and the ingenuous homage of a devout heart."—"The homage of a fool's head, madam, you should say, if you will pester me about the ridiculous wench."

"If thou choosest to suppose her ridiculous, thou canst not deny that she has been religious, sincere, disinterested. Canst thou believe that the gate of heaven will be shut to the tender and pious maid, whose first consideration has been that of apprehended duty?"---"Pho, pho, madam, who says it will?"

"Then, if heaven shut not its gate, shall man shut his heart? If the Deity accept the homage of such as sincerely serve him under every form of worship, Dr. Johnson and this humble girl will, it is to be hoped, meet in a blessed eternity, whither human animosity must not be carried."---"Madam, I am not fond of meeting fools any where; they are detestable company; and, while it is in my power to avoid conversing with them, I certainly shall exert that power; and so you may tell the odious wench, whom you have persuaded to think herself a saint, and of whom you will, I suppose, make a preacher; but I shall take care she does not preach to me."

The loud and angry tone in which he thundered out these replies to his calm and able antagonist, frightened us all, except Mrs. Knowles, who gently, not sarcastically, smiled at his injustice. Mr. Boswell whispered me, "I never saw this mighty lion so chafed before." Great as Johnson was, in this instance he is completely vanquished, and hides his diminished head in the presence of his female opponent. Feelings of contempt for him must be excited

by the irrational and weak bigotry, and the unmeaning abuse, which this dialogue developes.

Mrs. Knowles having survived her husband many years, died in Ely Place, Holborn, in April, 1807, at the age of eighty years."

MADAME DE STAEL.

Madame de Stael was the daughter of M. Necke., the celebrated French minister of finance, who flourished during a most critical period of the French revolution. She afterwards became the wife of the Baron de Stael, a Swedish nobleman. M. Necker's reputation for financial knowledge caused him, in 1776, when the French finances were in a disordered state, to be appointed director, and soon after comptroller-general of that department of state; and he was the first protestant, since the revocation of the edict of Nantes, who had held any important place in the French administration. His conduct at first gave general satisfaction. But the plaudits of the multitude are never of very long duration;—the popularity of Necker had reached its summit, and it was doomed to decline. His sentiments with respect to the principles of government, were far behind those which were avowed by the popular leaders, and he soon became, in the eyes of the revolutionists, an aristocrat; his personal safety was endangered; and he retired to Switzerland, leaving a large portion of his property behind him. In this retreat, his chief consolation was the society of his only daughter, Madame de Stael, whose talents had acquired her almost unprecedented reputation; and who devoted her whole time and energies to promote the comfort of a father whom she idolized.

The literary character of Madame de Stael is of the highest order, as is evident by the numerous productions of her pen, among which are the following: "Corinne ou L'Italie," "Letters on the Works and Character of J. J. Rosseau," "Considerations on the French Revolution," "Essays on Various Subjects," &c.

On political subjects, Madame de Stael possesses the most enlightened and liberal sentiments. Her motto seems to be liberty without anarchy. Her estimate of the character of her countrymen, while it exhibits an attachment and a nationality of feeling, manifests an impartiality which is above all praise. The following is a specimen of her style

of writing.—" One of the wonders of English liberty is the number of men who occupy themselves with the interests of each town, of each province, and whose mind and character are formed by the occupations and the duties of citizens. In France, intrigue was the only field for exercising one's self, and a long time is necessary to enable us to forget that unhappy science. The love of money, of titles, in short of all the enjoyments and all the vanities of society, re-appeared under the reign of Buonaparte: these form the train of despotism. In the frenzy of democracy, corruption at least was of no avail; and, even under Buonaparte, several warriors have remained worthy, by their disinterestedness, of the respect which foreigners have for their courage.

" Without resuming here the unhappy history of our disasters, let us say it boldly, there are, in the French nation, energy, patience under misfortune, audacity in enterprize, in one word, strength; and its aberrations will always be to be dreaded, until free institutions convert a part of this strength into virtue. The French, it is said, are frivolous, the English serious; the French are quick, the English grave; the former, therefore, must be governed despotically, and the latter enjoy liberty. It is certain that, if the English were still contending for this liberty, people would find in them a thousand defects that would stand in its way; but the fact among them refutes the argument. In France troubles are apparent, while the motives of these troubles can be comprehended only by reflecting minds. The French are frivolous because they have been doomed to a kind of government which could not be supported, but by encouraging frivolity; and as to quickness, the French possess it much more in the mind than in the temper. There exists among the English an impetuosity of a much more violent nature, and their history exemplifies it in a multitude of cases. Who could have believed, two centuries ago, that a regular government could ever have been established among these factious islanders? The uniform opinion at that time on the continent was, that they were incapable of it. They have deposed, killed, overturned more kings, more princes, and more governments than the rest of Europe together; and yet they have at last obtained the most noble, the most brilliant, and most religious order of society that exists in the ancient hemisphere. Every country, every people, and every man, are fit for liberty by their different qualities; all attain, or will attain it in their own way." See Madame

de Stael's Considerations on the French Revolution, &c. vol. iii. page 167, &c.

In the character of Madame de Stael, is a rare combination of energy and strength, with a susceptibility of the softer emotions, which requires only the constant and prevailing influence of devotional feeling to render her the first of women.

The following delicate compliment from the pen of the late Jane Taylor, extracted from her Memoirs and Remains, places in an interesting point of view, the character of both these amiable women.—

O woman, greatly gifted! why
Wert thou not gifted from on high?
What had that noble genius done—
That knew all hearts—all things, but *one*,
—Had that been known? O, would it might
Be whispered, ere she took her flight!
Where, where, is that fine spirit hurled,
That seemed unmeet for either world?

While o'er thy magic page I bend,
I know thee—claim thee for my friend:
With thee a secret converse hold,
And see my inmost thoughts unfold.
Each notion crude, defined—expressed;
And certain, what I vaguely guessed.
And hast thou taught, with cruel skill,
The art to suffer better still;—
Grief's finest secret to explore,
Though understood too well before?
Ah well, I'd thank thee if I might;
Although so wrong, thou art so right!
While I condemn, my heart replies,
And deeper feelings sympathize.

Thy view of life—that painful view,
How false it is!—and yet how true.
"Life without love—a cheerless strife;
Yet love so rarely given to life."
And why must truth and virtue, why,
This mighty claim of love deny?
—What was this earth, so full, so fair?—
A cheerless desert, bleak and bare—
God knew it was—till love was there.

Say, has the heart a glance at bliss –
One—till it glance or gaze at this?
Ah no! unblessed, unsoothed the lot.
Fair though it seem, that knows it not
'Tis true!—and to the truth replies
A thousand joyless hearts and eyes;—
Eyes beamless—hearts that do not break.–
They cannot—but that always ache;
And slowly wither, day by day,
Till life at last is dried away.

"Love or Religion;" yes, she knew,
Life has no choice but 'twixt the two:
But when she sought *that* balm to find,
She guessed and groped; but still was blind.
Aloft she flew, yet failed to see
Aught but an earthly deity.
The humble Christian's holy love,
O, how it calmly soars above
These storms of passion!—Yes, too much
I've felt her talent's magic touch.
Return, my soul, to that retreat
From sin and woe—thy Saviour's feet!
There learn an art she never knew,
The heart's own empire to subdue;—
All to resign that He denies;
A large, but willing sacrifice.
To Him in meek submission bend;
Own Him an all-sufficient friend;
Here, and in holy worlds above,
My portion—and my only love!

RULES FOR CONVERSATION.

If you would improve your minds by conversation, it is a great happiness to be acquainted with persons wiser than yourselves. It is a piece of useful advice, therefore, to get the favour of their conversation frequently, as far as circumstances will allow: and if they happen to be a little reserved, use all obliging methods to draw out of them what may increase your own knowledge.

2. Whatsoever company you are in, waste not the time

in trifles and impertinence. If you spend some hours among children, talk with them according to their capacity; mark the young buddings of infant reason; observe the different motions and distinct workings of the animal and the mind, as far as you can discern them; take notice by what degrees the little creature grows up to the use of his reasoning powers, and what early prejudices beset and endanger his understanding. By this means you will learn how to address yourselves to children for their benefit, and perhaps you may derive some useful philosophemes or theorems for your own entertainment.

3. If you happen to be in company with a merchant or a sailor, a farmer or a mechanic, lead him into a discourse of the matters of his own peculiar province or profession; for every one knows, or should know, his own business best. In this sense a common mechanic is wiser than a philosopher. By this means you may gain some improvement in knowledge every one you meet.

4. Confine not yourself always to one sort of company, or to persons of the same party or opinion, either in matters of learning, religion, or civil life, lest if you should happen to be nursed up or educated in early mistake, you should be confirmed and established in the same mistake, by conversing only with persons of the same sentiments. A free and general conversation with men of various countries, and of different parties, opinions, and practices (so far as it may be done safely) is of excellent use to undeceive us in many wrong judgments which we may have framed, and to lead us into juster thoughts. It is said when the King of Siam, near China, first conversed with some European merchants, who sought the favour of trading on his coast, he enquired of them respecting some of the common appearances of summer and winter in their country; and when they told him of water growing so hard in their rivers, that men, and horses, and laden carriages, passed over it, and that rain sometimes fell down as white and light as feathers, and sometimes almost as hard as stones, he would not believe a syllable they said; for ice, snow, and hail, were names and things utterly unknown to him and to his subjects in that hot climate; he renounced all traffic with such shameful liars, and would not suffer them to trade with his people. See here the natural effects of gross ignorance.

Conversation with foreigners on various occasions has a happy influence to enlarge our minds, and to set them free

from many errors and gross prejudices we are ready to imbibe concerning them. Domicillus has never travelled five miles from his mother's chimney, and he imagines all outlandish men are papists, and worship nothing but a cross. Tytirus, the shepherd, was bred up all his life in the country, and never saw Rome: he fancied it to be only a huge village, and was therefore infinitely surprised to find such palaces, such streets, such glittering treasures and gay magnificence, as his first journey to the city shewed him, and with wonder he confesses his folly and mistake. So Virgil introduces a poor shepherd, saying,

Fool that I was, I thought imperial Rome
Like market-towns, where once a week we come,
And thither drive our tender lambs from home.

Conversation would have given Tytirus a better notion of Rome, though he had never happened to travel thither.

5. In mixed company, among acquaintance and strangers, endeavour to learn something from all. Be swift to hear, but be cautious of your tongue; lest you betray your ignorance, and perhaps offend some of those who are present too. The Scripture severely censures those who speak evil of the things they know not. Acquaint yourself therefore sometimes with persons and parties which are far distant from your common life and customs; this is a way whereby you may form a wiser opinion of men and things. "Prove all things, and hold fast that which is good," is a divine rule, and it comes from the Father of light and truth. But young persons should practice it indeed with due limitation, and under the eye of their elders.

6. Be not frightened nor provoked at opinions different from your own. Some persons are so confident they are in the right, that they will not come within the hearing of any notions but their own: they canton out to themselves a little province in the intellectual world, where they fancy the light shines, and all the rest is darkness. They never venture into the ocean of knowledge, nor survey the riches of other mines, which are as solid and as useful, and perhaps are finer gold, than they ever possessed. Let not men imagine there is no certain truth but in the sciences which they study, and amongst that party in which they were born and educated.

7. Believe that it is possible to learn something from persons much below yourself. We are all short-sighted

creatures; our views are also narrow and limited, we often see but one side of a matter, and do not extend our sight far and wide enough to reach every thing that has a connection with the thing we talk of: we see but in part, and know but in part; therefore it is no wonder we form not right conclusions, because we do not survey the whole of any subject or argument. Even the proudest admirer of his own parts might find it useful to consult with others, though of inferior capacity and penetration. We have a different prospect of the same thing (if I may so speak) according to the different position of our understandings toward it; a weaker man may sometime' ght on notions which have escaped a wiser, and which th ito ser man might make a happy use of, if he would condes or to take notice of them. .s ow

8. It is of considerable advantage, whei is w. are pursuing any difficult point of knowledge, to have a me ety of ingenious correspondents at hand, to whom we may propose it: for every man has something of a different genius and a various turn of mind, whereby the subject proposed will be shown in all its lights, it will be represented in all its forms, and every side of it be turned to view, that a juster judgment may be framed.

9. To make conversation more valuable and useful, whether it be in a designed or accidental visit, among persons of the same or of different sexes, after the necessary salutations are finished, and the stream of common talk begins to hesitate, or runs flat and low, let some one person take a book which may be agreeable to the whole company, and by common consent let him read in it ten lines, or a paragraph or two, or a few pages, till some word or sentence gives an occasion for any of the company to offer a thought or two relating to that subject. Interruption of the reader should be no blame, for conversation is the business, whether it be to confirm what the author says, or to improve it, to enlarge upon or to correct it, to object against it, or to ask any question that is akin to it; and let every one that please add their opinion, and promote the conversation. When the discourse sinks again, or diverts to trifles, let him that reads pursue the page, and read further paragraphs or pages, till some occasion is given by a word or sentence for a new discourse to be started, and that with the utmost ease and freedom. Such a method as this would prevent the hours of a visit from running all to waste; and by this

means, even among scholars, you will seldom find occasion for that too just and bitter reflection, "I have lost my time in the company of the learned?"

By such a practice as this, young ladies may very honourably and agreeably improve their hours; while one applies herself to reading, the others employ their attention even among the various artifices of the needle; but let all of them make their occasional remarks or enquiries. This will guard a great deal of that precious time from modish trifling, impertinence, or scandal, which might otherwise afford matter for painful repentance.

Observe this rule in general, whenever it lies in your power to lead the conversation, let it be directed to some profitable point of knowledge or practice, so far as may be done with decency; and let not the discourse and the hours be suffered to run loose without aim or design: and when a subject is started, pass not hastily to another, before you have brought the present theme of discourse to some tolerable issue, or a joint consent to drop it.

10. Attend with sincere diligence while any one of the company is declaring his sense of the question proposed; hear the argument with patience, though it differ ever so much from your sentiments, for you yourself are very desirous to be heard with patience by others who differ from you. Let not your thoughts be active and busy all the while to find out something to contradict, and by what means to oppose the speaker, especially in matters which are not brought to an issue. This is a frequent and unhappy temper and practice. You should rather be intent and solicitous to take up the mind and meaning of the speaker, zealous to seize and approve all that is true in his discourse; nor yet should you want courage to oppose where it is necessary, but let your modesty and patience, and a friendly temper, be as conspicuous as your zeal.

11. When a man speaks with much freedom and ease, and gives his opinion in the plainest language of common sense, do not presently imagine you shall gain nothing by his company. Sometimes you will find a person who in his conversation or his writings delivers his thoughts in so plain, so easy, so familiar, and perspicuous a manner, that you both understand and assent to every thing he says, as fast as you can read or hear it: hereupon some readers have been ready to conclude in haste, "Surely this man says none but common things; I knew as much before, or I could have said all this myself." This is a frequent mistake

Pelluoido was a very great genius; when he spoke in the senate he was wont to convey his ideas in so simple and happy a manner, as to instruct and convince every hearer, and to enforce the conviction through the whole illustrious assembly: and that with so much evidence, that you would have been ready to wonder, that every one who spoke had not said the same things: but Pellucido was the only man that could do it, the only speaker who had attained this art and honour.

12. If any thing seem dark in the discourse of your companion, so that you have not a clear idea of what is spoken, endeavour to obtain a clearer conception of it by a decent manner of enquiry. Do not charge the speaker with obscurity, either in his sense or his words, but intreat his favour to relieve your own want of penetration, or to add an enlightening word or two, that you may take up his whole meaning.

If difficulties arise in your mind, and constrain your dissent to the things spoken, represent what objections some persons would be ready to make against the sentiments of the speaker, without telling him you oppose. This manner of address carries something more modest and obliging in it, than to appear to raise objections of your own by way of contradiction to him that spoke.

13. When you are forced to differ from him who delivers his sense on any point, yet agree as far as you can, and represent how far you agree; and if there be any room for it, explain the words of the speaker in such a sense to which you can in general assent, and so agree with him: or at least by a small addition or alteration of his sentiments shew your own sense of things. It is the practice and delight of a candid hearer, to make it appear how unwilling he is to differ from him that speaks. Let the speaker know that it is nothing but truth constrains you to oppose him; and let that difference be always expressed in few, and civil, and chosen words, such as give the least offence.

And be careful always to take Solomon's rule with you, and let your correspondent fairly finish his speech before you reply; for he that answereth a matter before he heareth it, it is folly and shame unto him, Prov. xviii. 13.

A little watchfulness, care, and practice, in younger life, will render all these things more easy, familiar, and natural to you, and will grow into habit.

14. As you should carry about with you a constant and sincere sense of your own ignorance, so you should not be

afraid nor ashamed to confess this ignorance, by taking all proper opportunities to ask and enquire for further information; whether it be the meaning of a word, the nature of a thing, the reason of a proposition, the custom of a nation, &c. Never remain in ignorance for want of asking.

Many a person had arrived at some considerable degree of knowledge, if he had been full of self-conceit, and imagined that he had known enough already, or else was ashamed to let others know that he was unacquainted with it. God and man are ready to teach the meek, the humble, and the ignorant; but he that fancies himself to know any particular subject well, or that will not venture to ask a question about it, such an one will not put himself into the way of improvement by enquiry and diligence. A fool may be wiser in his own conceit than ten men who can render a reason, and such an one is very likely to be an everlasting fool; and perhaps also it is a silly shame renders his folly incurable:

If fools have ulcers, and their pride conceal 'em,
They must have ulcers still, for none can heal 'em.

15. Be not too forward, especially in the younger part of life, to determine any question in company with an infallible and peremptory sentence, nor speak with assuming airs, and with a decisive tone of voice. When in the presence of your elders you should rather hear, and attend, and weigh the arguments which are brought for the proof or refutation of any doubtful proposition; and when it is your turn to speak, propose your thoughts rather in a way of enquiry. By this means your mind will be kept in a fitter temper to receive truth, and you will be more ready to correct and improve your own sentiments, where you have not been too positive in affirming them. But if you have magisterially decided the point, you will find a secret unwillingness to retract, though you should feel an inward conviction that you are in the wrong.

16. It is granted, indeed that a season may happen, when some bold pretender to science may assume haughty and positive airs to assert and vindicate a gross and dangerous error, or too renounce and vilify some very important truth; and if he has a popular talent of talking, and there be no remonstrance made against him, the company may be tempted to easily to give their assent to the impudence and infallibility of the presumer. They may imagine a proposition so much vilified can never be true, and that a

doctrine which is so boldly censured and renounced can never be defended. Weak minds are too ready to persuade themselves that a man would never talk with so much assurance unless he were certainly in the right, and could well maintain and prove what he said. By this means truth itself is in danger of being betrayed or lost, if there be no opposition made to such a pretending talker.

Now, in such a case, even a wise and modest man may assume airs too, and repel insolence with its own weapons. There is a time, as Solomon the wisest of men teaches us when a fool should be answered according to his folly, lest he be wise in his own conceit, and lest others too easily yield up their faith and reason to his imperious dictates. Courage and positivity are never more necessary than on such an occasion. But it is good to join some argument with them of real and convincing force, and let it be strongly pronounced too.

When such a resistance is made, you shall find some of these bold talkers will draw in their horns, when their fierce and feeble pushes against truth and reason are repelled with pushing and confidence. It is pity indeed that truth should ever need such sort of defences; but we know that a triumphant assurance has sometimes supported gross falsehoods, and a whole company have been captivated to error by this means, till some man with equal assurance has rescued them. It is pity that any momentous point of doctrine should happen to fall under such reproaches, and require such a mode of vindication; though if I happen to hear it, I ought not to turn my back, and to sneak off in silence, and leave the truth to lie baffled, bleeding, and slain. Yet I must confess, I should be glad to have no occasion ever given me to fight with any man at this sort of weapons, even though I should be so happy as to silence his insolence, and obtain an evident victory.

17. Be not fond of disputing every thing *pro* and *con*, nor indulge yourself to shew your talent of attacking and defending. A logic which teaches nothing else, is little worth. This temper and practice will lead you just so far out of the way of knowledge, and divert your honest enquiry after the truth which is debated or sought. In set disputes, every little straw is often laid hold on to support our own cause, every thing that can be drawn in any way to give colour to our argument is advanced, and that perhaps with vanity and ostentation. This puts the mind out of a proper posture to seek and receive the truth.

18. Do not bring a warm party spirit into a free conversation, which is designed for mutual improvement in the search of truth. Take heed of allowing yourself in those self-satisfied assurances, which keep the doors of the understanding barred fast against the admission of any new sentiments. Let your soul be ever ready to hearken to further discoveries, from a constant and ruling consciousness of our present fallible and imperfect state; and make it appear to your friends, that it is no hard task for you to learn and pronounce those little words, *I was mistaken,* how hard soever it be for the bulk of mankind to pronounce them.

19. As you may sometimes raise enquiries for your own instruction and improvement, and draw out the learning, wisdom, and fine sentiments, of your friends, who perhaps may be too reserved or modest; so at other times, if you perceive a person unskilful in the matter of debate, you may by questions aptly proposed in a Socratic method, lead him into a clearer knowledge of the subject: then you become his instructor in such a manner as may not appear to make hourself his superior.

20. Take heed of affecting always to shine in company above the rest, and to display the riches of your own understanding or your oratory, as though you would render yourself admirable to all that are present. This is seldom well taken in polite company; much less should you use such forms of speech as should insinuate the ignorance or dulness of those with whom you converse.

21. Though you should not affect to flourish in a copious harangue and diffusive style in company, yet neither should you rudely interrupt and reproach him that happens to use it: but when he has done speaking, reduce his sentiments into a more contracted form; not with a shew of correcting, but as one who is doubtful whether you hit upon his true sense or no. Thus matters may be brought more easily from a wild confusion into a single point, questions may be sooner determined, and difficulties more readily removed.

22. Be not so ready to charge ignorance, prejudice, and mistake, upon others, as you are to suspect yourself of it: and in order to shew how free you are from prejudices, learn to bear contradiction with patience: let it be easy to you to hear your own opinion strongly opposed, especially in matters which are doubtful and disputable amongst men of sobriety and virtue. Give a patient hearing to arguments on all sides, otherwise you give the company occasion to

suspect that it is not the evidence of truth has led you into this opinion, but some lazy anticipation of judgment; some beloved presumption, some long and rash possession of a party scheme, in which you desire to rest undisturbed. If your assent has been established upon just and sufficient grounds, why should you be afraid to let the truth be put to the trial of argument?

23. Banish utterly out of all conversation, and especially out of all learned and intellectual conference, every thing that tends to provoke passion, or raise a fire in the blood. Let no sharp language, no noisy exclamation, no sarcasms or biting jests, be heard among you; no perverse or invidious consequences be drawn from each other's opinions, and imputed to the person; let there be no wilful perversion of another's meaning; no sudden seizure of a lapsed syllable to play upon it, nor any abused construction of an innocent mistake: suffer not your tongue to insult a modest opponent that begins to yield; let there be no crowing and triumph, even where there is evident victory on your side. All these things are enemies to friendship, and the ruin of free conversation. The impartial search of truth requires all calmness and serenity, all temper and candour: mutual instruction can never be attained in the midst of passion, pride, and clamour, unless we suppose in the midst of such a scene there is a loud and penetrating lecture read by both sides on the folly and shameful infirmities of human nature.

24. Whensoever therefore any unhappy word shall arise in company that might give you a reasonable disgust, quash the rising resentment, be it ever so just, and command your soul and your tongue into silence, lest you cancel the hopes of all improvement for that hour, and transform the learned conversation into the mean and vulgar form of reproaches and railing. The persons who began to break the peace in such a society, will fall under the shame and conviction of such a silent reproof, if they have any thing ingenuous about them. If this should not be sufficient, let a grave admonition, a soft and gentle turn of wit, with an air of pleasantry, give the warm disputers an occasion to stop the progress of their indecent fire, if not to retract the indecency, and quench the flame.

25. Inure yourself to a candid and obliging manner in all your conversation, and acquire a pleasing address, even when you teach as well as when you learn, and when you oppose as well as when you assent or approve. This degree

of politeness is not to be attained without a diligent attention to such kind of directions as are here laid down, and a frequent exercise and practice of them.

26. If you would know what sort of companions you should select for the cultivation and advantage of the mind, the general rule is, choose such as by their brightness of parts, and their diligence in study, or by their superior advancement in learning, or peculiar excellency in any art, science, or accomplishment, divine or human, may be capable of administering to your improvement; and be sure always to maintain some due regard to their moral character, lest while you wander in quest of intellectual gain you fall into the contagion of irreligion and vice. No wise man would venture into a house infected with the plague, in order to see the finest collections of any virtuoso in Europe.

27. Nor is it every sober person of your acquaintance, no, nor every man of bright parts, or rich in learning, that is fit to engage in free conversation for the enquiry after truth. Let a person have ever so illustrious talents, yet he is not a proper associate for such a purpose, if he lie under any of the following infirmities:

If he be exceedingly reserved, and has either no inclination to discourse, or no tolerable capacity of speech and language for the communication of his sentiments.

If he be haughty and proud of his knowledge, imperious in his airs, and is always fond of imposing his sentiments on all the company.

If he be positive and dogmatical in his own opinions, and will dispute to the end; if he will resist the brightest evidence of truth rather than suffer himself to be overcome, or yield to the plainest and strongest reasonings.

If he be one who always affects to outshine all the company, and delights to hear himself talk and flourish upon a subject, and make long harangues, while the rest must be all silent and attentive.

If he be a person of a whiffling and unsteady turn of mind, who cannot keep close to a point of controversy, but wanders from it perpetually, and is always solicitous to say something whether it be pertinent to the question or no.

If he be fretful and peevish, and given to resentment upon all occasions; if he know not how to bear contradiction, or is ready to take things in a wrong sense; if he is swift to feel a supposed offence, or to imagine himself affronted, and then break out into a sudden passion, or retain silent and sullen wrath.

If he affect wit on all occasions, and is full of his conceits and puns, quirks or quibbles, jests and repartees; these may agreeably entertain and animate an hour of mirth, but they have no place in the search after truth.

If he carry about him always a sort of craft, and cunning, and disguise, and act rather like a spy than a friend. Have care of such an one as will make an ill use of freedom in conversation, and immediately charge heresy upon you, when you happen to differ from those sentiments which authority or custom has established.

In short, you should avoid the man, in such select conversation, who practises any thing that is unbecoming the character of a sincere, free, and open searcher after truth.

Now, though you may pay all the relative duties of life to persons of these unhappy qualifications, and treat them with decency and love, so far as religion and humanity oblige you, yet take care of entering into a free debate on matters of truth or falsehood in their company, and especially about the principles of religion. I confess, if a person of such a temper happens to judge and talk well on such a subject, you may hear him with attention, and derive what profit you can from his discourse; but he is by no means to be chosen for a free conference in matters of enquiry and knowledge.

28. While I would persuade you to beware of such persons, and abstain from too much freedom of discourse amongst them, it is very natural to infer that you should watch against the working of these evil qualities in your own breast, if you happen to be tainted with any of them yourself. Men of learning and ingenuity will justly avoid your acquaintance, when they find such an unhappy and unsociable temper prevailing in you.

29. When you retire from company, then converse with yourself in solitude, and enquire what you have learnt for the improvement of your understanding or for the rectifying your inclination, for the increase of your virtues or the meliorating your conduct and behaviour in any future parts of life. If you have seen some of your company candid, modest, humble in their manners, wise and sagacious, just and pious in their sentiments, polite and graceful, as well as clear and strong in their expression, and universally acceptable and lovely in their behaviour, endeavour to impress the idea of all these upon your memory, and treasure them up for your imitation.

30. If the laws of reason, decency, and civility, have not

been well observed amongst your associates, take notice of those defects for your own improvement; and from every occurience of this kind, remark something to imitate or to avoid, in elegant, polite, and useful conversation. Perhaps you will find that some persons present have really displeased the company, by an excessive and too visible an affectation to please, that is, by giving loose to servile flattery, or promiscuous praise; while others were as ready to oppose and contradict every thing that was said. Some have deserved just censure for a morose and affected taciturnity; and others have been anxious and careful lest their silence should be interpreted a want of sense, and therefore they have ventured to make speeches, though they had nothing to say that was worth hearing. Perhaps you will observe, that one was ingenious in his thoughts, and bright in his language, but he was so full of himself, that he let it appear to all the company; that he spoke well indeed, but that he spoke too long, and did not allow equal time or liberty to his associates. You will remark, that another was full charged to let out his words before his friend had done speaking, or impatient of the least opposition to any thing he said. You remember, that some persons have talked at large, and with great confidence, of things which they understood not, and others counted every thing tedious and intolerable that was spoken upon subjects out of their sphere, and they would fain confine the conference entirely within the limits of their own narrow knowledge and study The errors of conversation are almost infinite.

31. By a review of such irregularities as these, you may learn to avoid those follies and pieces of ill conduct which spoil good conversation, or make it less agreeable and less useful; and by degrees you will acquire that delightful and easy manner of address and behaviour in all useful correspondences, which may render your company every where desired and beloved.

BEHAVIOUR IN COMPANY.

One of the chief beauties in a female character is that modest reserve, that retiring delicacy, which avoids the public eye, and is disconcerted even at the gaze of admiration.

When a girl ceases to blush, she has lost the most power-

ful charm of beauty. That extreme sensibility which it indicates may be considered as a weakness and incumbrance to the other sex, but in females it is peculiarly engaging. Pedants, who think themselves philosophers, ask why a woman should blush when she is conscious of no crime? It is a sufficient answer, that nature has made them to blush when they are guilty of no fault, and has forced men to love them because they do so.

Blushing is so far from being necessarily attendant on guilt, that it is the usual companion of innocence. That modesty which is so essential to the sex, will naturally dispose them to be rather silent in company, especially in a large one: people of sense and discernment will never mistake such silence for dulness. A person may take a share in conversation without uttering a syllable: the expression in the countenance shows it, and this never escapes an observing eye.

Converse with men with that dignified modesty which may prevent the approach of the most distant familiarity, and consequently prevent them from feeling themselves your superiors

Wit is the most dangerous talent which a female can possess. It must be guarded with great discretion and good nature, otherwise it will create them many enemies. Wit is perfectly consistent with softness and delicacy; yet they are seldom found united. Wit is so flattering to vanity, that they who possess it become intoxicated, and lose all self-command.—Humour is a different quality. It will make your company much solicited; but be cautious how you indulge it. It is often a great enemy to delicacy, and a still greater one to dignity of character. It may sometimes gain you applause, but will never procure you respect.

Be cautious of displaying your good sense. It will be thought you assume a superiority over the rest of the company. But if you happen to have any learning, keep it a profound secret, especially from men, who generally look with a jealous and malignant eye on a woman of great parts and a cultivated understanding. It is true, a man of real genius and candour is far from this meanness. But should such an one fall in your way, do not be anxious to shew the full extent of your knowledge. If he has any opportunity of seeing you, he will soon discover it himself; and if you have any advantages of person or manners, and keep your own secret, he will probably give you credit for a great deal more than you possess. The great art of pleasing in conver-

sation consists in making the company pleased with themselves. You will more readily hear than talk yourself into their good graces.

Beware of detraction, especially where your own sex is concerned. Women are generally accused of being particularly addicted to this vice, perhaps unjustly; men are as guilty of it, when their interests interfere. But as your interests more frequently clash, and as your feelings are quicker, your temptations to it are more frequent. For this reason be particularly tender to the reputation of those of your own sex, especially when they happen to rival you. Men look on this as the strongest proof of dignity of mind.

Shew a compassionate sympathy for unfortunate women, especially to those who are rendered so by the villainy of men. Indulge a secret pleasure in being the friend and refuge of the unhappy, but without the vanity of shewing it.

Consider every species of indelicacy in conversation as shameful in itself, and highly disgusting to modest men, as well as to you. The dissoluteness of some men's education may allow them to be diverted with a kind of wit which yet they have delicacy enough to be shocked at when it comes from the mouth of a female, or even when she can near it without pain or contempt. Virgin purity is of that delicate nature that it cannot hear certain things without contamination. It is always in the power of women to avoid these. No man but a brute, or a fool, will insult a woman with conversation which he sees gives her pain; nor will he dare to do it, if she resent the injury with a becoming spirit. There is a dignity in conscious virtue, which is able to awe the most shameless and abandoned of men. You will be reproached, perhaps, with an affectation of delicacy; but at any rate, it is better to run the risk of being thought ridiculous than disgusting.

The men will complain of your reserve. They will assure you that a more frank behaviour would make you more amiable. But they are not sincere when they tell you so. It might on some occasions render you more agreeable as companions, but it would make you less amiable as women; an important distinction, which many of the sex are not aware of.

Have a sacred regard to truth. Lying is a mean and despicable vice. Some who possessed excellent parts have been so much addicted to this, that they could not be trusted in the relation of any story, especially if it contained

any thing of the marvellous, or if they themselves were the heroines of the tale. There is a certain gentleness of spirit and manners extremely engaging in young women; not that indiscriminate attention, that unmeaning simper, which smiles on all alike. This arises either from an affectation of softness, or from perfect insipidity.

There is also a native dignity, an ingenuous modesty, to be expected in young females, which is their natural protection from the familiarities of men, and which you should feel, previous to the reflection that it is your interest to keep yourselves sacred from all personal freedoms. The many nameless charms and endearments of beauty should be reserved to bless the arms of the happy man to whom you give your heart, but who, if he has the least delicacy, would despise them if he thought that they have been prostituted to others before him. The sentiment that a woman may allow all innocent freedoms, provided her virtue is secure, is both grossly indelicate and dangerous, and has proved fatal to many of the sex.

Young women may perhaps think, by attending to the preceding rules, that we wish to throw every spark of nature out of their composition, and to make them entirely artificial. Far from it; we wish them to possess the most perfect simplicity of heart and manners. They may possess dignity without pride, affability without meanness, and simple elegance without affectation. Milton had the same idea when he says of Eve,

> Grace was in all her steps, heaven in her eye,
> In every gesture dignity and love.

ACCOUNT OF THE MAID OF ORLEANS.

Joan D'Arc, called the Maid of Orleans, was born in 1407, in the village of Domremi, near Vaucouleurs, on the borders of Lorraine. She rendered herself famous in history by commencing the expulsion of the English out of France, after the conquests made in that country by Henry V. She had lived for some time servant at an inn, where she had been accustomed to ride the horses of her master's guests to water. Her employment and conversation with the company whom she attended had given her a degree

of boldness above her sex; and, though only twenty-one years of age, she listened with pleasure to the martial achievements, the constant topics of conversation in a warlike age. The calamities of her country, and the distress of her sovereign, Charles VII. were the objects of her daily thoughts and nightly dreams. 'She was soon inflamed with the desire of avenging on the English the misery of France; and an ignorant mind might possibly mistake the impulse of her passions for heavenly inspirations. She procured admission to Baudrecourt, the governor of Vaucouleurs; she declared to him that she had been exhorted by frequent visions and distinct voices to achieve the deliverance of her country; and the governor, either equally credulous himself, or sufficiently penetrating to foresee the effect such an enthusiast might have on the minds of the vulgar, granted her an escort to the French court, which at that time resided at Chinon, in Touraine.

On her arrival at Chinon, she is said to have distinguished Charles from his courtiers though divested of every ensign of royalty; to have revealed a secret to him unknown to all the world beside himself: and to have demanded, and described by particular marks, a sword she had never se ınd which she required as the instrument of her future tories; she asserted that she was commissioned to raise the siege of Orleans, and to conduct her lawful prince to Rheims, to be there crowned and anointed King of the French. Charles and his ministers pretended to examine her pretensions with scrupulous exactness: they affected at length to be convinced of the sincerity of her declarations, and of her supernatural powers; their opinion was solemnly and publicly countenanced by an assembly of doctors and theologians, and by the parliament of France, then residing at Poictiers. After repeated examinations the mission of Joan of Arc was pronounced to be divine; and the spirits of a despairing people were again elevated by the hope that heaven had declared itself in favour of France.

The English were at that time besieging the city of Orleans, the last resource of Charles, and every thing indicated a speedy surrender. Joan undertook to raise the siege; and, to render herself still more remarkable, girded herself with the miraculous sword, of which she before had such extraordinary notices. Thus equipped, she ordered all the soldiers to confess themselves before they set out she displayed in her hand a consecrated banner, and

assured the troops of certain success. Such confidence on her side soon raised the spirits of the French army; and even the English, who pretended to despise her efforts, felt themselves secretly influenced with the terrors of her mission. When she arrived near Orleans she wrote to the English to quit the siege; but her messenger was detained, and loaded with irons: she complained of this violation of good faith, and her herald was then sent back with a letter full of contempt. She then addressed a second letter, which she fastened to the end of an arrow, and shot it into the English fort raised before the city. The superscription was, "To the Duke of Bedford, who calls himself Regent of France in the name of the King of England. Having no right to this kingdom, God commands you, by me, the Maid of Orleans, to abandon the forts you have raised, and to retire." A supply of provisions wanting to be conveyed into the town, Joan, at the head of some French troops, covered the embarkation, and entered Orleans at the head of the convoy which she had safely protected. While she was leading her troops along, a dead silence and astonishment reigned among the English; and they regarded with religious awe that temerity, which they thought that nothing but supernatural assistance could inspire. But they were soon roused from their state of amazement by a sally from the town; Joan led on the besieged, bearing the sacred standard in her hand, encouraging them with her words and actions, bringing them to the trenches, and overpowering the besiegers in their own redoubts. In the attack of one of the forts, she was wounded in the neck with an arrow; but instantly pulling out the weapon with her own hands, and getting the wound quickly dressed, she hastened back to head the troops, and to plant her victorious banner on the ramparts of the enemy. These successes continuing, the English found it was impossible to resist troops animated by such superior energy; and the Earl of Suffolk, who conducted the attack, thinking it dangerous to remain any longer in the presence of such an enthusiastic enemy, raised the siege, and retreated with all imaginable precaution.

The siege of Orleans was raised in 1425; and the French, animated by this first essay of the holy Maid, prepared to improve their advantage. The Earl of Suffolk, with part of his forces, had retired to Jergeau; he was there invested by the French, animated by the presence of Joan, and in ten days the town was taken by assault, and Suffolk himself

made prisoner. Joan of Arc entered the town in triumph at the head of her army. The constable Richemont pressed the remnant of English, who endeavoured to retreat; they were overtaken at the village of Patay: oppressed by their fears, they scarcely awaited the charge of their enemies; two thousand were slaughtered on the field, and among the numerous captives were Talbot and Scales. Thus the Maid of Orleans had early fulfilled great part of her mission, but a more arduous enterprise remained, to conduct the king to receive the crown at Rheims. The city itself lay far distant from any place possessed by Charles; it was in the hands of the English; and the whole road which led to it was occupied by their garrisons. Yet Joan insisted on the execution of her design; the king himself shook off his general indolence, and resolved to follow the exhortations of his warlike prophetess; the nobility of France crowded to the standard of their youthful sovereign, who began his march at the head of twelve thousand men; he passed without interruption through an enemy's country; received in his progress the submission of Troyes; was instantly admitted into Rheims, the inhabitants of which drove out the English, and in that city he was solemnly inaugurated; the Maid of Orleans standing by his side in complete armour, and displaying, during the ceremony, her holy banner. The claim of Charles, from his coronation at Rheims, received new lustre; and Laon, Soissons, Chateau-Thierri, Provins, and many other towns in the neighbourhood, instantly revolted from the English.

Joan of Arc had declared, that with the inauguration of Charles VII. at Rheims her mission expired; and that it was her wish, after having fulfilled her promises, to return to her former condition. The Count of Dunoise had exhorted her to persevere till the English were finally expelled. Overcome by his importunities, she had thrown herself into Compeigne, which at that time was besieged by the Duke of Burgundy. In a sally on the quarters of John of Luxembourg, she was deserted by her friends, surrounded by her enemies, and after a gallant resistance taken prisoner. She is supposed to have been betrayed by the envy of the French, who repined at every success being ascribed to her influence; and the neglect of Charles, who made not the slightest effort to procure her release, prove that he no longer expected to derive any benefit from the instrument he had adopted. The Duke of Bedford purchased from John of Luxembourg this important captive, and com-

menced a prosecution against her, which, whether undertaken from policy or revenge, stains with barbarity his accomplished character. As a prisoner of war, Joan was entitled to the courtesy of good usage, practised by civilized nations; and in her military capacity she never had been impeached of acting with treachery or cruelty. But her enemies were inexorable; and to disguise the source of their enmity, they prevailed on the Bishop of Beauvais to prostitute the sacred name of religion to the persecution they meditated. The bishop pretended that Joan had been taken in his diocese, and desired to have her tried by an ecclesiastical court, for sorcery, impiety, idolatry, and magic; the university of Paris disgraced itself by joining the request. But Joan for a long time defended herself with becoming firmness: she acknowledged her intention to expel the English, the invaders of her country; and replied, that she submitted her inspirations, which her judges urged as magical, to God, the fountain of truth. But she was already prejudged; her revelations were declared to be the inventions of the devil to delude the people; and she was sentenced to be delivered over to the secular arm. It is with indignation the reader must peruse her fate: the Maid of Orleans was found guilty of heresy and witchcraft; and sentenced to be burnt alive, the then punishment for such offences. But, previous to the infliction of this dreadful sentence, they were resolved to make her abjure her former errors; and at length so far prevailed by terror and rigorous treatment, that her spirits were broken by the hardships she was to suffer. Her former visionary dreams began to vanish, and a gloomy distrust took place of her late inspirations. She publicly declared herself willing to recant, and promised never more to give way to the vain delusions which had hitherto misled her, and imposed on the people. This was what her oppressors desired; and, willing to shew some appearance of mercy, they changed her sentence into perpetual imprisonment, and to be fed during life on bread and water. But the rage of her enemies was not yet satiated. Suspecting that the female habit which she had consented to wear was disagreeable to her, they purposely placed in her apartment a suit of man's apparel, and watched for the effects of their temptation upon her. Their artifices prevailed. Joan, struck with the sight of a dress in which she had gained so much glory, immediately threw off her penitent's robes, and put on the forbidden garment. Her enemies caught her equipped in this manner; and her

imprudence was considered as a relapse into her former transgressions. No recantation would suffice, and no pardon would be granted. She was condemned to be burnt alive in the market-place of Rouen; and this infamous sentence was executed with brutal severity, A. D. 1432. A mausoleum was afterwards erected to the memory of this woman, in the city of Orleans, which is described by Wraxall, in his Tour, as follows: "In the street leading from the bridge stands the celebrated monument where Charles VII. and Joan of Arc, the Maid of Orleans, are represented on their knees before the body of our Saviour, who lies extended on the lap of the Virgin. It was erected by order of that monarch in 1458, to perpetuate his victories over the English, and their expulsion from his dominions. All the figures are in iron. The king appears bare-headed, and by him lies his helmet surrounded with a crown. Opposite to him is the Maid herself, in the same attitude of grateful devotion to heaven. It is a most precious and invaluable historical monument.

"In the Hotel de Ville (continues Wraxall) is a portrait of the same immortal woman, which I studied long and attentively. Though it was not done till 1581, which was near 130 years after her decease, it is yet the oldest and best picture of her now existing. The painter seems undoubtedly to have drawn a flattering resemblance of her, and to have given his heroine imaginary charms. Her face, though long, is of exceeding beauty, heightened by an expression of intelligence and grandeur rarely united. Her hair falls loosely down her back, and she wears on her head a sort of bonnet enriched with pearls, and shaded with white plumes, tied under her chin with a string. About her neck is a little collar, and lower down, upon her bosom, a necklace composed of small links. Her dress, which is that of a woman, I find it difficult exactly to describe. It sits close to the body, and is cut or slashed at the arms and elbows. Round her waist is an embroided girdle, and in her right hand she holds the sword with which she expelled the enemies of her sovereign and her country. I am not surprised at the animated and enthusiastic attachment which the French still cherish for her memory. The critical and desperate emergency in which she appeared; her sex, youth, and even the obscurity of her birth; the unparalleled success which crowned her enterprise; the cruel and detestable sentence by which she was put to death; the air of the marvellous spread over the whole narration, increased

and strengthened by that veneration which time affixes to every great event; all these united causes conspire to place her above mortality. Rome and Athens would undoubtedly have ranked her among their tutelary deities, and have erected temples to her honour; nor can I help being amazed, that amidst the almost infinite number of modern saints who crowd and disgrace the French churches, no altar was ever erected to the Maid of Orleans."



FLORINDA.

A PORTRAIT DRAWN FROM LIFE.

FLORINDA is no beauty; nay, in the vulgar eye, she is just the reverse; but she has every mental grace in perfection, and beauties of the mind seldom fail to diffuse beauties, indefinable beauties, over the person. Florinda has none of those charms that constitute *personal* excellence—her cheek is pallid—her eye not brilliant; but when the latter beams benevolence, or sparkles with mirth—when the former is suffused with the captivating blush of modesty, or vermilioned with the glow of the tender passion, there are none more pleasing.

Nothing is more natural than for distress to command attention and excite the tributary tear. In general, this attention has few attractions—there is little in the tear to admire. But when Florinda listens to the tale of the mourner, her passions rise and fall in such perfect unison with those of the narrator, that were you to trust the evidence of sight alone, it would be difficult for you to determine whose grief was the greater of the two. When her eye glistens with pity, and her cheek burns with indignation, she has a manner so irresistibly attractive, so peculiarly her own, that admiration follows it as naturally as an effect does its cause.

Her face is a never failing index to her heart; and whatever feeling she means to indulge, is sure to afford previous intimation of it. The smile of complacency quivers on her lip, and a certain pleasing archness is seen in her eyes that eludes description. She often lets fly the pointed arrows of her harmless wit; and even where they are directed, they commonly extort applause. The lines,

"Curs'd be the verse, how well soe'er it flow,
Which tends to make one worthy man my foe,"

she often repeats delighted; and rather than give even the shadow of offence to any well-meaning person, would forego (hard task for a female!) every opportunity of being admired.

Her ear is ever open to the prayer of the unfortunate, and ever closed to the suggestions of calumny; her feet are ever winged to visit the afflicted; her tongue is ever prompt to administer the vivifying balm of consolation; and her hand "open as day, to distribute charity to the poor and needy." Such is Florinda! There are many who possess more of "the outward and visible sign" of personal beauty, but in true "inward and spiritual grace" she has few rivals; her failings are concealed, as they are the errors of humanity in general, while her virtues are made known to excite universal imitation.

CRAZY KATE.

The common, overgrown with fern, and rough
With prickly gorse, that, shapeless and deform'd
And dang'rous to the touch, has yet its bloom,
And decks itself with ornaments of gold,
Yields no unpleasing ramble; there the turf
Smells fresh, and rich, in odorif'rous herbs
And fungous fruits of earth, regales the sense
With luxury of unsuspected sweets.
There often wanders one, whom better days
Saw better clad, in cloak of satin trimm'd
With lace, and hat with splendid ribband bound.
A serving maid was she, and fell in love
With one who left her, went to sea and died.
Her fancy follow'd him through foaming waves
To distant shores; and she would sit and weep
At what a sailor suffers; fancy, too,
Delusive most where warmest wishes are,
Would oft anticipate his glad return,
And dream of transports she was not to know.
She heard the doleful tidings of his death—
And never smil'd again; and now she roams

The dreary waste ; there spends the livelong day,
And there, unless when charity forbids,
The livelong night. A tatter'd apron hides,
Worn as a cloak, and hardly hides, a gown
More tatter'd still ; and both but ill conceal
A bosom heav'd with never ceasing sighs.
She begs an idle pin of all she meets,
And hoards them in her sleeve ; but needful food,
Though press'd with hunger oft, or comelier clothes,
Though pinch'd with cold, asks never.—Kate is craz'd

THE BEWILDERED MAID :

A SONG.

SLOW broke the light, and sweet breath'd the morn,
When a maiden I saw sitting under a thorn ;
Her dark hair hung loose on her bare neck of snow,
Her eyes look'd bewilder'd, her cheek pale with woe :
" Ah ! whence is thy sorrow, sweet maiden ?" said I.
" The green grave will answer," she said with a sigh.
The merry lark so sweetly did sing o'er her head ;
But she thought on her grief, and " the battle," she said.

The breeze murmur'd by, when she look'd up forlorn,
" Hark ! hark ; didst thou hear, 'twas the sigh of the morn.
They say that in battle my love met his death,
But, ah ! 'twas this hawthorn that robb'd his sweet breath.
Come here, gentle robin, live safe from the storm,
In my bosom now sit ; there my true love lies warm.
Ah, robin ! be constant ; my true love was brave ;
Sweet robin shall sit and sing over his grave."

FORTUNE TELLERS.

"Augurs and soothsayers, astrologers,
Diviners and interpreters of dreams,
I ne'er consult, and heartily despise:
Vain their pretence to more than human skill:
For gain, imaginary schemes they draw,
Wand'rers themselves, they guide another's steps;
And for poor sixpence promise countless wealth·
Let them, if they expect to be believ'd,
Deduct the sixpence, and bestow the rest." ENNIUS.

THOSE who have maintained that men would be more miserable than beasts, were their hopes confined to this life only, among other considerations take notice, that the latter are only afflicted with the anguish of the *present* evil; whereas the former are very often pained by the reflection of what is past, and the fear of what is to come. This fear of any future difficulties or misfortunes is so natural to the human mind, that were a man's sorrows and disquietudes summed up at the end of his life, it would generally be found that he had suffered more from the *apprehension* of such evils, as never happened to him, than those evils, had they really befallen him, could have occasioned him to feel. To this we may add, that among those evils which befal us, there are many that have been more painful to us in the prospect, than by their actual pressure.

This natural impatience to look into futurity, and to know what accidents may happen to us hereafter, has given birth to many ridiculous arts and strange inventions. Some found the prescience on the lines of a man's hand, others on the features of his face; some on the signatures which nature has impressed on his body, and others on his handwriting: some read men's fortune in the stars, as others have searched after them in the entrails of beasts, or the flight of birds. Men of the best sense have been touched more or less with those groundless horrors and presages of futurity, upon surveying the most indifferent works of nature. Can any thing be more surprising than to consider Cicero, who made the greatest figure at the bar, and at the senate of the Roman commonwealth, and, at the same time, outshone all the philosophers of antiquity in his library and in his retirements, as busying himself in the college of augurs, and observing with a religious attention

after what manner the chickens pecked the several grains of corn which were thrown to them!

Notwithstanding these follies are pretty well worn out of the minds of the wise and learned in the present age, multitudes of weak and ignorant persons are still slaves to them. There are numberless arts of prediction among the vulgar, which are too trifling to enumerate; and infinite observations of days, voices, numbers, figures, which are regarded by them as portents and prodigies. In short, every thing prophesies to the superstitious man; who thinks there is scarce a straw or a rusty piece of iron that lies in the way by accident.

The desire of knowing future events is one of the strongest inclinations in the mind of man. But if we consider that we are free agents, we shall discover the absurdity of such enquiries. One of our actions which we might have performed or neglected, is the cause of another that succeeds it and so the whole chain of life is linked together. Pain, poverty, or infamy, are the natural product of vicious and imprudent acts; as, on the contrary, blessings are of good ones.

A great enhancement of pleasure arises from its being unexpected; and pain is generally doubled by being foreseen. Upon all these, and several other accounts, we ought to rest satisfied in the portion bestowed on us; to adore the hand that has fitted every thing to our nature, and has not more displayed his goodness in our knowledge than in our ignorance.

It is not unworthy of observation, that superstitious enquiries into future events prevail more or less, in proportion to the improvement of liberal arts and useful knowledge, in the several parts of the world. Accordingly we find that magical incantations remain in Lapland; in the more remote parts of Scotland they have their second sight, and several of their own countrymen have seen (they tell us) abundance of fairies, &c. In Asia this credulity is strong; and the greatest part of refined learning there consists in the knowledge of amulets, talismans, occult numbers, and the like.

ADVANTAGES OF CIVILITY AND POLITENESS.

The acquisition of politeness affords many advantages in life; it cleanses it from all turbulent humours and passions, and makes room for whatever is agreeable, captivating, and attracting; it is capable of continual refinements, which may be all turned to our own advantage; it gives you consequence with, and commands respect from others; it never descends to engage in insignificant disputes and quarrels, but extinguishes malice, rancour, and revenge, as being utterly inconsistent with its rules; and there is so great a pleasure accruing to ourselves, in the capacity to please others, that it is infatuation not to make it our particular study; it is worth all our pains to acquire, from the circumstance of its being a passport or recommendation to all manner of good company, and what may be in the power of every one to attain, if they are not prevented by absolute ignorance, pride, or ill-nature; and wherever we find it, it makes us pleased with society, and lessens that contempt for mankind we are frequently too apt to cherish.

So that a woman with a moderate education, good nature, and a common understanding, if she apply them properly, unmixed with vanity and affectation, even in the ordinary circles of life, and without mingling with the great, has it in her power at all times to be civil and polite, and consequently respected and beloved.

EMPLOYMENT OF TIME.

To occupy the mind with useful employments, is among the best methods of guarding it from surrendering itself to dissipation. To occupy it with such employments regularly, is among the best methods of leading it to love them. Young women sometimes complain, and more frequently the complaint is made for them, that they have nothing to do. Yet few complaints are urged with less foundation. To prescribe to a young person of the female sex the precise occupations to which she should devote her time, is impossible. It would be to attempt to limit, by inapplicable rules, duties which must vary according to circumstances

which cannot previously be ascertained. Differences in point of health, of intellect, of taste, and a thousand nameless particularities of family occurrences and local situation, claim, in each individual case, to be taken into the account. Some general reflections, however, may be offered.

I advert not yet to the occupations which flow from the duties of matrimonial life. When, to the rational employments open to all women, the entire superintendance of domestic economy is added; when parental cares and duties press forward to assume the high rank in a mother's breast to which they are entitled; to complain of the difficulty of finding proper methods of occupying time, would be a lamentation which nothing but politeness could preserve from being received by the auditor with a smile. But in what manner, I hear it replied, are they who are not wives and mothers, to busy themselves? Even at present young women in general, notwithstanding all their efforts to quicken and enliven the slow-paced hours, appear, if we may judge from their countenances and their language, not unfrequently to feel themselves unsuccessful. If dress then, and the affairs and employments which you class collectively under the head of dissipation, are not to be allowed to fill so large a space in the course of female life as they now overspread; and your desire extremely to curtail them in the exercise of this branch of their established prerogative is by no means equivocal; how are well-bred women to support themselves in the single state through the dismal vacuity that seems to await them? This question it may be sufficient to answer by another: if young and well-bred women are not accustomed, in their single state, regularly to assign a large portion of their hours to serious and instructive occupations, what prospect, what hope is there, that, when married, they will assume habits to which they have ever been strangers, and exchange idleness and volatility for steadiness and exertion?

To every woman, whether single or married, the habit of regularly allotting to improving books a portion of each day, and, as far as may be practicable, at stated hours, cannot be too strongly recommended. I use the term *improving* in a large sense; as comprehending all writings which may contribute to her virtue, her usefulness, her instruction, and her innocent satisfaction; to her happiness in this world and in the next. She who believes that she is to survive in another state of being through eternity, and is duly impressed by the awful conviction, will fix day by day

her most serious thoughts on the inheritance to which she aspires. Where her treasure is there will her heart be also. She will not be seduced from an habitual study of the Holy Scriptures, and of other works calculated to imprint on her bosom the comparatively small importance of the pains and pleasures of this period of her existence; and to fill her with that knowledge, and inspire her with those views and dispositions, which may lead her to delight in the present service of her Maker, and enable her to rejoice in the contemplation of futurity. With the time allotted to the regular perusal of the Word of God, and of performances which inculcate the principles and enforce and illustrate the rules of Christian duty, no other kind of reading ought to be permitted to interfere. At other parts of the day let history, biography, poetry, or some of the various branches of elegant and profitable knowledge, pay their tribute of instruction and amusement. But let her studies be confined within the strictest limits of purity. Let whatever she peruses in her most private hours be such as she needs not be ashamed of reading aloud to those whose good opinion she is most anxious to deserve. Let her remember that there is an all-seeing eye, which is ever fixed upon her, even in her closet retirement. Let her not indulge herself in the frequent perusal of writings, however interesting in their nature, however eminent in a literary point of view, which are likely to inflame pride, and to inspire false notions of generosity, of feeling, of spirit, or of any other quality deemed to contribute to excellence of character. Such unhappily are the effects to be apprehended from the works even of several of our distinguished writers, in prose and in verse. And let her accustom herself regularly to bring the sentiment which she reads, and the conduct which is described in terms, more or less strong, of applause and recommendation, to the test of Christian principles. In proportion as this practice is pursued or neglected, reading will be profitable or pernicious.

There is one species of writings which obtains from a considerable portion of the female sex a reception much more favourable than is afforded to other kinds of composition more worthy of encouragement. It is scarcely necessary to add the name of novels and romances. Works of this nature not unfrequently deserve the praise of ingenuity of plan and contrivance, of accurate and well supported discrimination of character, and of force and elegance of language. Some of them have professedly been

composed with a design to favour the interests of morality. And among those which are deemed to have on the whole a moral tendency, a very few perhaps might be selected, which are not liable to the disgraceful charge of being occasionally contaminated by incidents and passages unfit to be presented to the reader. This charge, however, may so very generally be alleged with justice, that even of the novels which possess high and established reputation, by far the greater number are totally improper, in consequence of such admixture, to be perused by the eye of delicacy.

To indulge in a practice of reading novels is, in several other particulars, liable to produce mischievous effects. Such compositions are, to most persons, extremely engaging. That story must be singularly barren, or wretchedly told, of which, after having heard the beginning, we desire not to know the end. To the pleasure of learning the ultimate fortunes of the heroes and heroines of the tale, the novel commonly adds, in a greater or in a less degree, that which arises from animated description, from lively dialogue, or from interesting sentiment. Hence the perusal of one publication of this class leads, with much more frequency than is the case with respect to works of other kinds (except perhaps of dramatic writings, to which most of the present remarks may be transferred) to the speedy perusal of another. Thus a habit is formed, at first of limited indulgence, but that is continually found more formidable and more encroaching. The appetite becomes too keen to be denied; and in proportion as it is more urgent, grows less nice and select in its fare. What would formerly have given offence, now gives none. The palate is vitiated or made dull. The produce of the book-club, and the contents of the circulating library, are devoured with indiscriminate and insatiable avidity. Hence the mind is secretly corrupted. Let it be observed too, that in exact correspondence with the increase of a passion for reading novels, an aversion to reading of a more improving nature will gather strength. Even in the class of novels least objectionable in point of delicacy, false sentiment unfitting the mind for sober life, applause and censure distributed amiss, morality estimated by an erroneous standard, and the capricious laws and empty sanctions of honour set up in the place of religion, are the lessons usually presented. There is yet another consequence too important to be overlooked. The catastrophe and the incidents of these fictitious narratives commonly turn on the vicissitudes and effects of a passion the most powerful of

all those which agitate the human heart. Hence the study of them frequently creates a susceptibility of impression and a premature warmth of tender emotions, which not to speak of other possible effects, have been known to betray young women into a sudden attachment to persons unworthy of their affections, and thus to hurry them into marriages terminating in unhappiness.

In addition to the regular habit of useful reading, the custom of committing to the memory select and ample portions of poetic compositions, not for the purpose of ostentatiously quoting them in mixed company, but for the sake of private improvement, deserves, in consequence of its beneficial tendency, to be mentioned with a very high degree of praise. The mind is thus stored with a lasting treasure of sentiments and ideas, combined by writers of transcendent genius and vigorous imagination; clothed in appropriate nervous and glowing language; and impressed by the powers of cadence and harmony. Let the poetry, however, be well chosen. Let it be such as elevates the heart with the ardour of devotion; adds energy and grace to the precepts of morality; kindles benevolence by pathetic narrative and reflection; enters with accurate and lively description into the varieties of character; or presents vivid pictures of the grand and beautiful features which characterise the scenery of nature. Such are, in general, the works of Milton, of Thomson, of Gray, of Mason, of Beattie, and of Cowper. It is thus that the beauty and grandeur of nature will be contemplated with new pleasure. It is thus that taste will be called forth, exercised, and corrected. It is thus that judgment will be strengthened, virtuous emotions cherished, piety animated and exalted. At all times, and under every circumstance, the heart, penetrated with religion, will delight itself in the recollection of passages, which display the perfections of that Being on whom it trusts, and the glorious hopes to the accomplishment of which it humbly looks forward. When affliction weighs down the spirits, or sickness the strength; it is then that the cheering influence of that recollection will be doubly felt. When old age, disabling the sufferer from the frequent use of books, obliges the mind to turn inward upon itself; the memory, long retentive, even in its decay, of the acquisitions which it had attained and valued in its early vigour, still suggests the lines which have again and again diffused rapture through the bosom of health, and are yet capable of overspreading the hours of decrepitude and the couch of

pain with consolation. If these benefits, these comforts, flow from recollected compositions of man; how much greater may be expected from portions of the Word of God deeply imprinted on the mind!

But it is not from books alone that a considerate young woman is to seek her improvement and her gratifications. The discharge of relative duties, and the exercise of benevolence, form additional sources of activity and enjoyment. To give delight in the affectionate intercourse of domestic society; to relieve a parent in the superintendance of family affairs; to smooth the bed of sickness, and cheer the decline of age; to examine into the wants and distresses of the female inhabitants of the neighbourhood; to promote useful institutions for the comfort of mothers, and for the instruction of children; and to give to those institutions that degree of attention, which, without requiring either much time or much personal trouble, will facilitate their establishment and extend their usefulness;—these are employments congenial to female sympathy; employments in the precise line of female duty; employments which, so far as the lot of human life allows, confer genuine and lasting kindnesses on those they are designed to benefit, and never fail, when pursued from conscientious motives, to meliorate the heart of her who is engaged in them.

In pointing out that which ought to be done, let justice be rendered to that which has been done. In the discharge of the domestic offices of kindness, and in the exercise of charitable and friendly regard to the neighbouring poor, women in general are exemplary. In this latter branch of Christian virtue, an accession of energy has been witnessed within a few years. Many ladies have shewn, and still continue to shew, their earnest solicitude for the welfare of the wretched and the ignorant, by spontaneously establishing schools of industry and of religious instruction; and with a still more beneficial warmth of benevolence, have taken the regular inspection of them upon themselves. May they stedfastly persevere, and be imitated by numbers!

Among the employments of time, which, though regarded with due attention by many young women, are more or less neglected by a considerable proportion, moderate exercise in the open air claims to be noticed. Sedentary confinement in hot apartments on the one hand, and public diversions frequented on the other, in buildings still more crowded and stifling, are often permitted so to occupy the time, as by degrees even to wear away the relish for the

freshness of a pure atmosphere, for the beauties and amusements of the garden, and for those "rural sights and rural sounds," which delight the mind unsubdued by idleness, folly, or vice. Enfeebled health, a capricious temper, low and irritable spirits, and the loss of many pure and continually recurring enjoyments, are among the consequences of such misconduct.

But though books obtain their reasonable portion of the day, though health has been consulted, though the immediate demands of duty have been fulfilled, and the dictates of benevolence obeyed, there will be yet hours remaining unoccupied; hours for which no specific employment has yet been provided. For such hours it is not the intention of these pages to prescribe any specific employment. What if some space be assigned to the useful and elegant arts of female industry? A well regulated life will never know a *vacuum* sufficient to require a large share of amusements to be sought abroad to fill it.

ADVANTAGES OF INDUSTRY.

The hand of the diligent maketh rich. PROV. x. 4.

IF it be true, that God has given nothing to man but what requires labour and industry to get, doubtless it should be the effort of every one so to labour that they may obtain. Those who neglect their occupation, or refuse to labour, will lose the reward.

Of all the virtues which adorn and beautify the character of a man, none sets it off to a greater admiration, or ought to be more valued by us, than industry. For it is that alone which makes the artificer and labourer as useful and valuable as any members in society.

As Providence hath allotted to men different stations and conditions of life, and assigned them different gifts and talents to profit with, and different occupations and employments for the good of the whole; to be diligent and industrious then, in the several provinces in which he hath placed us, is a duty we owe to ourselves, that we may become serviceable to mankind, and at the same time merit their esteem.

The cares and anxieties of this world are often alleviated

by the hand of industry. For only let us suppose that we have in our view a cottage, where contentment and happiness take up their abode, and industry is its porter. Let us now take a survey of the family, and see what its members are employed in. The first object that presents itself to us is the aged father (who by an industrious hand has brought up his family, now able to assist him) giving orders to his sons to go and cultivate his few acres of ground; on the produce of which, perhaps, depends the whole maintenance of his family, while he, an enemy to idleness, employs himself at home. The next in view is the mother, no less mindful of her duty than the father, who, after having set in order the house, now employs her daughters in their respective callings of the day, while she performs her domestic concerns in providing for her family. But what a change shall we find when our attention is drawn aside to the neighbouring cottage, where nothing but discord and animosities are to be seen, and where no proper regulations are kept up and no government or obedience to be found, but all libertines; in a word industry is shut out, and idleness, anarchy, and confusion bear the sway!

The effects of idleness often prove fatal to inconsiderate youth, and those who appear lovers of it must doubtless be enemies to industry; but let the scene be changed, let us see youth spontaneously opening their inclination to the embraces of it, and giving it the rule over idleness.

When the seeds of industry are well sown in the mind, and the inclination well cultivated by attentive labourers, it is like a field, although barren, nevertheless by labour and perseverance, it will abundantly repay the industry of the husbandman.

From the admirable lesson which Æsop gives us in the fable of the Ants and Grasshopper, we may learn never to lose any present opportunity of providing against the future evils and accidents of life. For as the summer is the season of the year in which the industrious husbandman gathers and lays up such fruits as may supply his necessities in winter; so youth and manhood are the times of life which we should employ and bestow, in laying in such a stock of all kinds of necessaries, as may suffice for the craving demands of helpless old age.

DOMESTIC ECONOMY.

Economy is so important a part of a woman's character, so necessary to her own happiness, and so essential to her performing properly the duties of a wife, and of a mother, that it ought to have the precedence of all other accomplishments, and to take its rank next to the first duties of life. Yet this is too often neglected in a young woman's education; and she is sent from the house of her father to govern a family, without that knowledge which is necessary to qualify her for it: this is the source of much inconvenience, and may be attended with unpleasant consequences. The husband's opinion of his wife's incapacity for domestic affairs may be fixed too strongly to suffer him ever to think justly of her gradual improvements. A woman, whatever other qualifications or accomplishments she may possess, who does not understand domestic economy, is a very improper person for a wife. Young women should endeavour in early life to lay in a store of knowledge on this subject, even before they are called to the practice of it. They should daily observe what passes before them; they should consult prudent and experienced mistresses of families; and should enter in a book every new piece of intelligence they acquire; they should afterwards compare these with more mature observations, and make additions and corrections as they see occasion.

The first and greatest point in domestic economy, is to lay out your general plan of living in a just proportion to your income. If you would enjoy real comfort in the management of your affairs, you should lay your plan considerably within your income, either to prepare for contingencies, or to increase your funds of charity, which are in fact the true funds of pleasure.

In order to settle your plan, it will be necessary to make a pretty exact calculation; and if from this time you accustom yourselves to take an account of all the little expenses entrusted to you, you will soon grow expert and ready at them, and be able to guess very nearly where certainty cannot be attained.

Regularity in payments and accounts is essential to economy.. You should also endeavour to acquire skill in

purchasing; and in order to this, attend to the prices of things, and take every proper opportunity of learning the real value of every thing, as well as the marks whereby you are to distinguish the good and the bad.

In your table and dress, and in all other things, aim at propriety and neatness, avoiding all extravagances. It is impossible to enter into all the *minutiæ* of the table; but good sense, and observation of the best models, must form your taste, and a due regard to your circumstances must restrain it.

Needlework is generally considered as a part of good housewifery. Many young women make almost every thing they wear; by which they can make a respectable appearance at a small expense. Absolute idleness is inexcusable in a woman, and renders her contemptible. The needle is, or ought to be, always at hand for those intervals in which she cannot be otherwise employed.

Early rising, and a proper disposing of time, are essentia to economy. The necessary orders, and an examination into household affairs, should be dispatched early in the day. If any thing that is necessary be deferred, you may afterwards, by company or unforeseen avocations, forget or neglect to do it. There is a strange aversion in many, and particularly in youth, to regularity and punctuality. Be assured it is of more consequence than you can conceive, to get the better of this procrastinating spirit, and to acquire early habits of constancy and order, even in the most trifling matters.

The neatness and order of your house and furniture, is a part of economy which will greatly affect your appearance and character. The decent order of the house should be designed to promote the convenience and happiness of those who are in it, whether as domestics or as guests.

The chief end to be proposed in cultivating the understanding of women, is to qualify them for the practical purposes of life. Their knowledge is not often, like the learning of men, to be reproduced in some literary composition, nor ever in any learned profession; but it is to come into conduct. A woman learns that she may act. She is to read the best books, not so much to enable her to talk of them, as to bring the improvement which they furnish to the rectification of her principles, and the formation of her habits. The great uses of study to a female are to enable her to regulate her own mind, and to be instrumental to the good of others. That kind of knowledge which is rather

fitted for home consumption than for foreign exportation is peculiarly adapted to woman. The opinion of the great Dr. Johnson was, "*that a woman cannot have too much arithmetic* :" it is a solid, practical acquirement, in which there is much use, and little display; it is a quiet, sober kind.of knowledge, which she acquires for herself and her family, and not for the world.

A woman of good sense will never forget, that while the greater part of her proper duties are such as the most moderately gifted may fulfil with credit (since Providence never makes that to be very difficult which is generally necessary) yet that the most highly endowed are bound to fulfil them; and let her remember, that the humblest of these offices, performed on Christian principles, are wholesome for the minds even of the most enlightened, as they tend to the casting down those high imaginations, which women of genius are too much tempted to indulge.

For instance, a woman whose natural vanity has been aggravated by a false education, may look down on *economy* as a vulgar attainment, unworthy of the attention of her cultivated intellect; but it is the false estimate of a shallow mind. Economy, such as I would inculcate, and which every woman, in every station of life, is called to practise, is not merely the petty detail of small daily expenses, the shabby curtailments and stinted parsimony of a little mind operating on little things; but it is the exercise of a sound judgment exerted in the comprehensive outline of order, of arrangement, of distribution; of regulations by which alone well-governed families, great and small, rich and poor, subsist. She who has the best regulated mind will, other things being equal, have the best regulated family. As in the superintendance of the universe, wisdom is seen in its *effects;* and as in the visible works of Providence, that which goes on with such beautiful regularity, is the result not of chance, but of design: so that management which seems the most easy, is commonly the consequence of the best concerted plan; and a well concerted plan is seldom the offspring of an ordinary mind. A sound economy is a sound understanding brought into action: it is calculation realized; it is the doctrine of proportion reduced to practice: it is foreseeing consequences, and guarding against them; it is expecting contingencies, and being prepared for them. The difference is, that of a narrow-minded vulgar economist, the details are continually present; she is overwhelmed by their weight, and is

perpetually bespeaking your pity for her labours, and your praise for her exertions; she is afraid you will not see how she is harassed. Little wants and trivial operations engross her whole soul: while a woman of sense, having provided for their probable recurrence, guards against the inconveniences, without being disconcerted by the casual obstructions which they offer to her general scheme.

In the following most interesting story the advantages of domestic economy are fully exemplified; and though it is not every female who will be called, like Mrs. Clermont, to save a husband from distress and ruin by its exercise, yet it is desirable that every one should acquire the habits and dispositions which would lead her to the same line of conduct, if called to the same difficulties and trials.

THE UNCLE AND NEPHEW

A TALE.

At the early age of two and twenty, Charles Clermont, by the death of his father, became possessed of an estate of two thousand pounds per annum. Unfortunately his father's habits had been so parsimonious, and his ideas on the subject of expenditure so narrow, that his son had never been allowed by him an income adequate to the common wants of a gentleman. Therefore when he saw himself possessor of a large estate, and a considerable sum of ready money besides, the sudden change from poverty to wealth had the pernicious effect of making him deem his riches so great as to be inexhaustible, and his heart and his hand became as open as his predecessor's had been the contrary.

Generosity and fine feeling marked indeed all his actions: but he wanted judgment, he wanted reflection. Each quick and benevolent impulse he eagerly obeyed, nor waited to consider how far the meditated action was, or was not, pregnant with good or evil.

But of some of his benevolent impulses he had no reason to repent. The impulse which led him to introduce himself to an oppressed orphan, the daughter of a clergyman, in order that he might offer her his purse and interest, to enable her to defend an unjust suit instituted against her by

a man whose addresses she had rejected, was the means of making him the husband of one of the best of women. For the orphan, whom he first visited from pity, he revisited from love; and when she modestly reminded him of the difference of their fortunes, and that his friends and family would disapprove so disproportionate an union, he wisely observed, that he considered money not as happiness, but as the *means* of happiness; that he had money, she had none; but then she had beauty, sense, and virtue—qualities, the possession of which was, exhibited as they appeared in her person, essential to his felicity.

The man who talked thus was young, handsome, eloquent, and impassioned. The woman who listened was equally young, still handsomer, and had as much secret tenderness in her heart as he had avowed passion in his. Nor did her reserve and her scruples hold out long against the pleadings of Clermont's affection and her own; but after a few weeks of courtship they were united; and the grateful Augusta, having in the course of their acquaintance discovered that Clermont had every virtue but those necessary ones of prudence and economy, wisely resolved, that as she did not bring him a fortune, she would, were it necessary endeavour to save one; and that she would try to make amends, by her care, for his pernicious want of management.

In the mean while Clermont's marriage had, though he kept it a secret from Augusta, done an irreparable injury to some of his expectations in life.

The brother of his mother, a gentleman of the name of Morley, went to India at an early age, in order to make fortune; and he succeeded so well, that he was able very soon to send considerable remittances over to his less prosperous relatives in England; and amongst these, though she was married to a man of landed property, he considered Mrs. Clermont, for he well knew the parsimonious disposition of her husband; and all the little indulgences which Charles Clermont could boast of in his childhood and early youth were the result of his uncle's bounty to his motner. But on the death of Mrs. Clermont, an event which had a fatal effect for some time on the health and spirits of her affectionate son, the bounty of Mr. Morley was continued to Charles: and if ever he was observed to be dressed like a gentleman, or to make a present to some indigent neighbour, equal to the generosity of his heart, it was immediately after a remittance from India; and Clermont

had recently received and expended a gift from his uncle, when his father died, and he saw himself the uncontroled master of what appeared to him an immense fortune. Soon after, he received news that his uncle was about to sail for England; but the latter part of the letter contained information which completely counterbalanced the pleasure which the first part of it had given him.

Mr. Morley informed Clermont that he had long intended he should marry his ward, a beautiful and rich heiress, who boarded with a relation near London; and who having seen him at a watering-place, had written to her guardian that she was willing to comply with his wishes, and receive the addresses of his nephew; "Therefore," continued Mr. Morley, "you, and you only, can prevent this union, on which my heart is set, from taking place: but beware how you disappoint me!—Obey me, and I will give you thirty thousand pounds on the day of marriage; disobey me, and I renounce you for ever!"

Clermont was already well acquainted with his uncle's positiveness and love of arbitrary power, therefore the tyrannical conditions on which he offered him his favour of thirty thousand pounds did not surprise, though it painfully affected him. He had seen the lady intended for his wife, and he had conversed with her; for she had introduced herself to him as his uncle's ward, and had obligingly hoped that they should be better acquainted. But though she was beautiful, there was a forwardness in her manner, and a degree of self-conceit in her whole deportment, which made it impossible for her to make as pleasing an impression on Clermont's heart as he had made on hers. Besides, he had already seen Augusta, and his heart had formed a sort of involuntary vow never to allow him to marry another woman.

Therefore, had not Clermont's love of the freedom of choice struggled considerably against his desire to oblige his peremptory uncle, he would have rejected instantly the offer of Miss Blagrave's hand, from the resistless influence of a prior attachment; an attachment too on the eve of being crowned by marriage.

The arrival of Mr. Morley was at length announced in the papers, a few days after Clermont was married to Augusta; and the latter instantly wrote a letter to his uncle, welcoming him in the warmest manner to England, and begging leave to set off for Portsmouth directly, in order to accompany him to his house; but lamenting, at the same

time, his inability to comply with his wishes, and marry his lovely ward, as he was already married to one of the most amiable of women.

Mr. Morley was an old bachelor, and was so accustomed to have his own way, that this unexpected disappointment to his dearest hopes was as new to him as it was unwelcome; and in the first transports of his rage, on receiving Clermont's letter, he struck his name out of his will; and not contented with writing immediately to Clermont, to let him know, that never while he lived would he see or speak to him, he desired that no one in future would dare to mention his nephew in his presence.

Clermont's affectionate heart was sensibly affected by his uncle's positive renunciation of him, for his mother had taught him to love Mr. Morley, and his repeated kindnesses had endeared him to him still more.

About this time, to Augusta's vexation as well as surprise, Clermont presented her with a case of very fine jewels; nor were his equipages and the other bridal preparations at all inferior to what they would have been had he married an heiress.

"My dear Charles, you seem to forget that I bring you no fortune," cried Augusta.

"On the contrary—I have proved that I remember it."

"Not by expending so much on bridal splendour."

"On the contrary—by that means I intend to prove to the world that I think you rich only as you are, in virtues and attractions, as worthy of shining in all the state which wealth can give, as if you were the heiress of thousands."

"Kind, but not considerate, Clermont! for will not the world be more inclined to impute our parade to my extravagance, than to your delicate and jealous affection? Will they not be apt," continued she, smiling, "to talk very impolitely about a beggar on horseback—"

"Psha!" replied Clermont, warmly, "let them if they dare."

"Well, but, dear Charles, when the first six months of our marriage are over, surely one of the carriages at least may be laid down?"

"What! would you have me lead people to imagine that you had lost some of your value in my eyes?"

"Yes—provided you give *me* no reason to fear that I have lost any such value. Fear of what the world may think will never, I trust, deter us from acting prudently; indeed, my dear Charles, I hope that neither you nor I

shall be in the habit of exclaiming, like the woman in the comedy, *But what will Mrs. Grundy say?*—no, no; we will have no Mrs. Grundies; or rather, you shall be my Mrs. Grundy, and I yours."

Augusta, having heard from a female acquaintance of Clermont's uncle the cause of his anger, earnestly entreated Clermont to do all in his power to bring about a reconciliation; "for I know," continued she, "that his anger distresses you; I have seen you occasionally depressed, and now I am sure I have found out the cause."

Clermont owned that she was right; that he had longed for his uncle's arrival, though he had never seen him; and hat he deeply regretted having forfeited his favour; "but still, he did not like," he said, "to importune him to forgive nim, lest he should think he did it more from avarice than affection."

"If he be disposed to forgive you, he will not think so; write affectionately, and he will be glad to believe you sincere; for every one likes to fancy himself the object of affection: those indeed who wish to keep you disunited may impute to you motives of which they are conscious themselves; but your uncle himself will, at first, at least, be preserved by self-love from imputing them to you; write, therefore, throw yourself on his feelings, and hope every thing from the result."

Clermont promised that he would write, and then suddenly exclaimed, "But what could possibly induce my cousin Catharine to make you unhappy by telling you the particulars which you have related? I am so angry with her that I could almost find in my heart to forbid her the house."

Augusta at first made no reply to the speech, for she felt the danger to her peace which must accrue from the acquaintance of such a woman as Mrs. Catharine Clermont: she knew, that though she wished to live in charity with all mankind, it was impossible she should do so while this mischievous retailer of others' malice had constant access to her, and could call her angry feelings continually into action; and out of justice and mercy to herself, she was on the point of saying, "Yes—do forbid her the house, for she is a dangerous acquaintance," when she recollected that this pernicious woman, was a poor, old, insulated being and that an occasional dinner at their table, and a ride in their carriage, were the one a necessary, the other a luxury to her; and to deprive such a being of two of her scanty pleasures, was an idea so repugnant to Augusta's benevo-

lence, that conquering the just fear and indignation which Mrs. Catharine had excited in her bosom, she desired Clermont to recollect, that though Mrs. Catharine had given her pain by her communications and might do so again, yet it was but a grain of uneasiness, which she had endured, or might through her means endure again—counteracted by a store of comforts and enjoyments; whereas their indigent relation had no *pleasures* and few *comforts* to set against the pain of being forbidden their house and its indulgences; and therefore she conjured him to forget and forgive her fault, as she herself should do.

"Spoken and felt like yourself!" cried Clermont; "be it so, Augusta; and let it still be your pride, that you have pleasure in returning good for evil."

When Clermont had written his letter, he shewed it to Augusta, and she thought it calculated to soften the heart of her uncle; but unfortunately, it was received by Mr. Morley soon after he had heard an exaggerated account ot the poverty of Augusta, and her connections, and of the pernicious expenses in which she was involving his nephew.

A man who has toiled through the best part of his existence under the burning sun of India, in order to obtain wealth, may be allowed to look on wealth as the grand ultimatum in marriage—and so thought Mr. Morley: therefore, even more irritated against Clermont than when he wrote last, he replied to his affectionate letter in terms the most insulting to him, both as a man and a husband.

"Now I am sorry you wrote to him," said Augusta, after a long indignant silence, occasioned by reading the letter, "but the fault was mine."

"The *injury* is yours," cried Clermont; "had it been done to me only I should not have regarded it—but to dare to speak ill of you! However, we are quite sufficient to each other's happiness, so why should we mind the folly and wickedness of others?"

"Why, indeed!" replied Augusta; "so burn the letter, and let us endeavour to forget that your uncle exists."

The letter was burnt, and all mention of Mr. Morley's name prohibited; but Clermont saw a few months after, in the newspaper, that on such a day was married, at St. George's, Hanover Square, Richard Morley, Esq. to Lady Susan Delmor, youngest daughter to Lord S——. And on the same day was married Miss Blagrave, ward of Mr. Morley, to Lord Delmore, the brother of Lady Susan.

"Augusta, my uncle is married!" cried Clermont, giving

her the paper: "May he be happy! that's all; but I doubt it, considering his age, and Lady Susan's character:" and Mr. Morley's name was again forgotten.

When they had been married a twelvemonth Augusta gave birth to twins, a son and a daughter, and the happy Clermont made the whole village intoxicated on the occasion. An ox was roasted at the christening, and the children's christening mantles were the most superb that money could procure. In vain did Augusta remonstrate against such unnecessary finery.

"You know, my love," said he, "these things once bought are bought for life: if you present me with such welcome presents again and again, the same mantles will serve, you know."

"If I make you many such presents, Charles," replied Augusta gravely, "and you continue your accustomed thoughtless generosity, my children may wear the mantles indeed, but the point lace, will, I fear, have been, through necessity, disposed of."

Clermont started with almost angry surprise; for he still imagined that a man of two thousand pounds a year, and a large sum in money, could not spend his income; though, had he examined his accounts, he would have found that his ready money was pretty nearly exhausted.

"My dearest girl," replied he, "your confinement has weakened you, and made you liable to gloomy thoughts.—Believe me, I have not been guilty of expenses which I can ill afford: and as to the mantles and other things, 'tis but—"

"O Charles," interrupted Augusta, "I have heard of a woman who ruined her husband by '*'tis buts*;' and I sincerely hope no one will ever hear of a husband who ruined his wife and family by the same thing!"

Clermont looked grave for a moment; but, recovering his usual spirits, he went down stairs to some friends, to whom he had promised their fill of claret and champagne, but who never treated themselves with any but port and madeira;—no, not even on the birth of an heir.

"But my wife has given me twins," thought Clermont, "therefore my treat on the occasion ought to be doubly splendid."

Three years after, the birth of a third child occasioned fresh rejoicings and expenses; and Clermont being in the constant habit of bringing home company to dinner, Augusta began to fear, such was the enormous expense at which they lived, that her forebodings would soon be rea-

lized; especially when, on hearing that the city near which he lived was at the next general election to be represented by two *thick and thin men,* that is, men who go all lengths with the minister, whoever he may be, Clermont thought it his duty to oppose them, and to offer himself, in want of a better candidate, to receive the independent votes.

"But, my dear Clermont, consider the expense of a contested election!"

"I cannot, Augusta, and *ought* not to consider my own petty interests when those of my country are at stake."

"Are the interests of your wife and children petty interests, Clermont?—However, I respect your motives, and will say no more."

In two years more the parliament was dissolved, Clermont was declared a candidate for——, and his canvass was a promising one; but he was mortified to find, that in proportion as his hopes increased his wife's spirits fell; and, when he reproached her with this perverseness, she replied, faintly smiling, "My dear Charles, I shall find it an awful thing to make great dinners in London for cabinet ministers or opposition leaders."

"What do you mean?" asked Clermont.

"If you gain your election, we must have a house in London."

Well—and what then?"

"Why, then you will never be happy unless you invite your brother members frequently to dinner; and then, out of affection you will invite the members of one party one day, and out of candour those of the other another day; then, I suppose, I must give a ball to their wives every year;—and what with the expenses of getting into parliament and expenses when in it—"

"Well—and what then?"

"Why, then adieu to domestic comfort, and younger children's fortunes!"

"You see things, Augusta, in too serious a light," replied Clermont, vexed, but not convinced, and hastening to a meeting of his friends.

The day of election arrived:—Augusta with her little boy and two little girls, appeared on the scene of action; and a most painful day indeed it was to her. It grieved her to wish against her husband's wishes; it wounded her tenderness to desire him to feel the pangs of disappointment and mortification;—still, aware of the expenses and

temptations to extravagances to which success would expose her husband, she shuddered at every shout of triumph, and felt herself turn pale when informed that Clermont was two hundred a head.

At four o'clock on the election day, Clermont followed a large party of his friends, who came to congratulate Augusta on the certainty of her husband's being returned. Augusta endeavoured to smile, but could not, and she burst into tears; while the gentlemen attributed her emotion to joyful surprise; but a meaning glance, which Augusta gave Clermont, convinced him that her tears were not those of joy, and he looked excessively foolish, when his companions obligingly congratulated him on the satisfaction which his victory would give to Mrs. Clermont.

How little did they know Augusta's heart!—She looked at her daughters, and she sighed to think how fatally the expected success might operate on their future well being; but at the same time she secretly and solemnly resolved that from that moment though as yet the children of opulence, they should be taught the privations which they might one day be forced to learn, as the children of comparative poverty.

At six o'clock the fortune of the day changed: the adverse party became the highest on the poll, and at night the books were closed, and Mr. Clermont's opponent declared the sitting member.

Augusta, on hearing the news, again burst into tears, and these were truly tears of joy; but when she saw the pale cheek and dissappointed look of her husband, she felt a pang of something like remorse for the satisfaction which she had experienced, and forgetting every thing but his mortification, tried every art of inventive love to beguile him of his cares.

"Hypocrite!" cried Clermont, kindly but reproachfully, "I know in your heart you rejoice that I have failed."

"I have two hearts," replied Augusta, blushing, "one a conjugal, the other a maternal heart:—in the former I grieve acutely for your failure, in the other I rejoice at it; for, O dear Charles! what anxiety to come does it not spare me!"

Clermont's next step was to call in all his election bills; but to his great surprise and distress he found it was not so easy a matter to discharge them; they amounted to some thousands; and on requiring from his bankers the remain-

der of the ready money left him by his father, they made it appear quite clearly by their books that he had drawn it all out long ago.

"My dear Clermont," cried his wife, affectionately, "let this painful surprise be the means of consoling you for the loss of your election: had you gained it, you would have had to pay the sum just the same, and to have incurred still greater expenses in perpetuity: the money is well bestowed if it has purchased for you experience, and motives for your being contented with your present situation."

Still when Clermont, having been forced to mortgage an estate, paid the money which he had raised into the hands of his agent, Augusta could not help exclaiming with a sigh, "what a pretty fortune that would have been for my poor girls!"

As soon as the money was paid, Clermont thought no more of it but continued to live in his accustomed style; to keep hounds, to give dinners, and with only £2000 a year to live at the rate of £5000.

Augusta, mean while, having in vain endeavoured to make him look into his affairs, was endeavouring by her scrupulous economy and self-denial to balance her husband's extravagance. In her dress she was even parsimonious, though Clermont was continually presenting her with the most expensive apparel, laces, and ornaments: for she was the greatest pride of his heart still, and he was as vain of her beauty as ever he had been; therefore he loved to see her well dressed, and it was with difficulty she could contrive to hide, by tasteful and inventive economy and by varying the shape of her dresses, that the gowns themselves were old, very old. Clermont was continually discovering it, and wondering why she did not wear the fine muslins, laces, and cambrics which he gave her. Augusta only smiled, and Clermont was suffered to wonder still.

Her little boy was now eight years old; and Augusta, glad to save the expense of schooling as long as possible, recovering with ease the rudiments of the Latin tongue, which her father had taught her, instructed him entirely herself; while she instructed the girls in every branch of household economy and needle work, and tried to prepare them to be independent and respectable on a narrow income.

One day Clermont had left home very early in the morning, and was not certain that he should return that night: he, however, altered his plans; and meeting by accident a gentleman at an inn, with whose society he was much

pleased, he invited him home to dine with him, and take a bed at his house.

They chanced to alight at the back gate ; and, unheard and unexpected, Clermont and his new friend entered the breakfast room, where Augusta sat at dinner with her children.—But what a dinner ! cold meat, potatoes, and pudding ! while Augusta and her daughters were dressed in dark linen gowns, evidently bought for no other purpose than to save washing.

Clermont started back with surprise and consternation ; but Augusta, not at all abashed though a stranger witnessed this instance of temperance and frugality in the family of a man of landed property, rose with dignity, and welcomed the gentleman introduced by her husband.

"And pray, Mrs. Clermont," said Clermont, in a tone of pique and mortification, "is this the only dinner you have to give us ?"

"Pardon me," replied Augusta, "this is our mode of living—yours is quite another thing ; and if Mr. Medway will be contented to wait an hour or two, you shall have a dinner certainly."

So saying she left the room, leaving Clermont surprised and displeased.

"My dear Sir," said he, "that woman has only one fault in the world, and that is, that she is teasingly and unnecessarily economical : she has a fine wardrobe, yet she wears that dowdy gown ; and with a farm and estate stocked with all the good things of life she almost starves herself and the children ;—I protest, if I did not still love her to distraction, I am so angry that I could leave my house directly, and not see her again for a month."

"Indeed, papa," cried the youngest child, "I am always glad when you dine at home, for then we get some nice things."

Mr. Medway owned that the charge of over economy which Clermont brought against his wife was a very uncommon one, and he could not help pitying him for being united to such a mean spirited woman.

That evening and that night Clermont, for the first time, treated Augusta with sullen disregard : she had mortified his pride, and he resolved that he would wound her feelings. Augusta, however, took no notice of his unusual coldness, though she felt it sensibly ; but when they met at breakfast she looked as serene as usual. When dinner time approached, Clermont, who had been showing Mr. Medway

his grounds, seeing as he thought, the housekeeper in the pantry, put his head in at the window and calling " Evans," desired her to give Mr. Medway one of her excellent jellies. In a few minutes some jellies were handed out at the window; and Clermont, looking up to thank Evans, beheld (a checked apron tied round her waist, and her hands still covered with the pastry which she had been making) Augusta herself.

" What does this mean? Why is this?" faltered out Clermont:—" Is Evans ill?"

" Evans has been gone some time, my love:—I heard of a better place for her than ours, and rather than she should lose it I parted with her at a week's notice."

" And when does a servant in her place come home?"

" Never," replied Augusta, mildly, but resolutely;—" I am my own housekeeper now, and I feel the use of it already. —Nay, dear Clermont, do not look so grave. Will your jellies and pastry be less grateful to your palate because they are made by the hands of your wife and children?"

Clermont was confounded:—he did not answer, but walked away by himself, and Mr. Medway retired to dress. At dinner, Clermont was pensive, and even sad; and another night he passed in silence, but not *sullen* silence. Augusta had gained her point; she had alarmed his fears and he *dreaded* enquiry, yet felt the necessity of it; and he changed colour, when Augusta in a firm but solemn tone requested to see him alone in her dressing room after breakfast.

Clermont promised compliance, and as soon as the tea-table was removed, repaired to the place of rendezvous. But when Augusta saw him, and found that the time of the painful disclosure which she had to make was come, her wonted fortitude forsook her, and she burst into tears.

" Augusta! my love! my dearest love! do not grieve on my account; I know it is not for yourself that you feel," cried Clermont; " I guess what you have to tell me, I now see and understand the excellent motives of the conduct which surprised and displeased me:—but be assured, that whatever misfortune I have to learn, I shall hear it with cheerfulness: I owe it to you, not to add to the weakness which caused my embarrassments, the weakness to deplore them."

Augusta threw herself into her husband's arms; and as fast as her tears would let her, exclaimed, " A little courage and self-denial, Charles, and all will be well again."

She then proceeded to inform him, that having ventured in his name to call in all his bills, and having examined the steward's accounts, she had found that he owed several thousand pounds; some of which had been owing some time, and that there was no money in hand any where to discharge them.

"Several thousand pounds !—Impossible !"

"Oh ! it is too true indeed ;—near 20,000 !"

"And you—have you no debts, Augusta? Are there no housekeeping accounts ?"

"Very trifling ones."

"Why, how have you contrived to go on without running in debt, if, as you say, you have seldom had assistance from the steward ?"

"I have disposed of all the jewels which I thought I had a right to dispose of; and when you recollect that one of my earliest and dearest friends is a milliner and wholesale dealer at ——, you will see that I had the means of selling at a fair price the unmade presents which you have for years been lavishing upon me: you would be surprised if you knew to what a large sum these things amounted; and I hope you will now forgive me for resisting your entreaties that I should make them up and wear them."

"Yet I have reproached you with parsimony," he exclaimed.

"O my love! but for my frugality we could not have gone on so long. Believe me, had I myself suspected the extent of our involvements, I should have requested this interview sooner, but I was unwilling to disturb your happiness, and that I and my children might be prepared for any change of situation I taught them habits of faring humbly that they might never feel pain from the contrast."

"Augusta !" cried Clermont, fondly folding her to his heart, "do you remember that you refused to marry because you were not rich ? I told you then I should make a good bargain in marrying you—and I was right; for had I been married to any other woman, ruin, inevitable ruin, would probably have overwhelmed me."

"I am glad, I am glad," replied Augusta, "to have been able to reward your disinterested love, and shew my gratitude to you for—"

"Have I not often told you," returned Clermont, "that my love was *not* disinterested— that I married you because I could not be happy without ? Therefore, what gratitude

do you owe me?—But tell me, dear, dear Augusta, what can I do to extricate myself?"

"The means, happily, are in your power; but I know that to use them will be a dreadful pang to you indeed."

"Name them. My blind folly deserves punishment."

"In the first place, you must sell this estate and live at the cottage; in the next place, the wood across the meadow your favourite wood, contains excellent timber, and in sufficient quantities to pay off, when cut down, some thousands of the debt."

"That wood!—my mother's wood!—that wood!—must that be destroyed!"

He said no more, but sinking into his chair he covered his face with his hands.

"No, Augusta; no," he exclaimed at length, "I cannot consent to it—any thing but that. That wood, many of whose oaks were planted by my grandfather:—that wood, so dear to my ever regretted mother, and where the happiest hours of my youth and childhood were past.—Nay, Augusta," added he, "it was in that wood that I prevailed on you to own that you loved me; and there I also overcame your scruples, and made you promise to be mine. No, I cannot—I cannot *indeed* let it be cut down. What would my ancestors say, could they look from their graves and see me allow such an action? They would feel themselves dishonoured."

"But if cutting down the wood be the only means by which you can discharge just debts—would they not feel themselves more dishonoured by the wood's remaining uncut and the debts unpaid?"

"True—too true," replied Clermont; "and I see I have no hope—No, the wood must go."

So saying, he walked out of the room, and Augusta saw him go into the wood, nor did she see him again till dinner-time; but she heard from the steward, that Clermont had already had courage to mark the trees that were intended for removal.

Mr. Medway soon observed that Clermont was greatly distressed, and Augusta saw that he did: therefore she thought it rather indelicate and obtrusive in him not to offer to take his departure:—indeed she was far from being prepossessed in his favour; he seemed to her to be acting a part; to be affecting refinement, though disposed to be vulgar; and every now and then he was on the point of vociferating an oath, which he suddenly and eagerly suppres-

sed: besides, she was not at all pleased with his behaviour to herself. He looked at her with such marked admiration, and seized her hand and pressed it so often in a manner at once passionate and familiar, that she began to form a very disadvantageous opinion of Mr. Medway and his motives for staying.

After dinner, Augusta retired; and as soon as she was gone Medway artfully contrived to lead the open-hearted Clermont to confide to him all his distress.

"Forgive me, Sir, but the world and your relations,' observed Mr. Medway, "have always attributed your expensive style of living, your contested election, and so forth, to your wife's vanity and ambition."

"Then the world and my relations are infamous calumniators," cried Clermont, starting up indignantly, and forgetting his own distress in this injustice to his wife.

"You cannot wonder at your relations being willing to blame Mrs. Clermont, as they thought her by no means a proper match for you."

"They were *right* there," replied Clermont with a sarcastic smile.—"To match my paltry acres she had nothing to offer but beauty, temper, and accomplishments.—To match my want of judgment, and empty thoughtlessness, she had only sound sense, prudence, and reflection.—To match my vicious extravagance and self-indulgence, she had nothing but rigid economy and self-denial. True, Sir, true, we are mated but not *matched;* and yet to this dissimilarity alone do I owe my not being at this moment ruined past redemption. I might have married an *heiress,* my *equal* she was called, or rather my superior in fortune; consequently she would have deemed herself justified to be as expensive in her tastes as I was; and ruin, inevitable ruin, would have been the consequence; while Augusta, full of gratitude to me for the supposed obligation I had conferred on her by preferring her to a richer, a prouder woman, has laboured by her prudence to counteract my wicked want of it. She—O Sir!" he added, his voice choked with tears as he spoke; "wretch that I was, to lament the loss of my trees, or of any thing, while my wife is spared to me!—she is my only true wealth, and she shall find that I have at last learnt to feel her value."

He then related to Medway all Augusta's self-denial and economy; and Medway had felt himself moved to tears by the affecting warmth with which Clermont praised his exemplary wife, when Augusta entered the room, and in

faltering voice told Clermont that the person to bargain for the timber was come.

"So soon!" cried Clermont, turning pale; "he is in a great hurry."

"So I thought," replied Augusta,—to whom the wood was nearly as dear as it was to her husband.

Mr. Medway, during this time, was walking up and down the room: he then drank a glass of wine, wiped his eyes, and seizing Clermont's hand, exclaimed—

"The wood shall not be cut down:—I will advance the money:—you shall give me your bond for it, and pay me by instalments."

"Impossible!" replied Clermont;—"my estates are so tied up, I cannot give you security.

"The best possible security," he replied, pointing to Augusta—"the integrity, the active virtue of that admirable woman. If she lives, I am sure of being paid;—if she dies, and I were to lose the money, I should at least have the satisfaction of knowing I had lost it from an honourable wish of doing homage to the merit of a woman who is an honour to her sex."

Clermont was generous enough to rejoice at this tribute to Augusta's merit, though it was, in a manner, at his expense: but Augusta did not enjoy being praised on these terms; nor, though willing to save the wood, did she like to accept so great an obligation from a stranger: besides, she could not help attributing improper motives to Mr. Medway. But Clermont's plans for repaying the money were already formed, one estate was to be sold, and out of what remained he was to lay by so much a year, and live in retirement.

"And then, Augusta, I shall live chiefly at home, and assist you in educating the children," added he.

"A blessed change that would be! and it almost tempts me to do what I think wrong," answered Augusta, "and accept Mr. Medway's offer: but from you, Sir, a stranger, I do not like to accept so great a favour."

"I have altered my mind again," cried Mr. Medway; "you shall not sell any estate;—your debt is only sixteen thousand pounds, and I will advance the whole sum. Why man!" cried he (seizing Augusta's hand, which he pressed to his lips again and again) "I would do any thing to prove my sense of that woman's excellence!"

"You do not answer, Mrs. Clermont, my dear, dear

woman, you don't answer. Will you not let your husband accept my offer?"

"Mr. Clermont must do as he pleases, Sir," replied Augusta; "but I must say, that to me any privations, any trials would be preferable to the cruel and indelicate one of owing such vast obligations to a stranger. Till yesterday, Sir, we were strangers even to your name and person, and we know nothing of you more to-day. Your offer, liberal as it is—"

"May be, you think, a mere boast, I suppose," interrupted Mr. Medway; "but look here, my sweet soul, look here!"

So saying he took out his pocket-book, and displayed notes and checks to the amount of twenty thousand pounds.

"I do not doubt your riches, Sir," continued Augusta, "I only doubt the propriety of our benefiting by them. I may be proud, but I must own that I would welcome poverty rather than be bound in such a heavy chain of pecuniary obligation, even by a friend; and you, Sir, are a *stranger*. Pardon me, Sir, but I do not know what your motives may be, nor can the world know; disinterested generosity is so rare a thing, that few believe in its existence; and who knows but that Mr. Clermont, if he accepts your bounty, might have to lament the loss of his wife's reputation as well as his fortune! Sir," continued Augusta, blushing, "I dare not say more, and I could not bear to say less; but if, after this, Mr. Clermont can accept your offer, I shall endeavour to submit to the trial with resignation."

"Admirable! admirable!—" Here Mr. Medway muttered an oath, and danced about the room.

"Say no more, Augusta, cried Clermont, "say no more; ever wise and prudent, you have a right to have your slightest wish attended to, and I submit myself to your guidance."

"You must alter your determination, Sir, I can tell you," exclaimed Mr. Medway, "and accept my offer, or you and I can meet no more. So, Madam, because I am a *stranger*, and would willingly save you and your careless husband from ruin, you must be bold enough to suppose that I may have taken a fancy to your pretty face, or that the world may suspect it!—Odds my life, Madam! do I look like a gay deceiver!—do I look like a seducer of married women, and a disturber of the peace of families? Answer me that?"

At this appeal, Clermont, though very angry, was forced to turn away to avoid laughing; for Mr. Medway was

nearer sixty than fifty, was short and thick in his person, had a wide flat face, an olive complexion, and wore a flaxen brutus wig, which was always a little on one side. Even Augusta could scarcely retain her gravity, when called upon to answer this question; but recovering her dignity, she answered, with a sarcastic smile but downcast eye, that she did not allude to his power of doing ill, she only mentioned the possibility of his having the inclination.

"Saucy! monstrous saucy, that!" exclaimed Mr. Medway, strutting across the room and back again: "still, I must own that my vanity is so flattered at your supposing it possible for me to injure your character, that I forgive your impertinence, and all the reparation I ask for it is a kiss."

Even Clermont was angry at this request; and Augusta proudly repulsed the audacious stranger as he familiarly approached her.

"Very well, very well," cried he;—"you will offer me a kiss some time or other, and then I'll refuse you, that's all."

"He is certainly mad," whispered Augusta—and Clermont thought the same.

Apropos," said Mr. Medway; "Is not one Dick Morley, a swearing, positive, cross old rascal, your uncle?"

"Mr. Morley is my uncle, Sir, replied Clermont, reddening with indignation; "but do not suppose that your intended kindness to me can give you a right in my eyes to speak ill of my uncle."

"Why, man, he speaks ill enough of you."

"That may be, Sir—but, Sir, he is my mother's brother, and was once my friend and benefactor; and by my mother's dear memory I swear, that let who will call him rascal, they shall retract, or answer for it to me."

"He is an infernal old rascal, for all that," replied Medway.

And Charles, forgetting Augusta was present, was darting forward to strike Mr. Medway, when he saw tears in his eyes and heard him falter out, as he stretched forth his hand to him, "Why, Charles; have I not a right to call myself names if I please? I am an old rascal, for believing the cursed people who told lies about that pretty, pale rogue there; and suffering myself to be so long separated from a nephew like you!"

"I am so surprised! so overpowered!" cried Charles, while Augusta, smiling significantly, but pale and trembling,

from her recent alarm, came up to Mr. Morley to offer the kiss which she had so lately refused.

"I told you so," cried he, embracing her; "but I have not self-denial enough to fulfil my prophecy completely, and refuse the offered favour."

He then, unsolicited, informed them that his wife had eloped from him, leaving him luckily no children; and that his ward, by her extravagance, had ruined her husband; that these events had awakened in his heart a tender feeling towards his nephew, when he heard that he was greatly involved, and was on the brink of ruin; that, happening to see him accidentally, and finding him the picture of his mother, tenderness had completely conquered resentment, and he was determined to step in and save him; but he wished first to form, unknown to both husband and wife, his own opinion of the latter, and find out, if possible, whether she was a devil or an angel; that Clermont's indiscreet hospitality had put this opportunity in his power; "for who but you," said he, "would have thought of inviting to your house a man whom you knew nothing about! I might have been a swindler, for ought you knew."

"You did not look like one, Sir; and the landlord of the inn where I met you assured me you were a gentleman."

"Well, well, I came; and luckily for you and me too: now I trust that we shall not soon part again. But you cannot imagine the constraint I have been putting on myself in order that I might behave prettily before your elegant wife. I knew I must not swear and hector before her; no, I would as soon have ventured to approach a clean white petticoat in dirty boots; and I vow and protest I have sometimes been nearly choked with the effort of swallowing down an oath: but, my dear, now you know I am your uncle, will you not allow me to swear a little now and then?"

"No," said Augusta, smiling; "now I know you to be my uncle, I am the more interested that you should appear to advantage: therefore I cannot give my sanction to your continuance of a custom, which may make a pious and well-born man appear low bred and impious."

So!—a pretty free spoken young lady this; but, by George, I like you the better! and I feel already so much your slave, that I believe I am capable of sacrificing even my habits to you. But where are the children?—my children! I thought once or twice I should have betrayed my-

self before the time by blubbering over them." Clermont ran to fetch the children and introduce them to their uncle, who received them with the tenderest welcome: then, looking first on the eldest girl, and then on the younger, he exclaimed, wiping his eyes and folding the former to his bosom—

"This girl is the image of your mother, Charles, and I shall be too fond of her; but this—why, this is the image of your wife, and I declare I know not but I shall on that account love her as well as her sister."

Clermont's eyes glistened at this compliment to Augusta, and to the bottom of his soul he enjoyed his own and her triumph over his uncle's prejudices and the malice of his relations.

"This is one of the happiest moments in my life, Sir," said he, pressing his uncle's hand in his; while Augusta, no less affected, wept with pleasure over the dear girls thus unexpectedly raised from threatening obscurity into increased affluence: but recovering herself a little, she apologized to Mr. Morley for not having, owing to her ignorance of who he was, treated him with that attentive respect due to her husband's uncle.

"My dear niece," replied Mr. Morley (for he seemed to like to call her by that title) "you are one of those happy beings who can never want to apologize to any one; for you have that exquisite sense of propriety that must ever make you pay to all exactly the due portion of attention and respect; had you known me to be your uncle, no doubt you would have given me a warmer welcome; but you were a gentlewoman receiving a gentleman and a stranger; and before you had spoken ten words to me I felt my prejudices against you vanish.

"Come, Clermont, give me your hand; you have made a choice for which I thank you, and will make the family thank you, or they shall not call me cousin, I can tell you And may she teach her children to tread in her paths! for she is indeed the virtuous woman, 'whose price is far above rubies.'"

THE DIVERTING HISTORY OF

JOHN GILPIN.

JOHN GILPIN was a citizen
Of credit and renown,
A train-band captain eke was he
Of famous London town.

John Gilpin's spouse said to her dear,
Though wedded we have been
These twice ten tedious years, yet we
No holiday have seen.

To-morrow is our wedding-day,
And we will then repair
Unto the Bell at Edmonton,
All in a chaise and pair.

My sister, and my sister's child,
Myself, and children three,
Will fill the chaise ; so you must ride
On horseback after we.

He soon replied, I do admire
Of womankind but one,
And you are she, my dearest dear,
Therefore it shall be done.

I am a linen-draper bold,
As all the world doth know ;
And my good friend the calendrer
Will lend his horse to go.

Quoth Mrs. Gilpin, That's well said ;
And for that wine is dear,
We will be furnish'd with our own.
Which is both bright and clear.

John Gilpin kiss'd his loving wife ;
O'erjoy'd was he to find
That, though on pleasure she was bent,
She had a frugal mind.

The morning came, the chaise was brought,
But yet was not allow'd
To drive up to the door, lest all
Should say that she was proud.

So three doors off the chaise was stay'd,
Where they did all get in;
Six precious souls, and all agog
To dash through thick and thin.

Smack went the whip, round went the wheels,
Were never folk so glad,
The stones did rattle underneath
As if Cheapside were mad.

John Gilpin at his horse's side
Seized fast the flowing mane,
And up he got, in haste to ride,
But soon came down again;

For saddle-tree scarce reach'd had he,
His journey to begin,
When, turning round his head, he saw
Three customers come in.

So down he came; for loss of time,
Although it griev'd him sore,
Yet loss of pence, full well he knew,
Would trouble him much more.

'Twas long before the customers
Were suited to their mind,
When Betty screaming came down stairs,
"The wine is left behind!"

Good lack! quoth he—yet bring it me,
My leathern belt likewise,
In which I bear my trusty sword
When I do exercise.

Now Mrs. Gilpin (careful soul!)
Had two stone bottles found,
To hold the liquor that she lov'd,
And keep it safe and sound.

Each bottle had a curling ear,
Through which the belt he drew,
And hung a bottle on each side,
To make his balance true.

Then over all, that he might be
Equipp'd from top to toe,
His long red cloak, well brush'd and neat,
He manfully did throw.

Now see him mounted once again
Upon his nimble steed,
Full slowly pacing o'er the stones,
With caution and good heed.

But finding soon a smoother road
Beneath his well-shod feet,
The snorting beast began to trot,
Which gall'd him in his seat.

So, Fair and softly, John he cried,
But John he cried in vain ;
That trot became a gallop soon,
In spite of curb and rein.

So stooping down, as needs he must
Who cannot sit upright,
He grasp'd the mane with both his hands,
And eke with all his might.

His horse, who never in that sort
Had handled been before,
What thing upon his back had got
Did wonder more and more.

Away went Gilpin, neck or nought!
Away went hat and wig!
He little dreamt when he set out
Of running such a rig.

The wind did blow, the cloak did fly,
Like streamer long and gay,
Till loop and button failing both,
At last it flew away.

Then might all people well discern
The bottles he had slung ;
A bottle swinging at each side,
As hath been said or sung.

The dogs did bark, the children scream'd,
Up flew the windows all ;
And every soul cried out, Well done!
As loud as he could bawl.

Away went Gilpin—who but he?
    His fame soon spread around,
He carries weight! he rides a race!
    'Tis for a thousand pound!

And still, as fast as he drew near,
    'Twas wonderful to view,
How in a trice the turnpike men
    Their gates wide open threw.

And now, as he went bowing down
    His reeking head full low,
The bottles twain behind his back
    Were shatter'd at a blow.

Down ran the wine into the road,
    Most piteous to be seen,
Which made his horse's flanks to smoke
    As they had basted been.

But still he seem'd to carry weight,
    With leathern girdle braced;
For all might see the bottle-necks
    Still dangling at his waist.

Thus all through merry Islington
    These gambols he did play,
Until he came unto the Wash
    Of Edmonton so gay.

And there he threw the Wash about
  On both sides of the way,
Just like unto a trundling mop,
    Or a wild goose at play.

At Edmonton his loving wife
    From the balcony spied
Her tender husband, wondering much
    To see how he did ride.

Stop, stop, John Gilpin!—here's the house—
    They all at once did cry;
The dinner waits, and we are tired;
    Said Gilpin—So am I!

But yet his horse was not a whit
    Inclin'd to tarry there;
For why?—his owner had a house
    Full ten miles off, at Ware

So like an arrow swift he flew,
Shot by an archer strong ;
So did he fly—which brings me to
The middle of my song.

Away went Gilpin out of breath,
And sore against his will,
Till at his friend the calendrer's
His horse at last stood still.

The calendrer, amazed to see
His neighbour in such trim,
Laid down his pipe, flew to the gate,
And thus accosted him :

What news ? what news ? your tidings tell ;
Tell me you must and shall—
Say why bare-headed you are come,
Or why you come at all ?

Now Gilpin had a pleasant wit,
And lov'd a timely joke ;
And thus unto the calendrer
In merry guise he spoke :

I came because your horse would come :
And, if I well forbode,
My hat and wig will soon be here,
They are upon the road.

The calendrer, right glad to find
His friend in merry pin,
Return'd him not a single word,
But to the house went in ;

Whence straight he came with hat and wig ;
A wig that flow'd behind,
A hat not much the worse for wear,
Each comely in its kind.

He held them up, and in his turn
Thus show'd his ready wit,
My head is twice as big as your's,
They therefore needs must fit.

But let me scrape the dirt away,
That hangs upon your face ;
And stop and eat, for well you may
Be in a hungry case.

Said John, It is my wedding-day,
And all the world would stare
If wife should dine at Edmonton,
And I should dine at Ware.

So turning to his horse, he said,
I am in haste to dine ;
'Twas for your pleasure you came here,
You shall go back for mine.

Ah, luckless speech, and bootless boast!
For which he paid full dear ;
For, while he spake, a braying ass
Did sing most loud and clear ?

Whereat his horse did snort, as he
Had heard a lion roar,
And gallop'd off with all his might,
As he had done before.

Away went Gilpin, and away
Went Gilpin's hat and wig!
He lost them sooner than at first,
For why ?—they were too big.

Now Mrs. Gilpin, when she saw
Her husband posting down
Into the country far away,
She pull'd out half a crown ;

And thus unto the youth she said
That drove them to the Bell,
This shall be your's when you bring back
My husband safe and well.

The youth did ride, and soon did meet
John coming back amain ;
Whom in a trice he tried to stop,
By catching at his rein ;

But not performing what he meant,
And gladly would have done,
The frighted steed he frighted more,
And made him faster run.

Away went Gilpin, and away
Went post-boy at his heels!
The post-boy's horse right glad to miss
The lumbering of the wheels.

Six gentlemen upon the road
 Thus seeing Gilpin fly,
With post-boy scampering in the rear,
 They raised the hue and cry :—

Stop thief! stop thief!—a highwayman!
 Not one of them was mute;
And all and each that pass'd that way
 Did join in the pursuit.

And now the turnpike gates again
 Flew open in short space;
The toll-men thinking, as before,
 That Gilpin rode a race.

And so he did, and won it too,
 For he got first to town;
Nor stopp'd till where he had got up
 He did again get down.

Now let us sing—Long live the King,
 And Gilpin long live he;
And when he next doth ride abroad
 May I be there to see!

APPARITIONS.

WITH TWO REMARKABLE STORIES.

VARIOUS opinions have been held respecting the reality of the existence of apparitions. The sentiments of almost every person on this subject are influenced by the society with which they are connected, and the number of credible accounts they hear which have a tendency either to substantiate the reality of these visitors from the other world, or to inspire a total incredulity as to their existence. Of the two extremes we have no hesitation in saying, that this incredulity is most calculated to promote the happiness of every one; though, in general, early impressions forbid it.

We shall lay before our readers two authentic narratives, which seem to favour these opposite opinions, and though the circumstances narrated occurred at different times and places, and were in every respect totally unconnected with each other, yet they may be said in some measure to eluci-

date the subject: and while the former may stagger the infidelity of some, the latter will certainly have a tendency to moderate the extreme credulity of others.

The following account was lately found among the papers of the Rev. Mr. More, late of Layton, in Essex, formerly of Queen's College, Oxford, a gentleman of unquestionable veracity, and highly respected for his learning and abilities, who died in the year 1778.

"Mr. John Bonnell was a Commoner of Queen's College, Oxford; he was remarkable in his person and gait, and had a particular manner of holding up his gown behind, so that to any one who had but once seen him, he might be known by his back as easily as by his face.

"On Sunday, November 18, 1750, at noon, Mr. Ballard, who was then of Magdalene College, and myself, were talking together at Parker's door. I was then waiting for the sound of the trumpet for dinner, and suddenly Mr. Ballard cried out, Dear me, oh! who is that coming out of your College? I looked, and saw, as I supposed, Mr. Bonnell, and replied, he is a gentleman of our house, and his name is Bonnell; he comes from Stanton Harcourt. Why, bless me! said Mr. Ballard, I never saw such a face in all my life. I answered slightly, his face is much the same as it always is; I think it is a little more inflamed and swelled than it is sometimes, perhaps he has buckled his band too tight; but I should not have observed it if you had not spoken. Well, said Mr. Ballard again, I never shall forget him as long as I live; and seemed to be much disconcerted and frightened.

"This figure I saw without any emotion or suspicion; it came down the quadrangle, came out at the gate, and walked up the High-street; we followed it with our eyes till it came to Catharine Street, where it was lost.

"The trumpet then sounded, and Mr. Ballard and I parted, and I went into the hall, and thought no more of Mr. Bonnell.

"In the evening the prayers of the chapel were desired for one who was in a very sick and dangerous condition. When I came out of the chapel, I enquired of one of the Scholars, James Harrison, in the hearing of several others, who were standing before the kitchen fire, who it was that was prayed for? and was answered, Mr. Bonnell, senior. Bon-

nell, senior ! said I with astonishment ; what is the matter with him ? he was very well to-day, for I saw him go out to dinner. You are very much mistaken, answered the Scholar; for he has not been out of his bed for some days. I then asserted more positively that I had seen him, and that a gentleman was with me who saw him too.

" This came presently to the ears of Dr. Fothergill, who had been my tutor. After supper he took me aside, and questioned me about it, and said he was very sorry I had mentioned the matter so publicly, for Mr. Bonnell was dangerously ill. I replied, I was very sorry too, but I had done it innocently ; and the next day Mr. Bonnell died.

" Enquiry was made of Mr. Ballard afterwards, who related the part he was witness to, in the same manner as I have now related it : adding that I told him the gentleman was one Mr. Bonnell, and that he came from Stanton Harcourt."

From such statements as the foregoing, of which there are many to be found equally well authenticated, persons are led to decide with absolute certainty as to the existence of apparitions. But as there are many of these extraordinary appearances which have been afterwards most completely accounted for, there is reason to believe that almost all the rest might, however improbable they appeared at the time, be reduced to some natural combination of circumstances. The following story, which we have somewhere met with, is exactly in point ; the names and places of abode of the parties are forgotten, but no doubt can exist as to the facts.

Mr. ——, a respectable tradesman in a small market town in ——shire, was a member of a club or brotherly society, which met every month to smoke and talk politics, at a public house in the street where he lived. He was much respected by his brethren, and unanimously chosen as president of their little society ; but short are the honours as well as the pleasures of this mortal life ! Poor Mr. —— was taken exceedingly ill, and confined to his room, a short time before the monthly meeting of his club. He was visited in his affliction by most of its members, who lamented his indisposition, and hoped he would recover sufficiently to take his seat amongst them at the next meeting ; but their sympathy was unavailing, and as th

time drew on he got so much worse, that no hopes were entertained of his life. At the appointed time the members took their seats without him, with sorrowful hearts at the absence of one who had been the life and soul of their society; and they resolved unanimously, that the president's chair should not be filled at all that night, as a mark of respect to the absent member.

The evening passed away without its accustomed hilarity, and they were just about to retire before the usual time, when their attention was arrested by the entrance of a figure which every one knew to be an exact resemblance of their absent president. His face was pale and emaciated, he was dressed in a flannel gown and nightcap, and walking deliberately towards the head of the table, took his seat in the vacant chair. He looked benevolently around on his companions for a few moments, then rose up without speaking, and immediately disappeared.

As soon as the consternation occasioned by this appearance had in a measure subsided, they all retired to rest with perturbed hearts and countenances too. The next morning they heard that Mr.—— expired about the time thev had witnessed that extraordinary appearance; and the affair making a great noise in the town, at the request of some persons, an account of the fact was drawn up which was attested before a magistrate, and signed by every member of the club.

Some years after, while these circumstances were fresh in the recollection of every one, an old woman, who had for many years been employed as a nurse, and who bore an excellent character, being at the point of death, sent for the clergyman of the parish, and gave him the following relation: "I cannot," said she, "die contentedly without informing you of some particulars respecting the death of Mr. ——, which may throw some light on that story. I have hitherto concealed them, because my own negligence was the cause of his extraordinary appearance. I was left with him the night on which he died; and finding him very faint, I stepped out to a neighbouring shop to get something for him, leaving him alone. When I returned, having been detained longer than I expected, I found him gone; and was for some time considerably alarmed. Presently I heard the street door open, and Mr. —— came up stairs in a very exhausted state, threw himself on the bed, and in a short time after expired. I have no doubt but that it was Mr. ——, himself who took the vacant seat at the club

and not his apparition, as was generally supposed; but I feared to give this account before, as I should have been considered as the cause of his death, and should have lost all my employment in the town."

Thus was this most extraordinary affair at once brought to light. Mr.——knew it was the club night, and in the delirium occasioned by his fever set off, regardless of his situation, to fill a post which he had so often filled with satisfaction to himself and his companions; and it was supposed that the night air through which he passed caused his immediate death. We leave our readers to make their own reflections on the possibility of Mr. Bonnell's doing the same. At least it proves that many circumstances which daily pass around us, and which have an appearance equally out of the course of nature, for ought we know, might be explained in the same way; and should lead us not to form a hasty judgment of events like these, and while we are ever open to the honest conviction of our minds, should prevent us from being the slaves of a blind credulity.

INSTANCE OF A SINGULAR DREAM.

One Adam Rogers, a creditable and decent person, a man of good sense and repute, who kept a public house at Portlaw, a small hamlet, nine or ten miles from Waterford, in the kingdom of Ireland, dreamed one night that he saw two men at a particular green spot on the adjoining mountain, one of them a small sickly looking man, the other remarkably strong and large. He then saw the little man murder the other, and he awoke in great agitation.

The circumstances of the dream were so strong and forcible, that he continued much affected by them. He related them to his wife, and also to several neighbours, next morning. After some time he went out coursing with greyhounds, accompanied amongst others, by one Mr. Browne, the Roman catholic priest of the parish. He soon stopped at the above-mentioned particular green spot on the mountain, and, calling to Mr. Browne, pointed it out to him, and told him what had appeared in his dream. During the remainder of the day he thought little more about it. Next morning he was extremely startled at seeing two strangers

enter his house, about eleven o'clock in the forenoon. He immediately ran into an inner room, and desired his wife to take particular notice, for they were precisely the two men that he had seen in his dream. When they had consulted together, their apprehensions were alarmed for the little man, though contrary to the appearance in the dream.—After the strangers had taken some refreshment, and were about to depart in order to prosecute their journey, Rogers earnestly endeavoured to dissuade the little man from quitting his house, and going on with his fellow-traveller. He assured him, that if he would remain with him that day, he would accompany him to Carrick next morning, that being the town to which the travellers were proceeding. He was unwilling and ashamed to tell the cause of his being so solicitous to separate him from his companion. But as he observed that Hickey, which was the name of the little man, seemed to be quiet and gentle in his deportment, and had money about him, and that the other had a ferocious bad countenance, his dream still recurred to him. He dreaded something fatal would happen, and he wished at all events to keep them asunder. However, the humane precautions of Rogers proved ineffectual; for Caulfield, such was the other's name, prevailed upon Hickey to continue with him on their way to Carrick, declaring, that as they had long travelled together, they should not part, but remain together until he should see Hickey safely arrive at the habitation of his friends. The wife of Rogers was much dissatisfied when she found they were gone, and blamed her husband exceedingly for not being absolutely peremptory in detaining Hickey.—About an hour after they left Portlaw, in a lonely part of the mountain, just near the place observed by Rogers in his dream, Caulfield took the opportunity of murdering his companion. It appeared afterward, from his own account of the transaction, that, as they were getting over a ditch, he struck Hickey on the back part of his head with a stone; and when he fell down into the trench, in consequence of the blow, Caulfield gave him several stabs with a knife, and cut his throat so deeply, that the head was observed to be almost severed from the body. He then rifled Hickey's pockets of all the money in them, took part of his clothes, and every thing else of value about him, and afterwards proceeded on his way to Carrick. He had not been long gone when the body, still warm, was discovered by some labourers who were returning to their work from dinner. The report of the murder

soon reached Portlaw. Rogers and his wife went to the place, and instantly knew the body of him whom they had in vain endeavoured to dissuade from going on with his treacherous companion. They at once spoke out their suspicions that the murder was perpetrated by the fellow-traveller of the deceased. An immediate search was made, and Caulfield was apprehended at Waterford the second day after. He was brought to trial at the ensuing assizes, and convicted of the fact. It appeared on the trial, amongst other circumstances, that when he arrived at Carrick, he hired a horse, and a boy, to conduct him not by the usual road, but by that which runs on the north side of the river Suir to Waterford, intending to take his passage in the first ship from thence to Newfoundland. The boy took notice of some blood on his shirt, and Caulfield gave him half a crown to promise not to speak of it.

Rogers proved, not only that Hickey was seen last in company with Caulfield, but that a pair of new shoes which Hickey wore had been found on the feet of Caulfield when he was apprehended; and that a pair of old shoes which he had on at Rogers's house were upon Hickey's feet when the body was found. He described with great exactness every article of their dress. Caulfield, on the cross-examination, shrewdly asked him from the dock, whether it was not very extraordinary, that he who kept a public house, should take such particular notice of the dress of a stranger accidentally calling there? Rogers, in his answer, said, he had a very particular reason, but was ashamed to mention it. The court and prisoner insisting upon his declaring it, he gave a very circumstantial account of his dream, called upon Mr. Browne the priest, then in the court, to corroborate his testimony, and said that his wife had severely reproached him for permitting Hickey to leave their house, when he knew, that in the short footway to Carrick they must necessarily pass by the green spot in the mountain, which had appeared to him in his dream. A number of witnesses came forward; and the proofs were so strong, that the jury, without any hesitation, found the prisoner guilty. It was remarked as a singularity, that he happened to be tried and sentenced by his namesake Sir George Caulfield, at that time Lord Chief Justice of the King's Bench, which office he resigned in the summer of the year 1760.

After sentence, Caulfield confessed the fact. It came out that Hickey had been in the West Indies two and twenty years, but falling into a bad state of health, he was returning

to his native country, Ireland, bringing with him some money his industry had acquired. The vessel on board which he took his passage, was by stress of weather, driven into Minehead.

He there met with Frederic Caulfield, an Irish sailor, who was poor, and much distressed for clothes and common necessaries. Hickey, compassionating his poverty, and finding he was his countryman, relieved his wants, and an intimacy commenced between them. They agreed to go to Ireland together; and it was remarked on their passage, that Caulfield spoke contemptuously, and often said, it was a pity such a puny fellow as Hickey should have money, and he himself be without a shilling.

They landed at Waterford, at which place they stayed some days, Caulfield being all the time supported by Hickey, who bought there some clothes for him. The assizes being held in the town during that time, it was afterwards recollected that they were both at the court house, and attended the trial of a shoemaker, who was convicted of the murder of his wife.

But this made no impression on the hardened mind of Caulfield; for the very next day he perpetrated the same crime on the road betwixt Waterford and Carrick-on-Suir, near which town Hickey's relations lived. He walked to the gallows with a firm step and undaunted countenance. He spoke to the multitude which surrounded him; and, in the course of his address, mentioned that he had been bred at a charter school, from which he was taken as an apprenticed servant, by William Izod, Esq. of the county of Kilkenny. From this station he ran away on being corrected for some faults, and had been absent from Ireland six years. He confessed also, that he had several times intended to murder Hickey on the road between Waterford and Portlaw; which, though in general not a road much frequented, yet people at that time continually coming in sight, prevented him.

Being frustrated in all his schemes, the sudden and total disappointment threw him probably into an indifference for life. Some tempers are so stubborn and rugged that nothing can affect them but immediate sensation. If to this be united the darkest ignorance, death to such characters will hardly seem terrible, because they can form no conception what it is, and still less of the consequences that may follow.

December, 1787.

ACCOUNT OF THE BURNING OF A HINDOO WOMAN

WITH HER DECEASED HUSBAND

THE following account of Jananca, wife of Otram Gose, who was burnt alive with her husband, September 2, 1776, at Cansbang in Bengal, is given by Mr. Joseph Wilson, who resided there, and was an eye witness of the fact.

"As soon as her husband was given over by the doctor, Jananca sent for a Bramin, and declared her intentions to burn herself, son, and daughter (which was the whole of the family together;) which some neighbours endeavoured as much as possible to dissuade her from, but all to no purpose; and from that time she refused eating any thing, except a few plantains and betel nuts. She sent for all her friends, who staid with her all night, and with whom she was very merry. In the morning the man died, and his son came to me to ask leave to burn his father and mother in the bazaar (or market-place) as it belongs to the plantation, and is close to my house. I told him very well: but that I should take care no force was used to make her burn against her will. He told me he was so far from forcing, that he had offered her two rupees a month for life; but yet could not help saying, it would be an honour to his family for his mother to burn. The man was scarcely cold, before he and his wife were carried on men's shoulders, she sitting by him, and having provided herself with small couries (small shells which go current for money here) she distributed them amongst the populace, together with rice, fried in butter and sugar, very plentifully, she passed from her house to the place of burning, where, when she arrived, they had not began to make the pile: so she was set down, together with her dead husband, and gave several orders to the people in making the pile, and was so far from being in the least afraid, that she rejoiced much. I went up to her, and asked her if it was her own free will and consent? She told me it was, and that she was much obliged to me for giving her liberty to burn in that place, and desired I would not offer to oppose it, as she would certainly make away with herself, were she prevented. She sat there talking with her friends and neighbours, till the pile was ready, which was above an hour, and then went a little distance off, where

the deceased was also carried, and both were washed with Ganges' water, and clean clothes put on them. The son of the deceased then put a painted paper crown, or cap, on his father's head, of the same kind as is usual for them to wear at their marriages; and a Bramin woman brought four lamps burning, and put one of them into the woman's hand, and placed the other three round her upon the ground; all the time she held the lamp in her hand the Bramin woman was repeating some prayers to her; which when finished, she put a garland of flowers round her head, and then gave the son of the deceased, who was standing close by, a ring made of brass, which she put upon one of his fingers, and an earthen plate full of boiled rice and plantains mixed up together, which he immediately offered his deceased father, putting it three times to his mouth, and then in the same manner to his mother, who did not taste it. The deceased was supported all this time, and set down close by his wife, who never spoke after this, but made three selams to her husband, by putting her hands to the soles of his feet, and then upon her own head. The deceased was then carried away and laid upon the pile and his wife immediately followed, with a pot under her arm containing twenty-one pieces of saffron, twenty-one pons of betel nut, and the leaf made up ready for chewing; one little piece of iron, and one piece of sandal wood. When she got to the pile, she looked a little at her husband, who was lying upon it, and then walked seven times round it, when she stopped at his feet, and made the same obeisance as before. She then mounted the pile without help, and laid herself down by her husband's side, putting the pot she carried with her close to her head; which as soon as done, she clasped her husband in her arms; and the son, who was standing ready with a wisp of straw lighted in his hand, put the blaze of it three times to his father's and mother's mouths, and then set the pile on fire all around, whilst the populace threw light reeds and wood into the fire; and they were both burnt to ashes in less than an hour. I believe she soon died, for she never moved, though there was no weight upon her, but what she might easily have overset, had she had an inclination. It was entirely a voluntary act, and she was as much in her senses as ever she was in her life. I forgot to mention that she had her forehead painted with red paint, which she scraped off with her nails, and distributed amongst her friends, and also

gave them chewed betel out of her mouth, for which favours every one seemed solicitous. The above, I assure you, is a true account of what I saw."

December, 1777.

To the foregoing narrative might be added many more of the same kind; and which have a tendency to substantiate the melancholy fact, that even at this distance of time multitudes of women are still annually sacrificed to the same degrading superstition. In some instances the accounts are attended by circumstances of additional horror, as the wretched victims are often forced into the flames entirely against their consent. But we hope the day is not far distant, when the authority of the British government shall be employed to banish such scenes of misery: and we are happy to find that the light of Revelation has begun to arise in the East; that the Scriptures are translated and in circulation amongst the natives of those immense tracts of country which are subject to Great Britain; and that there is every reason to hope that ignorance and superstition will soon be exchanged for the knowledge of the true God, and all the happy effects of the Christian religion.

A BRIEF SKETCH OF THE PRINCIPAL EVENTS

OF

THE LATE WAR.

It is not at all uncommon to observe in females an indifference to those events of a political nature which take place around them. Occupied in domestic concerns, they often seem to forget, that they themselves form a part of the political community in which they live, and that their privations and sufferings at home are intimately connected with the commotions which agitate other countries; though their own may be, for the moment, a stranger to them. It is the peculiar happiness of Great Britain, that she has not to lament those devastations which war has made in almost every other nation in Europe. Her towns and villages have not been ravaged by an invading army, and though we lament that the blood of her *sons* has flowed so freely in her defence abroad, we have reason to rejoice that her *daughters* have remained distant and undisturbed spectators of the dreadful scene.

In directing the attention of our female readers to these transactions, our object is not to make them *politicians*, but *patriots;* not to make them wish to be active in the public concerns of their country, but grateful to that Providence which has preserved them from the horrors of war, and which has at length bestowed on Europe the invaluable blessings of peace. We have already given an outline of these important facts at the close of the History of England, page 248; but they are too important to leave them without farther notice, and we are encouraged to give a more detailed account of them, from the curiosity which is excited by the recent visit to this country of some of the principal actors in this great drama. Many of our fair countrywomen will long remember that visit; and the names of Alexander, Frederic, and Blucher will long be associated in their recollection with those of Nelson and Wellington.

In the month of July, 1789, one of the most unexpected revolutions took place in France that ever happened in the political hemisphere of Europe. The French king was divested of all his absolute authority, and reduced to one of the most limited monarchs in Europe. The Bastile, that den of slavery and cruelty, was so effectually demolished by the populace, as literally not to leave one stone upon another. The national assembly, who were chosen by the people, took from the king the power of making war and peace, and abolished all titles of peerages, it being their opinion, that no distinctions should be known, but such as arise from virtue, genius, and merit.

On the 14th of July, 1790, a solemn festival was held at Paris, when the French monarch made a formal surrender of the power which is dangerous in the hands of any single man. On the same day, in the Field of Mars, he took a solemn oath to abide by the new constitution, as prescribed by a decree of the national assembly. However, he soon afterwards endeavoured to make his escape to the German dominions, but he was stopped on the borders of Flanders, brought back to Paris, and closely guarded in one of the royal palaces. In the mean time the national assembly drew up a new code of laws, and presented them to the king to sign, which he did on September 14, 1791, and by that means allayed the popular tumults.

The spirit of discussion, excited by the revolutionary proceedings in France, having produced various publications of seditious tendency, a royal proclamation was issued to suppress it, and prosecutions were instituted against the authors of several books. On this occasion, his majesty received addresses of loyalty from both houses of parliament, as well as from the public bodies throughout the kingdom.

Associations were formed for opposing the principles of "republicans and levellers:" loyal addresses were presented, and writings continually dispersed against the French and their abettors. In parliament, too, an act passed to enable his majesty to force foreigners out of the kingdom, and another to prevent the exportation of corn into France.

The French complained of these two measures loudly, as infractions of the commercial treaty subsisting between the two nations, not choosing to consider them as had recourse to in consequence of their own recent offensive conduct. In particular, they had publicly resolved to extend their *fraternity* and assistance to the revolting subjects of all monarchical, or, as the convention chose to call them,

tyrannical governments; and they had determined to open the navigation of the Scheldt, notwithstanding they knew this country was bound to oppose it. These were points of which the British ministry could not but demand the disavowal; but this not being complied with to their satisfaction, M. Chauvelin, ambassador from the late king but not acknowledged in that light from the republic, was ordered to quit the kingdom, by virtue of the alien act.

The 10th of August was rendered famous to the utmost verge of the politically intelligent world, as the epoch of the downfall of the ancient monarchy of France, by a furious attack made on the palace of the Thuilleries at Paris, wherein the few who loyally maintained their station in defence of the royal family, chiefly the Swiss guards, were overcome and murdered, and the royal family forced to take refuge in the national assembly. The king was soon afterwards formally deposed, and imprisoned with his family in the Temple.

The 2nd of September was rendered, if possible, still more notorious than the 10th of August, by a frantic mob's breaking open the prisons in Paris, and murdering such unhappy persons confined therein as had, by their avowed or imputed loyal sentiments, exposed themselves to the effects of their malice. The innocent Princess de Lamballe was one who fell under their infernal vengeance. Her head was carried about the streets upon a pole.

In the beginning of the year 1793, the world was awfully impressed by one of those events which are not often found in the annals of civilized nations, the putting a sovereign to death. Louis XVI. of France, after a trial which terminated in sentencing him to lose his life, was guillotined on the 21st of January.

Again, in October, the public feelings were most sensibly affected by the trial of the Queen of France on the 14th, and her execution on the 16th of that month.

On the 6th of November was also executed the Duke of Orleans, cousin to the late King of France; but his con duct when living, had left nothing in remembrance to cause any one to regret his death. The famous Countess du Barré, formerly mistress of Louis XV. made another of the multitude of sufferers.

A declaration of war on the part of the French republic had taken place against the King of Great Britain, and the Stadtholder of the United Provinces.

Great Britain, without making any formal declaration of war, soon entered into the active scenes of it, joining a confederacy formed between Germany and Prussia, and sending troops to the continent under the command of the Duke of York. The combined armies defeated the French generals Valence, Miranda, and Dumourier, and took the cities of Valenciennes and Conde. The Duke of York proceeded to attack Dunkirk, but this design he was compelled to abandon with loss.

Spain having also joined the coalition, a fleet of ships from that country, and an English fleet under Lord Hood, proceeded to Toulon, which, by consent of the inhabitants, they took possession of in the name of Louis XVII. and garrisoned with eighteen thousand men of different nations. Not long afterwards, however, that city being powerfully attacked on the land side, and the allies being unable to maintain their station, set fire to the stores and shipping of the enemy which could not be carried off, and retired with a considerable number of royalists

In 1794 an alarm having been spread in the nation, from the apprehension of an invasion with which it was menaced by the French, great exertions were made by government to put the kingdom into a due state of defence, and military associations were lawfully organized in all parts for that purpose. These associations became very popular, and doubtless, from the readiness of young men to enter into them, had a sensible effect on the enemy, whose mighty preparations soon afterwards began to slacken, and at last were entirely dropped.

By virtue of warrants from the secretary of state, several seditious societies were suppressed, and their papers seized; these affording strong grounds to charge some leading and active men amongst them with high treason, they were accordingly apprehended and brought to the bar, but eventually acquitted. Amongst them were Mr. Horne Tooke, Mr. Hardy, and Mr. Thelwall.

At this time the war on the continent proved very disastrous to the combined armies; nevertheless the spirits of the English, were superlatively elated by a glorious naval victory, obtained by the gallant veteran Lord Howe, over a French fleet which had ventured out of Brest harbour for the purpose of sheltering a convoy of expected merchantmen. A partial action took place on the 28th of May; but a general one ensued on the 1st of June. After very

hard fighting on both sides, the French fleet was totally defeated, with the loss of six ships of the line taken and three sunk. From the crippled state of the English fleet, however, the merchantmen got safe into port. The French fleet consisted of twenty-six, the English of twenty-five ships of the line.

In the West Indies, too, we were successful, taking Martinico, St. Lucie, and Guadaloupe; and no less in the East, where the capture of Pondicherry, Chandinagore, and Mahie, added fresh lustre to the British arms.

After the evacuation of Toulon, Lord Hood besieged and took the island of Corsica, the crown of which was afterwards presented to his majesty, who for some time governed the island by a viceroy; but both that and the crown have been since relinquished.

The innocent Madame Elizabeth, sister to the late King of France, was guillotined at Paris on the 10th of May; and on the 28th of July, the tyranny of Robespierre met its deserved fate at Paris, by his being overthrown and guillotined with twenty of his infamous adherents.

In 1795, from the misfortunes which had attended the allied armies in the preceding campaign, and during the uncommonly severe winter which followed, and which afforded singular advantages to the French, not only the Austrian Netherlands, but the Dutch territories also being overrun by them, the stadtholder and his family were obliged to seek refuge in this country, and landed at Harwich the 21st of January. Hampton Court was assigned for their residence.

Our superiority at sea, however, continued to be maintained by another victory on that element, which was obtained by Lord Bridport, close in with L'Orient; when, after an engagement of three hours, three French line of battle ships were captured, the Alexander, Formidable, and Tiger. Had there been a little more sea-room between the French fleet and their coast, no doubt the fruits would have been still more valuable.

In December, for the first time this war, a royal message of a pacific nature was delivered in both houses of parliament, purporting that the government of France having assumed somewhat of a regular form, his majesty was now ready to listen to any disposition ,to negotiate on the part of the enemy; and to conclude a treaty of general peace, whenever it could be effected on just and suitable terms for himself and his allies.

An overture was accordingly made on the part of his majesty, but so captiously, if not insolently treated by the rulers in France, that his majesty could not with honour take farther steps towards the attainment of the desirable object in view.

In 1796, the Seven United Provinces, being now become a republic upon the French model, and an ally of France became also exposed to hostilities from this country, and in consequence lost several of their colonies and much of their shipping. Our arms were also turned against Spain, which had been constrained by France to withdraw from our alliance, and declare war against us.

In the mean time the French, without the least colour or pretence of right, prosecuted a most successful campaign in Italy, under Buonaparte, a young man of extraordinary talents, whose character, from the various scenes and transactions in which he has since been engaged, may now be pretty accurately appreciated.

Towards the end of this year, another attempt was made to negociate a peace, for which purpose Lord Malmsbury was delegated to Paris; but, after a considerable length of time spent in fruitless discussion, he was informed that his proposals could not be listened to, and that he must leave Paris in eight and forty hours.

On the 14th of February, a signal victory was obtained off Cape St. Vincent, by Sir John Jervis, commanding fifteen sail of the line, over the Spanish fleet of twenty-seven. After an engagement of five hours, in which the vast superiority of British naval tactics, skill, and bravery, was amply displayed, he captured two ships of 112 guns, one of 84, and one of 74. As a reward for this eminent service, Sir John was created an earl, by the title of Earl St. Vincent, in allusion to the scene of action.

On the 14th of October, Admiral Duncan, who had been waiting all the summer off the Texel for the Dutch fleet, had an opportunity of coming to an engagement, close to their own coast, and, after a most obstinate combat, captured no less than nine of their largest ships, and two admirals. For this great achievement, the gallant admiral was raised to the peerage, with the dignity of viscount.

Three such transcendently glorious victories as we have recorded under Howe, Jervis, and Duncan, were all followed by the appointment of a day of solemn and general thanksgiving to the Great Disposer of events for the same; and their majesties, together with the members of both Houses

of Parliament, attended its celebration in St. Paul's Cathedral.

A third negociation for peace was now set on foot at Lisle, but great obstacles presented themselves; and after the conferences had been protracted till September, Lord Malmsbury, finding it totally useless to continue them longer, returned to England.

The 17th of February, the island of Trinidad was taken, together with four ships of war in the bay; and on the 22nd of the same month, fifteen hundred French ragamuffin troops having been put on shore at Fishguard, in South Wales, and abandoned by their countrymen, were all made prisoners.

For a long time past, discontent had been rankling in the bosom of great numbers of the Irish, who, styling themselves "United Irishmen," had formed a very extensive conspiracy against the government. Numerous and shocking barbarities were committed upon those unhappy persons whom they conceived to be their enemies, but their operations were chiefly confined at first to the night. However, they at length dared to appear in force, and committed acts of open violence and rebellion; insomuch, that on the 30th of March, the Lord Lieutenant (Lord Camden) found it necessary to issue a proclamation, in which the most direct and positive orders were given to the officers commanding his majesty's forces, "to employ them with the utmost vigour and decision for the immediate suppression thereof, and also to recover the arms which had been traitorously forced from his majesty's peaceable and loyal subjects, and to disarm the rebels and all persons disaffected to his majesty's government by the most summary and effectual measures." The loyal inhabitants were also required to aid and assist the military in carrying the proclamation into effect. General Abercromby was then at the head of the army in Ireland; and he caused general notice to be circulated throughout the kingdom of the orders contained in the above-mentioned proclamation, and demanded a restitution and surrender of all the arms either taken or concealed, with ten days from the 3rd of April, the persons so surrendering them being assured of suffering no kind of violence; but, on the contrary, those who should withhold or conceal the said arms, would have the troops "quartered in large bodies, to live at free quarters among them,' besides experiencing other very severe measures which would be resorted to, in order to enforce obedience.

These measures were attended with considerable success, but by no means sufficient to prevent the growth of the conspiracy; for on the 22nd of May the Lord Lieutenant sent a message to both houses of parliament, acquainting them, that the magistrates of Dublin had made application to him to "place the city under the provisions of the act passed in the 36th year of his majesty's reign;" which he had complied with;—and farther, that the disaffected had been daring enough "to form a plan for the purpose of possessing themselves, in the course of the present week, of the metropolis, of seizing the seat of government, and those in authority in the city." His excellency hoped, however, to be able to prevent the accomplishment of those outrageous designs.

Two days before this communication to parliament, Lord Edward Fitzgerald was apprehended at the house of one Murphy, a feather merchant, in Thomas Street. Thither Mr. Alderman Swan, Major Sirr, town major, and Captain Ryan, repaired in three coaches as privately as possible. They entered his room separately, by which means he had the opportunity of doing much mischief before he could be subdued. With a most destructive instrument, of a new and curious construction, he ran Mr. Swan through the body above the shoulder blade, and with one cut opened the belly of Captain Ryan to such a degree that his bowels fell out. He was making another desperate effort at Major Sirr, when he received from him a pistol shot in the shoulder, and was forced to yield. After examination at the castle, he was conveyed to Newgate.

In the perturbed and dangerous state the kingdom of Ireland now was, the British government judged it prudent to set at the head of it a military man of tried integrity and abilities; and perhaps a fitter person could not have been found than the Marquis Cornwallis, who was appointed Lord Lieutenant, and arrived at Dublin on the 20th of June. In the mean time however, his predecessor, Lord Camden, had so successfully exerted himself, that the rebels were discomfited in all parts, and driven from their strong holds, particularly, from Vinegar Hill, where they had assembled in great numbers.

The Marquis Cornwallis seems to have approved of the plan of operations adopted by the military; they continued to pursue it steadily and vigorously, and with their accustomed success. Nevertheless, on the 27th of June, the marquis published a proclamation, offering his majesty's

pardon to all such insurgents as should, within fourteen days, surrender themselves and their arms, and forsake their leaders who had seduced them.

What with the effect of the proclamation and the destruction of the sword and halter, it was calculated that 25,000 human beings had lost their lives, some of them of high consideration. The rebellion was now generally suppressed: armed parties at times made their appearance in different quarters, and kept the military employed in scouring the country; but none of sufficient consequence to create any serious alarm.

On the 22nd of August, a secret committee of the House of Commons made a report, in which were developed the rise, progress, and objects of the insurgents in the late rebellion. It took its origin in 1791. In 1796 there were 100,000 "United Irishmen," armed with pikes, in the province of Ulster alone; but being disconcerted by the measures taken against them, they adopted the plan of corrupting the other provinces.

In the evening of the same day, three French frigates appeared in the Bay of Killala, and landed about 700 men, who immediately took possession of the town of Killala, and made a small party of the Prince of Wales's fencible regiment prisoners. They established their head quarters at the castle, which was the residence of the bishop. They demeaned themselves much better than might have been expected; nay, proved themselves protectors against the violence of the rebels: and the bishop's capability of speaking French was highly serviceable to both parties on the occasion.

This small body lost no time in advancing into the country, and on the 27th attacked General Lake at Castlebar, before his forces were collected, and compelled him to retire with the loss of six pieces of cannon.

Encouraged by this success, the French ventured to make farther progress; but finding that General Lake had received considerable reinforcements, and that Marquis Cornwallis himself was advancing against them with a large body of troops, they thought it most adviseable to make a retrograde movement, which they continued to do, varying their route in order to avoid their pursuers; till the 8th of September, when they were overtaken by General Lake's column. An action forthwith commenced, which, after half an hour's contest, terminated in the surrender of the whole

French corps, together with the Irish rebels who had joined them, but who were not very numerous.

Report had made it well known throughout Europe, that great preparations were making by the French at Toulon, for an expedition of more than common magnitude and importance, and that it was to be conducted by the celebrated Buonaparte; but its destination was involved in impenetrable secrecy. The British commanders in the Mediterranean were not wanting in their attention to the motions of the fleet on board which it was preparing, hoping to intercept it on its putting to sea. It escaped all their vigilance, however, and Malta was captured almost before the course it had taken was known. From thence it steered towards Alexandria, in Egypt, and anchoring off Rosetta, situate at one of the mouths of the Nile, debarked unmolested the forces it had carried. Admiral Nelson, who was the person appointed to look after it, employed every means in his power to obtain a knowledge of its situation: but it happened, nevertheless, that he did not get a sight of it for a considerable time. At length, however, on the 1st of August, he found the French fleet moored, in a strong line, across the Bay of Aboukir, in a position which the French admiral thought to be perfectly secure. Admiral Nelson ordered an immediate attack, and by dexterously sending a part of his ships (one of which grounded in the attempt) between the enemy's fleet and the shore, attacked it on both sides at once, ship after ship, in succession. A complete victory was the consequence; after a most dreadful conflict, nine ships of the line were taken, and two burnt, one of which was L'Orient, the French admiral's, who was killed in the engagement. Only two ships of the line escaped of the whole fleet. For this most glorious service Admiral Nelson was rewarded by an advancement to the peerage, with the title of Baron Nelson of the Nile, and a pension of £2000 per annum.

On the 22nd of January, 1799, the measure for uniting the kingdoms of Great Britain and Ireland was proposed to the British parliament by a message from the king, in which his majesty expressed his firm persuasion "that the unremitting industry with which our enemies persevere in their avowed design of affecting the separation of Ireland from this kingdom, cannot fail to engage the particular attention of parliament; and his majesty recommends it to both houses, to consider of the most effectual means

of counteracting and finally defeating this design," &c. The same measure was proposed on the same day, by his excellency the Lord Lieutenant, to the Irish parliament. In both parliaments the greatest opposition was made to it, on the question for the address; but with very different results. It was carried in both houses of the British without a division; it was also carried in the Irish House of Lords by a majority of 32, but negatived in the commons by a majority of five. The measure was therefore rejected in Ireland for that session. But, in England, Mr. Pitt followed up its success, in spite of the most determined opposition till he had obtained the passing through both houses a number of resolutions, explaining the nature, extent, terms, &c. of his scheme, in order that the Irish might take them into consideration in their calm hours; after which, possibly they might find themselves inclined to think more favourably of and adopt them.

Vast preparations had long been making for a grand expedition against Holland, and on the 7th of August the first division of troops began to embark at Ramsgate, Deal, Margate, &c. under the command of Sir Ralph Abercromby. On the 13th the fleet sailed, and landed the troops on the 27th on the sands near the Helder Point, and after a battle which lasted the whole day, defeated the Dutch and French, who abandoned in the night all the batteries of the Helder Point. Hereupon General Abercromby proceeded farther into the country, taking due care, however, to secure himself by fortifications and intrenchments; and on the 10th of the month the Dutch and French armies attacked the British, but were defeated at Schagenburg, with the loss of 1000 men, besides prisoners. The British lost about 200.

A second and a third division of British troops had sailed for Holland, the last of which, with a corps of Russians, arrived at the Helder on the 15th: the Duke of York had arrived there the day before. The whole effective force under his command was estimated to amount to 60,000 men.

On the 19th, the British and Russians, under the command of the Duke of York, attacked in three columns the Dutch and French armies, and got possession of Horne in Dyke and of Alkmaar, but the Russian column being defeated, the whole army returned to its former position. The British lost 1000 in killed, wounded, and prisoners; the Russians 2000. On the 3rd of October, the Duke of York

attacked and drove the French and Dutch army from all their positions before Alkmaar, which opened its gates to the British the next morning. The British lost in killed, wounded, and missing, 1332, the Russians 593. On the 6th, the Duke of York again attacked the enemy between Bever Wyke and Wyck-up-Zee, and after a severe battle, compelled them to retire from the field. The British took 500 prisoners, but had 92 officers and men killed, 725 wounded, and 613 missing; the Russians 382 killed or prisoners, and 735 wounded. The Duke of York having learnt that the enemy had been reinforced with 6000 men, held a council of war, in which it was deemed necessary to withdraw the troops from Holland, to abandon Alkmaar, and retire to the position first occupied by General Abercromby, on the canal of Zype. On the 8th his royal highness concluded a convention with the French General Brune, by which it was agreed that the British army should have to the 30th of November to evacuate Holland, on condition of returning 8000 French and Dutch prisoners, and not damaging the country or works in their possession at the Helder. In consequence of this convention, the army prepared to return to England; the Duke of York arrived in town the 4th of November, and by the 20th the Helder was finally evacuated, the whole of the British and Russian army having been re-embarked.

The command of the naval operations in this expedition was committed to Admiral Mitchel, who, after the success of the troops at Helder, followed the flying Dutch fleet, and on the 28th and 30th took the whole of them, consisting of one of 74 guns, four of 68, one of 60, three of 54, six of 44, one of 32, six of 24, and one of 16. On the 21st of September he also captured Enkhuysen, and other towns on the Zuyder Zee.

The question of the union between Great Britain and Ireland was revived in January, 1800; and, notwithstanding the vigorous exertions of its opponents, its importance and utility were so powerfully insisted on by his majesty's ministers, that it was at length ratified by the parliaments of both kingdoms, and passed into a law, by royal assent, on the 2nd of July.

In the month of February, two acts of considerable importance were passed, the one for a suspension of the habeas corpus act, and the other for preventing mutiny and sedition. The legislature also prudently turned its attention

toward the enormous price of provisions, which had resulted partly from the waste of war, and partly from a scanty harvest; and several laudable institutions were made for the relief of the poor in that distressing exigency; but our confined limits preclude the possibility of descending to particulars.

During these transactions at home, a squadron under Sir Edward Pellew destroyed the forts on the south-west of the peninsula of Quiberon; captured six brigs, sloops, and gun-boats; and intercepted the supplies which had been destined for the use of the French fleet off Brest. Sir Charles Hamilton also took possession of the Isle of Goree, on the coast of Africa; and a fleet under the command of Sir John Borlase Warren gained some advantages over the Spaniards at Ferrol.

On the 15th of September, the island of Malta surrendered to the British troops after a blockade of two years; and about the same time Curacoa, an island situate near the continent of South America, was surrendered by the Dutch to the English. On the 5th of October the British fleet from the Mediterranean appeared before Cadiz; but, as the place was then infected by an epidemic disease, and the strength of the works was found to be very great, the armament was withdrawn.

In consequence of various petitions from the city of London, and other parts of England, the parliament was convened on the 11th of November, and an address of thanks was moved for his majesty's gracious speech on that occasion.

After several parliamentary debates and proceedings, relative to the dearth of provisions, the evacuation of Egypt, and the dismissal of his majesty's ministers, the king gave his sanction, on the 31st of December, to such bills as were deemed necessary to be passed and (as the first day of the new year was to usher in a new form and title of government) the chancellor was ordered to read a proclamation, which declared that the individuals who composed the present parliament should be the members, on the part of Britain, of the parliament of the united kingdom of Great Britain and Ireland, and that the imperial parliament should be assembled on the 22nd day of the ensuing century.

In the beginning of February, the situation of England might be said to have become truly critical, being literally encompassed with difficulties and dangers. Repeated efforts to circumscribe the power of France had been

rendered ineffectual; the southern and western nations of Europe were either detached from, or rendered hostile to the interests of our country; the ports of the Weser, Elbe, and Baltic, were unfortunately shut against us, while we expected a supply of grain from thence; and the indisposition of the king rendered it impossible for retiring ministers to deliver up the badges of their office.

In this posture of affairs Mr. Pitt determined to resign his offices of First Lord of the Treasury, and Chancellor of the Exchequer; and the resignation of that gentleman was followed by those of Mr. Dundas, Earl Spencer, Lord Grenville, and Mr. Windham. Various debates arose in the House of Commons in consequence of this circumstance: but as our limits preclude the possibility of detailing them, it is only requisite to add, that Mr. Addington (late Speaker of the House) succeeded Mr. Pitt as Chancellor of the Exchequer; and an entire change took place in the administration.

The 25th of March was marked by the death of Paul I. Emperor of all the Russias, who appears to have disgusted all ranks of his subjects, and is said to have been taken off by violence, though his dissolution was publicly ascribed to an apoplexy.

In the morning of April 2, Lord Nelson engaged the Danish fleet, consisting of six sail of the line, eleven floating batteries and one bomb-ship, besides several schooner gun-vessels, near Copenhagen, and soon gained a decisive victory, after an obstinate and bloody conflict of four hours. In consequence of this circumstance, the thanks of the Commons were unanimously voted to Admiral Sir Hyde Parker, Vice-admiral Lord Nelson, Rear-admiral Graves, and Colonel Stewart, for their bravery and gallant conduct. Monuments were also ordered to be erected, at the public expense, to the memory of Captain James Robert Mosse, and Captain Edward Riou, who fell gloriously in the discharge of their duty; and a liberal pension was conferred, by the king, on Captain Sir Thomas B. Thompson.

On the accession of Alexander to the imperial throne of Russia, harmony was re-established between the courts of London and Petersburg; and the termination of hostilities between Denmark and Great Britain was attended with such affecting circumstances as might be naturally expected in a reconciliation of friends.

Whilst the British arms were crowned with abundant success in various undertakings, the parliament passed se-

veral bills of a beneficial nature, particularly those for bounties on the importation of grain ; improvement o commons and waste lands ; repeal of the brown bread act , relief of insolvent debtors ; and for preventing the arrest of aliens in Great Britain for debts contracted in France previously to the revolution. We must also observe that his majesty graciously conferred the dignity of a barony of Great Britain on the relict of Sir Ralph Abercromby, who terminated a life of gallant service at Aboukir, and to whom a monument was justly decreed at the public expense.

About this time the naval strength of England was so great, that she had fleets in the Indian Ocean, in the Red Sea, at the mouth of the Nile, in the Mediterranean, in the Baltic, and in the West Indies ; besides a channel fleet, detached cruizers, and convoy ships in every direction ; and flotilla of vessels which, under the command of Lord Nelson, protected the British shores, and gave frequent causes of alarm to those of France. Of the various engagements which happened in the course of the summer, it is only necessary to say, that they generally reflected the highest honour on the cause and arms of the British empire.

England having been for some time threatened with an invasion by means of flat-bottomed boats, it was deemed expedient to turn the tide of war from defensive to offensive, and, after mature deliberation, it was determined that Lord Nelson, with a flotilla of gun-boats, and other armed vessels, should carry the terrors of war to the enemy's shore.

On the 30th of July, Lord Nelson displayed his flag on board the Leyden, of 68 guns, at Deal, and took the command of an armament which had excited universal curiosity and attention, as being destined for a secret expedition. On the 1st of August the gallant commander stood over to the coast of France, and avowed his intention of making an attack upon Boulogne, where the enemy had been assembling their small craft, as was reported, for the purpose of a descent upon this country.

After reconnoitring the fortifications, and making other necessary arrangements, his lordship commenced the attack at daybreak on the 4th instant, and a heavy firing ensued, by which six of the French vessels were so much damaged, that they were towed from the scene of action. It was the British admiral's intention to have sent, at the approach of night, three bombs close upon the enemy, each bomb followed by ten boats ; but a sudden change of the

wind precluded the execution of this scheme, and the Eng lish vessels were obliged to haul off, after convincing the French, that they should not come out of their harbours with impunity.

Having received a considerable reinforcement from the Downs, and made a feint of sailing towards Flushing, or some other port on the Dutch coast, Lord Nelson resolved to attempt the destruction or capture of the whole flotilla, amounting to twenty-five armed vessels, which were moored in the front of Boulogne. Accordingly on the evening of the 15th our vessels formed in four divisions, to storm the adverse line of brigs, boats, and luggers, which were fastened to each other by means of strong iron chains, and defended by land batteries, as well as by musketry from the shore. Each of the English divisions had a proportionate number of vessels to attack ; the first beginning to the eastward, and proceeding in order to the westward. The boats put off from the Medusa at half-past eleven at night, and a vigorous attempt was made to board a large brig, that was distinguished by the commodore's pennant ; but the gallant exertions of the assailants were completely baffled by some strong netting that was braced to the lower yard, and by an instantaneous discharge of guns from about 200 soldiers. By this accident Captain Parker was dreadfully wounded ; his companions were all killed or disabled, and his boat hung alongside ; in which situation it would certainly been taken by the enemy, had not the Honourable Mr. Cathcart taken it in tow, and carried it off.

Captain Williams led on his subdivision with extraordinary bravery, and made himself master of one lugger, notwithstanding most of his boat's crew were killed in the dreadful contest. Captains Conn, Jones, and Cotgrave, also exhibited the utmost firmness and resolution in their respective attacks : but the British troops were assailed by such volleys of musketry and grape shot, both from gunboats and from the shore, and their attempts were so effectually foiled by the boarding netting, projecting spikes, and extended chains, that our gallant admiral was at length compelled to abandon his enterprise, with the loss of 172 men. The loss of the French is not accurately known, though it must have been very considerable. The Admiral Latouche Treville acknowledged that our sailors and marines boarded his vessels with the utmost intrepidity, and described the deplorable spectacle that was presented on board their ves-

sels after the action, the decks literally strewed with dead and dying, and mutilated limbs every where discovered, after the ensanguined corpses were thrown into the sea.

These tremendous engagements, in which the discharge of so much artillery seemed to shake both heaven and earth, were distinctly heard on both sides the channel; and the first during the 3rd of August was witnessed by thousands of spectators, who covered the hills of Boulogne and the cliffs of Dover. This was perhaps the first spectacle of so important a nature that was ever seen from the shores of both countries.

On his arrival at Deal, Lord Nelson exerted himself in a very laudable manner for the relief of the brave combatants, who had suffered severely in this unfortunate expedition. His time was chiefly occupied in visiting the wounded in the hospital, and his cordial sympathy afforded a sensible consolation to most of the sufferers. On asking one man how he was, and hearing he had lost an arm, he told him not to regard it, for that he himself had lost one also, and might soon lose a leg; but that they could never be lost in a better cause than that of defending his country. This observation produced the desired effect; and many of the mangled veterans exclaimed, in the enthusiasm of loyalty that they only regretted their wounds as they prevented them from accompanying so brave a commander in another expedition.

The failure of his most brilliant project in Egypt, the sudden death of Paul I. the dissolution of the northern confederacy, the unabated vigour of the British government, and several concurring circumstances, now induced the Corsican consul to listen to pacific proposals. Preliminaries of peace were accordingly signed at Lord Hawkesbury's office on the 1st of October, and the ratification was brought to London on the 12th, by M. Lauriston.

On the 29th of March, 1802, Mr. Moore (assistant secretary to Marquis Cornwallis) arrived in London with the definitive treaty which had been signed at Amiens, on the 27th, by the plenipotentiary of his Britannic majesty, and by the plenipotentiaries of France, Spain, and the Batavian republic; and on the 29th of April the proclamation of peace was performed at the usual places in London and Westminster.

The blessings of peace, however, were of short duration, owing to the perfidy and unbounded ambition of the French government; which imposed the most severe re-

strictions upon British commerce, and refused to restore some vessels captured in India after the signature of the preliminaries. At the same time the navies of Spain and Holland were held at the disposal of the First Consul; numerous persons were landed in different parts of Great Britain and Ireland under the name of commercial commissioners, but who were in reality military officers, authorized to procure surveys of certain places; and the report of Colonel Sebastian's mission to Egypt contained the most malignant calumnies against the British officers who commanded in that quarter.

Some official papers presented to the British ministry, arraigning the liberty of the press in England, and demanding that the French princes, and other emigrants, should be dismissed from the protection of his Britannic majesty, afforded just ground for a suspicion that Buonaparte wished to interfere and gain an ascendancy in our domestic concerns, as he had previously done with respect to Holland, Spain, and other countries. And the annexation to France of the territories of Piedmont, Parma, Placentia, and the Isle of Elba; together with the subjugation of the Swiss Cantons, in direct violation of the treaty of Luneville, exhibited in striking colours the insatiable rapacity of the French government.

Under these circumstances the possession of Malta became a subject of contention, and a peremptory demand was made for its immediate evacuation, while the British ministry were insolently told, in an official document, that their country was unable to contend *single handed* with France.

At this crisis very considerable preparations were made in the ports of France and Holland, which excited the attention of the English ministry, and induced his majesty on the 8th of March, 1803, to make a communication on the subject to both houses of parliament; and two days afterwards a second message imported the necessity of calling out and embodying the militia, or such part thereof as his majesty might think proper for the defence and safety of his dominions.

A long and protracted correspondence had been carried on between the courts of Paris and London relative to the dispute respecting Malta, the emigrant princes, &c. But after much time had been exhausted, and an interview had taken place between Lord Whitworth and the Chief consul, in which the latter displayed a surprising neglect of

dignity and propriety, the British ambassador set out on his return: and on the 18th of May government published a declaration of their causes of complaint against France; which was soon followed by the issuing of letters of marque and reprisal.

Such was the general abhorrence of the French perfidy, and such the contempt of their threatened invasion, that, instead of repining at the short interval of peace, and the unfortunate necessity for a recommencement of hostilities, the heroism of the English nation seconded the vigour of government so effectually, that our naval force was soon found to be double in number and spirit to what we could boast at the beginning of any former war. The embodying of the militia was followed by the act for raising an army of reserve, which, in the course of a few months, added thirty thousand men to the regular force of the country; and an act enabling his majesty to raise a *levy en masse*, was rendered unnecessary by the spontaneous zeal and loyalty of the people. Volunteer associations were formed in all parts of the country; ample subscriptions were raised in many of the principal towns; and in short, the British public seemed to glory in the idea of offering their persons and property in defence of their enviable constitution: so that when our enemy thought to have snared the lion sleeping in his den, he found him prepared for battle, and ready to spring upon his prey.

On the opposite side of the channel immense preparations were made, particularly at Boulogne, the harbour of which was strongly fortified. An army of three hundred thousand men was also marched to the coast, and vessels of a particular description were constructed in all the ports and navigable rivers of France and the Netherlands.

Finding, however, that England enjoyed the most perfect unanimity, and that her fleets and armies were too formidable to admit any hope of success in the projected invasion, the French government exhausted its rage in empty menaces, and acts of perfidy and violence scarcely equalled in the darkest ages of society. At the very commencement of hostilities a number of English travellers and others were inhospitably seized and committed to custody as prisoners of war; and towards the end of May, General Mortier was sent to seize the electorate of Hanover, thus violating the neutrality of the German empire, and acting diametrically opposite to the French republicans themselves, who a few years before had concluded a separate peace with the Elector

of Hanover, while as king of Great Britain he continued at war with their country.

From the nature of the contest it might be expected that the war at home should be, for the first year, chiefly defensive and preparatory. England, however, not only kept her haughty enemy at bay, and disconcerted all his projects, but abroad her arms were as successful as could have been hoped. On the 22nd of June the island of St. Lucia was taken by General Grinfield and Commodore Hood; and on the 30th Tobago was surrendered to them by capitulation. The same meritorious commanders reduced the Dutch islands of Demerara and Essequibo, on the 19th of September; and on the 24th the settlement of Berbice surrendered to his Britannic majesty's arms.

The calamities which the French endured at St. Domingo were dreadful in the extreme; and after the most obstinate resistance General Rochambeau was obliged to elude the vengeance of the revolted negroes by surrendering to the English, with the whole army of the Cape, two frigates, and some other vessels which lay in the harbour.

In Europe, as we have already hinted, few offensive operations could be undertaken by the English. On the 14th of September, however, Sir James Saumarez made an attack on the port of Granville, where he demolished the pier and destroyed many of the vessels intended for the invasion of England. On the same day the town and fort of Dieppe were bombarded by Captain Owen; and several of the Dutch ports were severely bombarded on the 28th, when many of their vessels were destroyed.

The month of May, 1804, was marked by a change of the British ministry; Mr. Addington having resigned, and Mr. Pitt being appointed to resume his former office, together with the power of forming a new administration. Many reports had been circulated respecting a coalition between Mr. Pitt, Mr. Fox, Lord Grenville, &c. but the result proved otherwise; and the reinstated minister met with a most vigorous opposition from the minority. The additional force bill, the corn bill, and several others which he introduced into parliament, were opposed in the most strenuous manner; but all of them were passed by a considerable majority.

On the 6th of August intelligence was received of an occurrence, which being of the highest national importance and reflecting the most brilliant honour on the British character, may probably be acceptable to our readers:—

Captain Nathaniel Dance had been dispatched from Canton on the 31st of January, in the Earl Camden, East Indiaman, having under his care, as senior commander, a fleet of twenty-six ships. After a tedious passage down the river he passed Macao Roads on the night of the 5th of February; and on the 14th a signal was made for seeing five strange sail to the S. W. which were soon discovered to be an enemy's squadron, consisting of a line of battle ship, two frigates, a corvette, and a brig.

Undaunted at this discovery, the British laid to in line of battle all night, and in the morning hoisted their colours, offering battle, if the enemy chose to come down. About noon they seemed determined to make an attack, and endeavoured to cut off the retreat of the merchantmen; but the latter having stood towards them with a press of sail, and three of the vessels having opened their fire, the enemy steered away to the eastward, under all the sail they could set, and were pursued for upwards of two hours, when Captain Dance deemed it advisable, on account of the immense property at stake, to tack and proceed to the Straits of Malacca. On their arrival at Malacca, they were informed that the squadron they had engaged was that of Admiral Linois, consisting of the Marengo, of 84 guns, the Belle Poule, and Semillante, heavy frigates, a corvette of 28, and the Batavian brig William, of 18 guns.

It appears, from the subsequent testimony of some English prisoners on board Linois's squadron, that when he saw the China fleet, he expressed his satisfaction to those captives, telling them it would prove a fortunate day for them, but a sorrowful one for their country, as it was his intention to give them *one* of the China ships, to carry them to Malacca; *seven* of the largest, he said, he should man and arm, and the *remainder* he was determined to sink!

Several other naval actions, though of smaller magnitude, took place this year, and added fresh laurels to the brows of our intrepid seamen. The ports of Dunkirk, Nieuport, Ostend, Trepont, Fecamp, and Etaples, were now blockaded; and Havre suffered a severe bombardment, while the boastful enemy vainly continued to threaten an invasion of England. It is likewise necessary to observe, that the war in India proved highly honourable to the British arms, and occasioned a considerable augmentation of territory in that country.

France, in the mean time, continued to groan under the most tyrannic despotism; and acts of violence were com-

mitted by her government disgraceful to civilization and the feelings of human nature. Thus, on pretence of conspiracy against the First Consul, and the *liberties* of the republic, the amiable Duc D'Enghien was basely murdered at midnight, and buried in the garden of the Castle of Vincennes; Pichegru, though reported to have strangled himself in prison, was believed to have been racked to death; nineteen were sentenced to suffer death and confiscation of their goods; five were doomed to two years' imprisonment; five others were ordered to the police for correction, and eighteen were acquitted. Buonaparte thought fit to extend his *gracious* pardon to some of these persons: but General Moreau was driven into exile; and the heroic Georges suffered decapitation, exclaiming at the last moment, *Vive le Roi! Vive Louis XVIII.!*

Yet, notwithstanding these dreadful acts of violence and tyranny, to which may be added an attempt to poison Louis XVIII. the base seizure and imprisonment of Sir Thomas Rumbold, and the robbery of Mr. Wagstaffe, messenger to the court of Petersburg; in the course of this year Buonaparte found means to assume an imperial diadem, and the pope was compelled to sanction the coronation ceremony with his presence and benediction; the trees of liberty were pulled up by the new emperor's command in all parts of Paris and its environs; and the red cap of liberty was removed to make room for the imperial eagle!

As it was a known fact that the court of Spain had long furnished the French government with considerable quantities of money, and as even some of her naval preparations seemed calculated to excite suspicion, the British ministry demanded such satisfaction as might preserve the amity subsisting between the two countries. But as, after a long and protracted negociation, no satisfactory answer could be obtained, it was deemed requisite to resort to more strenuous measures, and orders were accordingly issued for the detention of Spanish vessels till the subject under consideration should be finally arranged.

On the 2nd of October Captain Moore discovered four large Spanish ships steering toward Cadiz, the van ship carrying a broad pennant and the ship next her a rear-admiral's flag. After hailing to make them shorten sail, a shot was fired, and a message sent to the rear-admiral, informing him of Captain Moore's orders to detain his squadron, and expressing an earnest desire to avoid any effusion of blood. An engagement, however, immediately took

place, in which three of the Spanish vessels were taken and a fourth (La Mercedes, of 36 guns and 280 men) unfortunately blew up; and, excepting 40 taken up by the Amphion's boats, all on board perished.

On the 14th of December the Spanish declaration of war against his Britannic majesty was published at Madrid; and on the 11th of January, 1805, letters of marque and reprisal were issued out against Spain, and a copy of the manifesto was laid before parliament on the 15th instant.

In consequence of the tenth report of the commissioners appointed to enquire into naval abuse, &c. Mr. Whitbread brought forward a motion in the House of Commons, on the 8th of April, against Lord Melville, as having connived at a gross misapplication of the public money, by his agent, Mr. Trotter; and two days afterward Mr. Pitt announced the resignation of the accused, as First Lord of the Admiralty.

On the 11th a treaty of concert was concluded between Great Britain and Russia; and every probable mean was used to engage Austria in the confederacy; but that power, for the present, was completely overawed by the gigantic and rapidly increasing conquests of Buonaparte, whose coronation as King of Italy was solemnized at Milan on the 26th of the ensuing month.

The ensuing month Vice-admiral Sir R. Calder discovered the combined squadrons of France and Spain, which had hitherto eluded the utmost vigilance of the British cruizers: and notwithstanding his inferiority of force, and extreme haziness of the weather, he succeeded, after an action of four hours, in capturing the San Rafael, of 84 guns, and the Firme of 74. The fleets remained nearly in sight the two following days; and the conduct of the noble admiral, in not renewing the engagement, has suffered professional censure; but his courage is allowed to be unimpeached.

Whilst preparations were making on the continent for curbing the lawless and boundless rapacity of the French, our immortal Nelson was anxiously seeking the enemy, but without effect. On the 19th of October, however, he received the gratifying intelligence that they had put to sea; and on the 21st they appeared in the vicinity of Cape Trafalgar, presenting a line of 33 ships, of which 18 were French, and the remaining 15 Spanish. The British hero

had but 27 vessels under his command; yet he rushed with noble impetuosity to the conflict, caused his ship to be carried alongside his old acquaintance, the Santissima Trinidada, and engaged the combined forces at the very muzzles of their guns. The conflict was severe and obstinate; but, about three o'clock p. m. many of the enemy's ships having struck, their line gave way, and victory soon decided in favour of our gallant countrymen. Admiral Gravina, with ten ships, stood towards Cadiz, and some of the headmost ships in the van went off, leaving to his majesty's squadron nineteen ships of the line (of which two were first rates) and three flag officers, namely, Admiral Villeneuve, the commander in chief; Don J. M. D'Alava, vice-admiral; and the Spanish rear-admiral Don B. H. Cisneros. Thus the proud boast of France, that she had "made a marine of 20,000 sailors," was annihilated at a blow; the vaunted labour of ten years was shaken to its foundation; and Buonaparte's pleasing visions of *ships, colonies,* and *commerce,* dissolved in air.

This brilliant victory, however, was dearly purchased, and the glories of the day were sadly overcast by the death of the gallant Lord Nelson, who received a musket ball in his left breast, about the middle of the action, and soon afterwards expired.

In the mean time Austria had been induced to join the coalition against France, and a continental war had commenced, which at first gave rise to very sanguine conjectures. The command of the army in Germany, however, being unfortunately given to Field Marshal Baron Mack, a man by no means qualified to oppose the promptitude, energy, and sudden evolutions of Buonaparte; and the French having succeeded in bringing the Austrians to action before they could be joined by the forces from Russia, a series of disasters succeeded each other with the greatest rapidity. After the battles of Wertingen and Guntzburg, Ulm was surrendered; when 38,000 men marched out before a French division, and 3000 sick and wounded remained in the hospitals. The conquerors then pushed on to Vienna, and the citizens endured the mortification of being subject to a provisional government, while their lawful prince and his gallant adherents were compelled to retire towards Moravia. In Italy the Austrians were equally unsuccessful; and the fatal battle of Austerlitz, in which 100 pieces of cannon and 45 standards were taken by the enemy, terminated the

campaign and the war; an armistice being agreed on two days afterward, and a definitive treaty of peace concluded at Presburg on the 26th of December.

In India the British arms had been exercised against Holkar, Scindiah, &c.; and our troops, in some instances, sustained considerable loss; but the intrepidity and good fortune of General Lake at length triumphed over all difficulties; and in the month of December treaties of peace and amity were concluded between the native princes and the British government.

The 23rd of January was marked by the demise of that great statesman the Right Hon. William Pitt, in consequence of extreme debility, brought on by excessive anxiety and unremitting attention to business; and the unfortunate issue of the war on the continent is supposed to have contributed largely to hasten his death. Four days afterward the House of Commons decreed him a public funeral, which was accordingly solemnized, on the 22nd of February, in Westminster Abbey.

Whilst these events occupied the public mind at home the British arms proved successful on the coast of Africa, and the Cape of Good Hope was annexed to our conquests. The attack under General Sir D. Baird and Sir Home Popham was extremely gallant, and the terms of capitulation highly honourable to the British character.

An entire change now took place in the ministry, of which Lord Grenville became the head. Lord Henry Petty filled the vacant office of Mr. Pitt, as Chancellor of the Exchequer; the Right Hon. Thomas Lord Erskine was appointed Lord High Chancellor of Great Britain; and the Right Hon. C. J. Fox took the place of Lord Mulgrave, as one of His Majesty's Principal Secretaries of State.

The illiberal conduct of the Prussian cabinet, in seizing various parts of the electorate of Hanover, and excluding all British vessels from their ports, induced his majesty, on the 5th of April, to lay an embargo on all Prussian shipping within the united kingdom; and measures were immediately taken for the blockade of the entrance of the rivers Ems, Weser, Elbe, and Trave; and on the 21st Lord Grenville announced to the House of Lords the recal of our minister from Berlin, and the necessity of adopting, provisionally, measures of just retaliation against the commerce and navigation of Prussia. Mr. Fox made a similar communication to the Commons, and an address to his majesty was unanimously voted on the occasion.

Early in the ensuing month the fort and capital of Buenos Ayres, in South America, surrendered to a detachment of his majesty's troops, under the command of Major-general Beresford, assisted by Sir Home Popham; and on the 20th of September the treasure taken from this settlement was brought in eight waggons to the Bank of England, where 1,086,208 dollars, and a box filled with jewels and precious stones, were deposited; the field-pieces and colours taken on the same occasion were carried to the Tower.

The month of September was also marked by the news of some successful battles which took place early in July, in Sicily; particularly that of Maida, in which the French army sustained a signal defeat by the troops under the command of General Stuart. Upwards of 700 of the enemy were buried upon the field; and the prisoners, among whom were several officers, amounted to above a thousand. About a thousand more in different parts also notified their readiness to surrender. "In short," says the general, in his dispatches, "never has the pride of our presumptuous enemy been more severely humbled, nor the superiority of British troops more gloriously proved, than in the events of this memorable day." This decisive victory was soon followed by the surrender of Cotrone, with all its stores, magazines, &c. and the total evacuation of Calabria Ultra, in which single province, previous to the battle of Maida, the enemy had a distributed force of at least 9000 men. Gaeta, the Castle of Amantea, and other places, likewise surrendered to the British arms; and our brave countrymen were received with enthusiasm, as the deliverers of an oppressed people.

The severe indisposition of Mr. Fox, which had for some time precluded his attention to business, terminated in his dissolution, on the 13th of September; and on the 10th of the following month his remains were conveyed with great pomp and solemnity to Westminster Abbey, where they were deposited within eighteen inches of the grave of the late illustrious William Pitt, and immediately adjoining the monument of the great Lord Chatham. Fifteen days after this ceremony the imperial parliament was dissolved, and writs issued for a new parliament to be assembled on the 15th of December.

Notwithstanding the infatuation which had so long blinded the court of Prussia to its true interests, the augmenting and inordinate pretensions of France drove it at length to adopt that determination of resistance which ought to have contributed to the success of the late coalition. An accom-

modation of course took place with his Britannic majesty; pamphlets were distributed among the Prussian troops, inviting them to preserve their ancient glory; rewards and honours were liberally promised to all who should signalize their courage and loyalty; and every probable mean was used to ensure success. In the first operations the French obtained some trifling advantage; but soon afterward an important action took place, in which the French were defeated, with the loss of 6000 killed, and 14,000 taken prisoners. On subsequent occasions, however, the Prussian army sustained the most dreadful reverses; the battles of Jena and Auerstadt were productive of the most distressing consequences; whole armies, and strong fortresses, either from panic or treachery, surrendered without a blow; and the capital itself was abandoned to the insulting conqueror, who now resolved to push his victories into Poland.

In the month of March, by the influence of Buonaparte's advice, or *mandate*, the Grand Signior declared war against Russia and England, and English residents and property were immediately seized; and the conduct of the Ottoman court was soon imitated by the deys of Algiers and Tripoli. The Servians, however, who had been expected to assist the Turks, took part with the Russians, and the latter severely injured the enemy by their blockade of all the ports in the Ionian and Egean seas; while a British fleet passed the Dardanelles, with a view to destroy the Turkish marine.

During these occurrences abroad his Britannic majesty had an opportunity of demonstrating his attachment to the protestant religion. The bill commonly called the "Catholic Bill," having for its object the emancipation of papists from their present inability to hold places of trust, &c. in the British government, had been brought into parliament, and supported with the utmost force of argument by the ministers; but his majesty, from a conscientious adherence to his coronation oath and the established religion of his church, would never consent to its passing into a law. In consequence of this, the king dismissed his ministers, and placed at the head of the new administration the Duke of Portland, as first Lord of the Treasury; the Right Hon. Spencer Perceval, as Chancellor of the Exchequer; and the Right Hon. Lord Eldon, as Lord Chancellor. But previously to this an act was passed for the abolition of the slave trade—that nefarious and abominable traffic which had so long tarnished the glory of a *free* country, and lacerated

every humane bosom with the most poignant feelings and the deepest regret.

On the continent appearances were for some time favourable to the allies; and it was generally supposed that the laurels which Buonaparte had gathered in Italy and Germany were destined to wither in the morasses of Poland. The Russians, animated by the presence and intrepidity of their emperor, occasionally performed prodigies of valour, and the French troops were compelled to retreat before them with considerable loss. The surrender of Dantzic, however, on the 26th of May, seems to have completely changed the aspect of affairs: the eagle of victory again perched on the French standards; and subsequent to the battle of Friedland, which seems to have been nearly as dreadful and as unfortunate to the allies as those of Marengo, Austerlitz, and Jena, the victorious forces obtained easy possession of Koningsberg, where they are said to have found several hundred thousand quintals of corn, together with all the warlike stores sent from England, and a hundred and sixty thousand muskets, not unpacked!

These successes on the part of the enemy seem to have determined the Emperor of Russia against the continuance of the war; and, strange to relate, the two hostile leaders, Alexander and Napoleon, were seen embracing each other at their conference on the Niemen, so early as the 24th of June. The King of Prussia, now no longer supported by Russia, was compelled to submit to his hard destiny; and a peace was concluded at Tilsit, by which the Prussian monarchy was diminished nearly one half.

At home, the violent opposition against his majesty' ministers rendered the dissolution of parliament expedient; and writs were issued for a new one, which was opened by commission on the 26th of June.

In the following month an action took place between the Leopard and the American frigate Chesapeake, which appeared likely to produce a serious misunderstanding between Great Britain and the United States. The Chesapeake was known to have several deserters from the British service on board; and though representations of the fact were made to the American secretary, no satisfactory answer was given. On the Chesapeake sailing for the Mediterranean, therefore, the captain of the Leopard was ordered to examine her for deserters, and on the search being peremptorily refused an action commenced, in which the Americans had six men killed and twenty-one wounded.

In consequence of this occurrence the inhabitants of Norfolk, and other parts of America, entered into some violent resolutions; and Mr. Jefferson thought proper to publish a proclamation, prohibiting all intercourse with our ships, and all supplies of water and provisions. Great numbers of privateers were also proposed to be fitted out at Baltimore, New York, Philadelphia, &c. But, from more recent accounts, it was hoped this unpleasant business would be amicably adjusted, though the event has proved otherwise.

The British ministry, understanding that Buonaparte designed to turn the naval force of Denmark against us, sent out an expedition, under Lord Cathcart and Admiral Gambier, in order to attack Copenhagen, and to obtain possession of the Danish fleet. This enterprise proved completely successful, being terminated on the 7th of September, by the capitulation of the town and citadel, after a bombardment of several days, and the surrender of the whole of the fleet, consisting of eighteen ships of the line, fourteen frigates, six brigs, and twenty-five gun boats.

Shortly after the conclusion of the treaty of Tilsit the restless and ambitious Corsican meditated the complete subversion of the Spanish monarchy, and resolved to erect on its ruins a splendid establishment for a branch of his own family. Accordingly he contrived, under a variety of specious pretences, to introduce a powerful body of his troops into Spain; he then induced the reigning monarch to make a formal renunciation of his crown; and having dexterously allured his successor, Ferdinand, beyond the protection of an army, who would probably have shed the last drop of their blood in his defence, he sent him a prisoner to France, and bestowed the sovereignty of Spain, and of the Indies, on his own brother Joseph.

An outrage so daring and unexampled naturally produced a general consternation among the deluded Spaniards; but no sooner had this universal panic subsided than they broke out into open insurrection, and, in the first ebullitions of their rage and resentment, vowed eternal war against their base and unprincipled oppressors. The French troops were consequently defeated in various parts: and King Joseph, with his army, were compelled to retire from Madrid with the most disgraceful precipitation. Juntas, both supreme and central, were also formed; war was declared against France, in the name of Ferdinand VII. and de-

puties were dispatched to solicit the assistance of the British government, with which peace had been already proclaimed. This application was immediately attended to; an expedition was fitted out, under the command of Sir David Baird; and liberal supplies of arms, ammunition, and money, were sent to the patriotic Spaniards.

The successes, however, which had for some time crowned the arms of justice, soon reverted to the standards of oppression; for Buonaparte, with that promptitude which forms so distinguishing a trait in his character, re-appeared on the frontiers of Spain with a numerous army; and in a series of engagements vanquished the patriots, regained all the strong places which they had wrested from his myrmidons, and triumphantly entered the ill-fated capital.

The Prince Regent of Portugal, who, under British protection, had emigrated with his court to the Brazils, addressed a spirited manifesto to his subjects, which produced a considerable sensation in the north of Portugal, and led to the expulsion of the French forces, who had invaded that part of the country. The Portuguese juntas which were formed on this occasion solicited the aid of Great Britain, and a numerous force under Sir Arthur Wellesley was sent over to attack the enemy's army, under General Junot. After some skirmishes a severe and obstinately contested battle was fought near the village of Vimiera; and such was the effect of British valour on this occasion, that the French were compelled to retreat, with the loss of 13 pieces of cannon, and about 3000 men in killed and wounded. On the following day, however, Sir Hugh Dalrymple, who had been sent from Gibraltar to take the command of all the British corps in Portugal, arrived at Cintra, the place which the conquerors had occupied after the battle; and a few hours after his arrival Junot sent in a flag of truce, proposing a cessation of hostilities. This was readily granted; and a convention was soon afterwards concluded between the two generals, by which the French army was to evacuate Portugal, on condition of being conveyed to France at the expense of the British. One article, however, which stipulated that the Russian fleet, then lying in the Tagus, should either remain there unmolested, or return home, was peremptorily refused by Sir C. Cotton, to whom it was subsequently surrendered, on condition of being restored six months after the conclusion of peace between Russia and Great Britain. The convention of Cintra excited the

greatest dissatisfaction in England, and petitions poured in from all parts of the kingdom, calling loudly for an enquiry into that unaccountable transaction. A formal declaration of his majesty's disapproval of both the armistice and the convention was officially communicated to Sir H. Dalrymple; and a court of enquiry was instituted, but without producing any thing worthy of notice.

The commencement of the year 1809 was marked by an event equally glorious and disastrous to the British forces in Spain. Sir John Moore, who with the troops under his command had penetrated almost to the centre of the kingdom, was compelled, by the overwhelming numbers of the French, to retreat with the utmost precipitation. On this occasion he displayed the most consummate skill, and in the engagement which took place on his arrival at Corunna, the enemy were completely defeated, and compelled to fly in all directions; but whilst the British troops, literally covered with laurels, embarked on board their transports without molestation, they had to regret the loss of their heroic commander, who fell at the commencement of the battle.

The hope of ultimately succeeding against the tyrant of the continent had nearly subsided, when the Austrian cabinet published a declaration of war against France. Buonaparte, however, having contrived to force himself between the principal divisions of the Austrian army, defeated them in several engagements, and soon made himself master of Vienna; and notwithstanding a serious repulse which he received from the archduke Charles, on the bank of the Danube, the battle of Wagram was so decisive, that the Emperor of Austria was obliged to request a cessation of hostilities, and subsequently to conclude a peace, upon very disadvantageous terms.

Whilst these occurrences were passing on the continent, the British cabinet hoped, by making a diversion in favour of the allies to check the progress of the enemy. And Sir Arthur Wellesley having again defeated the French troops, and chased them from Portugal, marched with a numerous force, into Spain, and formed a junction with the Spanish army, commanded by General Cuesta, at Talavera. On the 27th of July an engagement took place, in which the French were compelled to retreat across the Alberche, with the loss of 20 pieces of cannon, a considerable quantity of ammunition, and nearly 10,000 men in killed and wounded. But as the British general received intelligence soon after the

battle that the enemy designed to attack him both in front and in rear with a very superior force, he immediately recrossed the Tagus, and retreated to a strong position in Portugal. It must be added, that the heroic bravery exhibited by Sir Arthur, in the battle of Talavera, induced his Britannic majesty to create him a peer, by the title of Viscount Wellington.

With a view to occasion a further diversion on behalf of the Austrians, and also to attempt the capture or destruction of the French vessels lying in the Scheldt, a British army of 50,000 men was landed on the island of Walcheren; but a considerable time having elapsed prior to the reduction of Flushing, the enemy collected a numerous force, raised several formidable batteries, and conveyed their ships up the river beyond Fort Lillo. That part of the country also where the English might have landed, was completely inundated. Walcheren, the only fruit of this expensive and unfortunate expedition, was to have been retained by the conquerors, for the purpose of shutting up the mouth of the Scheldt, and of facilitating the introduction of British manufactures into Holland. This design, however, was rendered abortive by the unhealthiness of the climate; and after great numbers of the troops had fallen a sacrifice, the British army evacuated the island on the 9th of December, having previously destroyed the fortifications, arsenal, docks, and basin. Some old ships, filled with stones, where also sunk at the entrance of the Scheldt, to preclude an escape of the French fleet from the place of its retreat.

The parliamentary proceedings of this year were rendered remarkable by an enquiry into the conduct of the Duke of York, as Commander in Chief, in consequence of his having been charged with an illegal disposal of commissions in the army. His royal highness, though acquitted by a majority of the House of Commons, resigned his office, in which he was succeeded by Sir David Dundas.

Among the gallant actions which were performed this year by the British navy, we must notice an attack upon the French fleet in Basque Roads, by Lord Gambier and Lord Cochrane, on the 11th and 12th of April; when one ship of 120 guns, five of 74, and two frigates, were driven on shore in such a situation as ensured their destruction; and one of 80, two of 74, one of 50 guns, and three frigates, were burnt. And to this exploit must be added the capture of a Russian flotilla and convoy in the Baltic, by Sir J. Saumarez, the destruction of three sail of the line, two fri-

gates and twenty French transports, in the Bay of Rosas, by Lord Collingwood; and the reduction of the islands of Cayenne, Martinique, Isch, and Florida, and the city of St. Domingo.

The commencement of the year 1810 was marked by the entrance of the French into Andalusia, their manœuvres having completely deceived the Spaniards. On the 29th of January they approached within two leagues of Seville, from which the inhabitants fled in all directions; and in consequence of the general alarm excited by this irruption, immense numbers sought an asylum within the walls of Cadiz. After some time however the general panic subsided, as little doubt was entertained of the safety of Cadiz and a considerable supply of provisions arrived to relieve the wants of the increased population. The Spanish fleet lying in the harbour was placed at the disposal of Admiral Purvis: and both the military and political government of the fortress were entrusted to a mercantile junta, who were considered the most likely to adopt effectual measures for the public security. About the beginning of February the French entered Malaga, which was given up to the pillage of their troops for two days. Almeida surrendered to the army under Massena on the 27th of August; and Seville was reduced to the most wretched condition by the unremitting demands of the invaders, and the brutality of their General Soult. The flame of patriotism, however, continued to spread among the Spaniards, whose desultory mode of warfare against their cruel enemy was, in many instances, crowned with success. And notwithstanding the pompous gasconades of the French with respect to Portugal, Lisbon remained secure beneath the shelter of the British arms, and the proud Massena thought proper to retreat before Lord Wellington after the battle of Busaco.

Whilst these occurrences were taking place in Spain and Portugal, Louis Buonaparte, having in vain attempted to ameliorate the condition of the Hollanders, published a formal abdication of the crown; and on the 9th of July this unfortunate country was annexed to France, by a decree of the Corsican tyrant, who, after divorcing his Empress Josephine, had espoused the Archduchess Maria Louisa, on the first of April!

At home a considerable stir was occasioned for a short time by the punishment of Sir Francis Burdett, M. P. who was confined in the Tower for some months, for a breach of privilege.

During the year 1810 the indisposition, both bodily and mental, which attended the king, involved the nation in sorrow, and rendered it necessary that parliament should turn their attention to the subject of a regency.

From motives of delicacy some time was suffered to elapse before any decisive measures were adopted by parliament; and after repeated adjournments it was deemed adviseable to proceed by bill rather than address. Accordingly, at the commencement of the year 1811, a regency bill was prepared, and passed through both houses of parliament; by which it was enacted, that his royal highness the Prince of Wales should exercise the office and authority of Regent of the united kingdom of England and Ireland, in the name and on the behalf of his majesty, during the continuance of the indisposition which had rendered this measure necessary. But as the recovery of the sovereign was still contemplated as a probable circumstance, it was enacted, that the power of conferring any title of nobility should be suspended for twelve months; and that all offices and pensions which might be granted by the Prince of Wales should continue only during his regency, unless subsequently approved and ratified by his august parent. The care of the royal person was committed to her majesty.

On the 27th of January the prince entered upon the high office committed to him, and the 6th of the following month was appointed for swearing him in as regent of the united kingdom.

Parliament was opened, by commission, on the 12th of February; and few bills of an interesting nature were passed during this session. On the 24th of July it was prorogued, by commission, to the 12th of November; and on that day it was farther prorogued to the 7th of January ensuing.

On the continent various successes attended the arms of the Spaniards and Portuguese and those of their cruel invaders; but, generally speaking, whenever the British forces engaged, Buonaparte had the mortification to discover that his legions were not *invincible;* and some victories were obtained which will probably never be obliterated from the recollection of Britons, or of the patriotic bands on whose behalf they were achieved.

The battle of Barossa, which took place on the 5th of March, was fought under such peculiar circumstances, and with such disparity of numbers, that Lieutenant-general Graham, in his dispatches to the Earl of Liverpool, begs leave to make a particular statement, in order to justify

himself from the imputation of rashness in his attempt. From this statement it appears, that after a nocturnal march of sixteen hours from the camp near Veger, the allied army arrived in the morning on the low ridge of Barossa, about four miles to the southward of the Santi Petri river. This height extends inland about a mile and a half, containing on the north the extensive healthy plain of Chiclana. A large forest of pines skirts the plain, and circles round the height at some distance, terminating down to the Santi Petri; the intermediate space between the forest and the north side of the height being uneven and broken. A well conducted attack on the rear of the enemy's lines by the vanguard of the Spanish army having opened a communication with the Isle de Leon, General Graham received directions to move down from the position of Barossa to that of the Torre de Bermesa, about half way to the Santi Petri, in order to secure the communication across that river, over which a bridge had been recently erected. This latter position occupies a narrow woody ridge, the right on the sea cliff, the left falling down to the Almanza creek, on the edge of the marsh; while a hard sandy beach affords an easy communication between the western points of these two positions. General Graham's division having halted on the eastern slope of the Barossa height, was marched, about twelve o'clock, through the wood towards the Bermesa, cavalry patroles having previously proceeded towards Chiclana, without discovering the enemy. On the march intelligence was received that the enemy had appeared in force on the plain, and was advancing towards the heights of Barossa. As that position was in reality the key of that of Santi Petri, General Graham immediately countermarched, in order to support the troops left for its defence, and this manœuvre was executed with the greatest alacrity. It was impossible, however, on such difficult ground, to preserve order in the columns, and there was never time to restore it completely. But before the troops could get entirely disentangled from the wood, those on the Barossa height were seen returning from it; while the enemy's left wing was rapidly ascending, his right standing on the plain, at the edge of the wood, within cannon shot. As a retreat, under these circumstances, might have proved extremely detrimental to the whole allied army, an immediate attack was determined on, notwithstanding the numbers and position of the foe. As soon as the infantry was hastily collected together, a battery of ten guns opened, and kept

up a most destructive fire in the centre; while the right wing proceeded to the attack of General Rufin's division on the hill, and drove them from their position; and the left wing decided the defeat of the division under General Laval. A reserve formed beyond the narrow valley, across which the enemy was closely pursued, shared the same fate; and in less than an hour and a half from the commencement of the action, the whole of the enemy's troops were in full retreat. In this brilliant affair the French are supposed to have lost about 3000 in killed, wounded, and missing; and ten eagles and six pieces of cannon fell into the hands of the conquerors. Generals Rufin, Rosseau, and Bellegrade, were also taken prisoners; the former of whom was wounded, and the second died soon after the engagement.

It may be proper to add, that when the expedition against the rear of the enemy was planned, an arrangement was made with Sir R. G. Keats, for an attack on the French batteries in Cadiz Bay, in order to effect a division. This plan however could not be executed, on account of the unfavourable weather, till the day after the battle of Barossa, when it was carried into effect with all the coolness and intrepidity of British seamen. All the batteries on the east side of the bay, from Rota to St. Mary's, with the exception of Fort Catalini, were carried by storm, the guns spiked, and the works completely destroyed.

Another brilliant display of British valour and intrepidity occurred in the battle of Albuera, which took place between Marshal Soult and Marshal Sir W. Beresford, on the 16th of June.

On the 12th it was reported that Soult had broken up from Seville, and had advanced towards Estremadura, notwithstanding the rumour which had been previously circulated that he was wholly engaged in strengthening the outworks of Seville, and that all his actions indicated a design of remaining on the defensive in Andalusia. On the receipt of this intelligence Sir W. Beresford raised the siege of Badajoz, without sustaining any loss; and having assembled the forces under his command, formed a junction, on the 15th, with generals Blake and Castanos, at Albuera. Next day he was attacked by the enemy, over whom the eagle of victory appeared for some time to hover, in consequence of the great superiority of his cavalry, and a numerous and heavy artillery. At length, however, the inflexible bravery of the British troops turned the balance in favour of the allies; and in the night of the 17th the French were

obliged to retire across the river, leaving about 2000 dead in the field of battle, and from 900 to 1000 taken prisoners. The losses sustained by the victors were also extremely great; but the gallant commander remarks in his dispatches to Lord Wellington, "It is impossible to enumerate every instance of discipline and valour shewn on this severely contested day; but never were troops that more valiantly or more gloriously maintained the honour of their respective countries. Every individual most nobly did his duty; and it was observed that our dead, particularly the 57th regiment, were lying as they had fought, in ranks, and every wound was in front."—It appears, indeed, that prodigies of valour were shewn by the English, and their allies on this occasion, and that instances of *individual* heroism were particularly conspicuous; in proof of which it may be interesting to subjoin the following particulars related in the House of Commons by the Chancellor of the Exchequer:—In the hottest of the engagement, an ensign of the name of Thompson was called upon to surrender the colours which he held, but he resolutely declared he would never give them up but with his existence, and he fell a victim to his patriotic bravery. Another ensign, of the name of Walsh, having fallen on the field severely wounded, tore his colours from the staff, and thrust them into his bosom, where they were found after his death. Sir W. Beresford was also attacked by one of the Polish cavalry, whom he dismounted, with the view of saving his life; but as the man persisted in his first design, one of our dragoons flew to the assistance of his beloved commander, and killed the assailant.

Of the other affairs of the peninsula our limits only permit us to remark, that in consequence of the skilful and judicious conduct of Lord Wellington, and the cordial unanimity subsisting between the British and the Spanish and Portuguese commanders, the French, notwithstanding some occasional successes, found it impossible to carry into execution their late boastful promise of speedily crushing every appearance of rebellion; and the patriotic ardour of the natives received the strongest encouragement from the disappointments and the diminished reputation of the enemy.

Of the naval exploits which graced this year the most prominent were, the defeat of the French and Italian squadrons near the isle of Lissa; and the reduction of the islands of Banda, Ternate, and Java.

The combined squadrons alluded to consisted of five frigates, one corvette, one brig, two schooners, one gun-boat,

and one zebec, forming a total force of 272 guns, and 2655 men; to which were opposed the British ships Amphion, Cerberus, Volage, and Active, carrying in all but 124 guns, and 879 men. On the 13th of March an enemy's flee having been discovered off the north point of the island o Lissa, the action commenced by the British squadron firing on the headmost ships, as they came within range. After vainly endeavouring to break the line in two places, the enemy's vessels endeavoured to place the British between two fires; but in this attempt they were so warmly received and rendered so unmanageable, that they went on shore on the rocks of Lissa, in the greatest confusion. The British line was then wore to renew the action; the Amphion not half a cable's length from the shore, the remainder of the enemy's starboard division passing under her stern and engaging her at leeward; whilst the larboard division got to windward, and engaged the Cerberus, Active, and Volage. In this situation the action recommenced with great fury; the British vessels being frequently exposed to a raking fire from the enemy. "Nothing, however," says Captain Hoste, "could withstand the brave squadron I had the honour to command. The Flora having struck her colours at twenty minutes past eleven a. m. and the Bellona having followed her example, the enemy to windward endeavoured to make off, but were followed up as close as the disabled state of his majesty's ships would permit; and the Active and Cerberus were enabled at three p. m. to compel the sternmost of them to surrender, when the action ceased, leaving us in possession of the Corona, of 44 guns, and the Bellona, of 32 guns (the French commodore): the Favorite, of 44 guns, ran on shore, where she soon blew up with a dreadful explosion; the corvette of the enemy making all possible sail to the north-west, and two frigates crowding sail for the port of Lessina; the brig making off to the south-east; and the small craft flying in every direction."

The capture of the island of Banda, on the 9th of August, was also particularly honourable to the British arms. The attack was made on this settlement during a dark and squally night, by some what less than 200 men, consisting of seamen and marines, and about forty of the Madras European regiment, under the command of Captain Cole. A dark cloud, with a fall of rain, covered their landing within a hundred yards of a battery of ten guns, which was taken in the rear, and an officer and his guard were made prisoners, though the enemy were at their guns, with lighted matches.

having discovered the approach of his Britannic majesty's vessels on the preceding day. At the approach of day-light, the assailants procured a guide to conduct them to the walls of the Castle of Belgica; and after leaving the guard in charge of the battery, the party made a rapid movement round the skirts of the town, where the bugle was sounding an alarm among the enemy. In twenty minutes scaling ladders were placed against the walls of the outer pentagon of Belgica; and the gallantry and celerity with which they were hauled up, after the outwork was carried, and placed for the attack of the inner-work, under a sharp fire from the garrison, were truly astonishing. The enemy, after firing three guns, and keeping up an ineffectual discharge of musketry for about ten or fifteen minutes, fled in all directions, leaving their colonel-commandant and ten others dead, and two officers, and thirty prisoners in the hands of the victors. The day now beaming on the British, discovered to them the fort of Nassau, and the sea defences at their feet, and the enemy at their guns at the different ports. Admiral Drury then dispatched a flag of truce to the governor, demanding the immediate surrender of the fort, and promising to protect all private property. At sun-rise the Dutch flag was hoisted in Nassau, and the sea batteries opened a fire on one of the British vessels then approaching the harbour. But on a second flag of truce being sent to the governor, with a menace of storming the fort, and laying the town in ashes, if the colours were not instantly struck, an unqualified surrender was agreed on; and the British heroes found themselves in possession of the two forts, and several batteries, mounting 120 pieces of cannon, and defended by nearly 700 disciplined troops, and the militia.

It is also necessary to add, that the island of Ternate, though so famous for the strength of its fortifications, and memorable for its defence in the last war against the English, was completely subjugated in less than one day (the 29th of August) by a very inconsiderable force. From official documents, it appears that the place was defended by 500 regular troops, with a very large proportion of officers and Europeans, aided by the marine department, the Dutch inhabitants and burghers, and the King of Ternate's forces, of whom 250 were in the field, and an equal number from the Sultan of Tidore, and the adjacent islands in alliance with the Dutch. But such were the

gallantry, coolness, and precision of the British, that nothing could ultimately withstand their arms.

After a short but arduous campaign, in the month of August, Batavia, the capital of the island of Java, was taken by the British troops under Sir Samuel Auchmuty, the enemy's most formidable works were carried, and themselves driven from the kingdoms of Bantam and Jacatra; so that, as Lord Minto observes in his dispatches to the directors of the East India company, "an empire which for two centuries has contributed greatly to the power, prosperity, and grandeur of one of the principal and most respected states of Europe, has been thus wrested from the short usurpation of the French government, added to the dominion of the British crown, and converted from a seat of hostile machination and commercial competition into an augmentation of British power and prosperity. For this signal and illustrious service, Great Britain is indebted to the truly British intrepidity of as brave an army as ever did honour to our country; to the professional skill and spirit of their officers; and to the wisdom, decision, and firmness of the eminent man who directed their courage, and led them to victory."

But while our British tars were gathering a profusion of laurels in different parts, an unpleasant occurrence took place between one of his majesty's vessels and a ship belonging to the American government; which threatened nothing less in its consequences than a war between those countries, and to which it may be considered as the prelude.

The particulars of the engagement are thus related by Captain Bingham, of the Little Belt:—"At half-past three p. m. on the 16th of May, a strange sail, which had been previously discovered, appeared inclined to give chace, when I made the private signal, which was not ans ered. At half-past six, finding he gained considerably on us, and clearly discerning the stars in his broad pennant, I thought proper to bring to and hoist the colours, that no mistake might arise, and that he might see what we were. The ship was therefore brought to, the colours hoisted, the guns double shotted, and every preparation made in case of a surprise. By his manner of steering down, he evidently wished to lay his ship in a position for raking, which I frustrated by wearing three times. On his coming within hail, about a quarter past eight, I hailed, and asked what ship it was? He repeated my question. I again hailed,

and asked what ship it was? He again repeated my words, and fired a broadside, which I immediately returned. The action then became general, and continued so for three quarters of an hour, when he ceased firing, and appeared to be on fire about the main hatchway. I was then obliged to desist from firing, as the ship falling off no gun would bear, and I had no aftersail to keep her to: all the rigging and sails were cut to pieces, and not a brace or bowline left. He then asked what ship this was? and on being told, he asked if I had struck my colours? I answered no, and asked what ship that was? and, as plainly as I could understand, he answered the United States frigate.

"Next morning he bore up again, and sent a boat on board, with an officer, and a message from Commodore Rogers, to say that he lamented the unfortunate affair which had happened; and that, had he known our force was so inferior, he should not have fired at us. I asked his motive for having fired at all; and his reply was, that we fired the first gun at him; but this was positively not the case. He offered me every assistance I should stand in need of, and submitted to me that I had better put into one of the ports of the United States, which I immediately declined. By the manner in which he apologized, it appeared evident, that had he fallen in with a British frigate, he would certainly have brought her to action: and what further confirms me in that opinion is, that his guns were not only loaded with round and grape shot, but with every scrap of iron that could possibly be collected."

Such is the statement of Captain Bingham, of whose veracity we have not the smallest doubt. Commodore Rogers, however, asserts positively that the Little Belt fired first, and that, circumstanced as he was, it was a duty incumbent on him to avenge the insult committed upon the American flag. This statement was also confirmed by all the witnesses whom he thought proper to bring forward, when the subject underwent a full investigation, by the order of the American government.

On the 7th of January, 1812, the sixth session of the present parliament was opened by commission. The speech delivered on that occasion expressed the deepest sorrow for the continuance of his majesty's indisposition—the regent's approbation of the conduct of the British officers and troops in Spain and Portugal—his satisfaction with the reduction of the islands of Java, Bourbon, and Mauritius—an assurance that conciliatory measures were intended to be

adopted toward America—and a firm reliance on the liberality of parliament for the necessary supplies. To this speech an address was moved, and carried in both houses, as usual.

On the 18th of February the restrictions imposed on the Prince of Wales ceased, according to the provisions of the regency act: and it was now confidently supposed, by a numerous party both in England and Ireland, that a complete change of administration would take place; but this expectation was disappointed, as there was no alteration whatever in the leading members of the ministry, so completely had they gained the confidence of the prince.

No event of importance took place in the course of this year in the affairs of the peninsula, till the 6th of April, when the important fortress of Badajoz, which might be considered as the key to Spain, was taken by storm, by the army under Lord Wellington; prodigies of valour were performed beneath its walls, in which the Portuguese vied with the British; some idea may be formed of the courage and perseverance of the assailants by the loss of the victors during the siege, which, owing to the amazing strength of the place, amounted to nearly 5000, killed or wounded. But this was by no means an useless sacrifice; for Portugal was thus freed from the dominion of France, the position of the French armies in Andalusia much endangered, and a way opened for Lord Wellington and his victorious army into the heart of Spain; a change, also, in the politics of Russia about this time made it necessary for Buonaparte to withdraw his armies toward the north of Europe, and inspired a hope that this unhappy country, by the help of a British army, headed by such a general, might ultimately be rescued from the dominion of its oppressors.

In the month of June a partial change took place in the ministry, in consequence of the assassination of Mr. Perceval, in his way to the House of Commons, and, owing to the disagreement of the various parties in the cabinet, and the inability of the remaining members of the ministry to carry their measures, the regent was three weeks without an administration; till at length the pressure of public business compelled him to restore those men who had been before declared incompetent. The Earl of Liverpool was in consequence made First Lord of the Treasury, and Mr. Vansittart Chancellor of the Exchequer. Such an arrangement excited considerable anxiety in the minds of all those who were obstinately attached to the party then in power; but this

anxiety has been in a great measure dispelled by their conduct, which certainly manifested an inclination to listen to the public voice, and which has been marked by results far more glorious and beneficial than could have been expected.

Various causes of dissatisfaction had for a long time been exhibited by the government of America, among which, the orders in council for the blockade of the ports was the most considerable; this was for some time the subject of discussion in the British parliament, and they were repealed in consequence; but the official notice of this repeal did not arrive in America till it was too late to prevent the declaration of war which that government had made against Great Britain.

The hopes which had been raised in the minds of those who were well-wishers to the cause of Spain, were soon partially realized. On the 24th of July was fought the battle of Salamanca; which, even from the account of the French general himself, was most decisive and glorious to the British arms. The enemy fled in all directions, and the pursuit was continued the following day. "It is impossible," says Lord Wellington, in his dispatches, "to form a conjecture of the amount of the enemy's loss in this action; but from all reports it is very considerable. We have taken from them eleven pieces of cannon, several ammunition waggons, two eagles and six colours; and one general, three colonels, three lieutenant-colonels, 130 officers of inferior rank, and between six and seven thousand soldiers, are prisoners; and our detachments are sending in more every moment. The number of dead in the field is very large. I am informed that Marshal Marmont is badly wounded, and has lost one of his arms, and that four general officers have been killed, and several wounded. Such an advantage could not have been acquired without material loss on our side; but it certainly has not been of a magnitude to distress the army or to cripple its operations."

The loss of the British in this engagement was 694 killed, 4260 wounded, and 255 missing; and it cannot be supposed but that of the enemy must be considerably more, besides prisoners. The British commander, who was in consequence of the late victory created a marquis, followed up these important successes. On the 12th of August he entered Madrid, amidst the acclamations of the inhabitants, who hailed him as their deliverer. He then advanced to Burgos, to dislodge from that city the remains of the French army, of which Marshal Massena had now the command.

Large tracts of Spain were thus relieved from the presence of their invaders. On the 24th of September the French raised the siege of Cadiz, and concentrated all their forces in Seville, under Marshal Soult. About the same time the Marquis of Wellington laid siege to the castle of Burgos and daily expectations were entertained of its fall; but after several assaults, in which the valour of the British was conspicuously displayed, as well as that of the besieged, it was found necessary to raise the siege. In the north, Marshal Massena had been re-organizing the discomfited army of Marmont, and in the south, marshals Soult and Suchet, having united their forces, were advancing northward. The consequence was the retreat of the English forces towards the frontiers of Portugal, and tne re-occupation of Madrid, Valladolid, &c. by the French.

We have already noticed the change which took place n the politics of Russia at the commencement of this year. Our limits will not permit us to enter into the causes of a change which contributed so much towards the liberty and happiness of Europe, but a brief outline of the facts, we hope, will be acceptable to our readers. On the 23rd of April, the Emperor of Russia took the command of his army, and moved his head quarters to Wilna. About the same time the various corps of the French army moved towards Poland. On the 9th of May Buonaparte set out from St. Cloud to join his army, which, according to an estimate given from the War Office at Paris, consisted of 640,000 men, of various nations, as follows:—

Poles,	100,000	Italians,	50,000
Confederation of the Rhine,	120,000	Prussians,	30,000
French.	250,000	Austrians,	90,000

This immense armament, which for its numbers, discipline, and equipment, has been scarcely equalled in the annals of modern times, advanced without much opposition through Poland. Buonaparte, by a solemn act, having pledged himself to restore to independance those provinces of that unhappy country which had been so unjustly seized by Russia, was at first received by the whole population with enthusiasm; and Poland thus became a *point d'appui*, from which the French might direct their operations against Russia.

The Russians retreated in good order before the French for several weeks, gradually concentrating their forces; in

which time several bloody skirmishes took place, where the loss on both sides was considerable. At length, on the 7th of September, at the heights of Borodino, they made a stand; and the battle which followed, though by no means decisive, was certainly the commencement of Buonaparte's disasters. The conflict was most sanguinary. The force on each side was estimated at 130,000 men, and the loss of each at least 20,000; both claimed the victory, but the subsequent advancement of the French to Moscow seems to imply that it rested with them, though it was dearly bought, and may be considered as the cause of their destruction. On the 14th the French entered the ancient capital of the czars, but the Russians chose rather to bury themselves in its ruins than to allow the French an undisturbed possession of it. "On the 16th," says the French bulletin, "three or four hundred ruffians set fire to the city in 500 different places at the same moment, by order of the governor, Rostopchin. Five-sixths of the houses were built of wood; the fire spread with a prodigious rapidity; it was an ocean of flame. Churches, of which there were 1600—above 1000 palaces—immense magazines—nearly all have fallen a prey to the flames. The Kremlin has been preserved, but nine-tenths of the city have been burned. The fires subsided on the 19th and 20th.

It will readily be credited that Moscow in flames afforded but a poor supply for the necessities of the French army, exhausted as it was by the dreadful conflicts in which it had been recently engaged. "Moscow," continues the bulletin, "is at present a truly unhealthy and impure sink. A population of 200,000, wandering in the neighbouring woods, dying with hunger, come to these ruins to seek what remains to support life." In consequence of this, on the 15th of October, the French began their retreat, and it appears from this time that Buonaparte began to feel the difficulties which attended his situation, and was undecided what course to pursue. Harassed on every hand by the Cossacks, a whole population in arms against him, and an army in his rear, in numbers and discipline nearly equal to his own, his retreat would have been dangerous enough without the concurring influence of the elements, which soon began to rage around him. On the 7th he reached Smolensk, and from that time the cold began to increase, and for some days the thermometer was 16 or 18 degrees below freezing point. The roads were covered with ice: in a few days 80,000 horses perished, and it was necessary to

abandon good part of the cannon, ammunition, and provisions.

On the 16th of November the Russian army, commanded by Field Marshal Prince Kutusoff, came up with the French near Krasnoi, and a partial action took place, in which the corps under Davoust was completely defeated, with the loss of nearly 10,000 men. On the following day the Russian general, willing to follow up his successes, intercepted the corps under Marshal Ney, which shared the same fate; 12,000 prisoners, 37 pieces of cannon, all the baggage and military chests, &c. were the fruits of this victory.

The French continued their retreat through this inhospitable country, their situation growing each day more dreadful; at length Buonaparte, aware of the danger which threatened, not only the airy visions of his ambition, but also his life, and preferring a winter residence in Paris to the chilling prospect around him, set out for that capital. For some time previous to this, it appears that his situation was critical indeed; in the language of the bulletin, "the cavalry was dismounted to such a degree, that it was necessary to collect the officers who had still a horse remaining, in order to form four companies of 150 men each. The generals then performed the functions of captains, and the colonels those of subalterns. This *sacred squadron* did not lose sight of the emperor in all the movements of the army." But it appears, from various accounts which may be depended upon that this *sacred squadron* did not attend him the remainder of his journey to Paris, for in a short time this *emperor*, who had commanded an army of 640,000 men, preferred a shameful *flight*, alone and unattended, to an honourable retreat with those who had suffered so much to promote the objects of his ambition. On the 5th of August he set out for Paris; it is said, that his equipage consisted of a single sledge, that he was in constant danger from the Cossacks who hovered around him, and who, on one occasion, were so near him that they entered a house in pursuit of him immediately after he had quitted it. But, notwithstanding these dangers, he arrived safely in his own capital on the 19th, while the shattered remains of his army retreated by various routes to Wilna, where they took up their winter quarters. Thus terminated one of the most calamitous campaigns recorded in history; and while we cannot help rejoicing that the projects excited by an unbounded ambition were thus frustrated, yet humanity will teach us to look with equal compassion on the victors and

the vanquished, and will mingle many painful feelings with our joy.

The commencement of the year 1813 was a time of awful suspense and anxiety to every nation in Europe, and at the same time of unparalleled exertion. In France, Napoleon employed the winter in reviews and preparations for the new campaign, while every possible energy was exerted to augment the armies in Poland and in Spain. The King of Prussia, who in all probability most unwillingly joined the confederation against the Emperor of Russia, took the earliest opportunity of throwing off the French yoke. In Spain, the Marquis of Wellington vigorously prepared for a new campaign, and being amply assisted by the British ministry, was ready, early in the year, to take the field with more than 100,000 men, well paid, armed and equipped.

The public attention at home was now considerably excited by an investigation into the conduct of the Princess of Wales, which took place in consequence of a letter addressed by her to the regent, complaining of the restrictions which had been laid on her intercourse with the Princess Charlotte, her daughter. This investigation terminated in the establishment of her innocence; and the Common Hall of the city of London voted an address to her royal highness on the occasion.

On the 13th of March the House of Commons, after three days' debate, resolved to go into a committee on the question of catholic emancipation; but after much debate in both houses the bill was negatived by a considerable majority.

The seat of war in the north was this year transferred from Russia to Germany. Wilna was soon found to be an unsafe place for the French corps who had escaped in the retreat from Moscow, as the combined Russian and Prussian armies advanced without any opposition through Poland, and at the beginning of the month of April the head quarters of the Emperor of Russia were at Dresden.

About the same time Buonaparte left Paris to join his army, to recruit which he had bestowed incredible exertions during the winter. On the 2nd of May was fought the important battle of Lutzen, in which it appears the French were victorious, as the Russians, in consequence, retreated before them, though there is reason to believe the loss on both sides was nearly equal. The battle of Lutzen was followed by a succession of engagements, which were contested with the utmost obstinacy on both sides. The

last was fought on the 21st of May, at a place called Wurtchen, between Bautzen and Goerlitz, in Lusatia, and maintained with extraordinary fury for two days. The allies were obliged to continue their retreat, which they effected, however, as on the former occasions, without the loss of cannon or colours, or of any material number of prisoners. On the 23rd an armistice was concluded between the allies and the French, to continue till the 26th of July.

The campaign in Spain opened with brighter prospects than at any former period. Lord Wellington entered Salamanca on the 26th of May, and advanced with little opposition to Burgos, after a succession of brilliant affairs, which took place between the advanced guard of the allied army and the rear guard of the French, who, on the 13th of June, abandoned Burgos, after blowing up the castle.

On the 20th of June the army under the Marquis of Wellington came within sight of that of the French, commanded by Joseph Buonaparte, with Marshal Jourdan as his major-general, and which had taken up a very strong position in front of Vittoria. Lord Wellington attacked the enemy on the succeeding day, and after a severe conflict, gained a complete victory over them, driving them successively from all their positions, and taking from them 151 pieces of cannon, 415 waggons of ammunition, all their baggage, provisions, cattle, treasure, &c. and a considerable number of prisoners. The loss of the enemy was estimated at upwards of 20,000 men. The loss of the allied army amounted to 730 killed, and 4110 wounded, of which nearly two-thirds were British. The difficult nature of the country alone prevented the entire demolition of the enemy's army, which was however necessarily reduced to a state of great weakness and inefficiency. Both the Spanish and Portuguese behaved with great gallantry. The movements directed by Lord Wellington were so judicious, that the French found their retreat by the high road from Vittoria to Bayonne intercepted. They accordingly turned off towards Pamplona, closely followed and harassed by the allied army; and in the pursuit the only gun which they had preserved was taken from them. They entered Pamplona with only one howitzer in their train. They did not, however, long remain there, but continued their retreat by Roncesvalles into France. On the 26th of June Pamplona was invested. Thus was every part of Spain rescued from the presence and power of the French, excepting Pamplona, one or two fortresses on the Bay of Biscay, and the pro-

vinces of Arragon, Valencia, and Catalonia. Of these provinces they would soon have been divested, had not the comprehensive plan of operations devised by Lord Welling ton been marred in its execution by one of his subordinate generals; Sir John Murray, who commanded at Alicant, had been ordered to proceed to Tarragona by sea, in order to possess himself of that garrison; but this expedition failed entirely, in consequence of the *extreme caution* of that general, who thought proper to retreat, from the mere apprehensions of the approach of a French army not superior to his own.

During these transactions in Europe the war with America was carried on with various success. At sea, the glory of the British navy received some wounds by the capture of several British frigates; but it appears in every instance they were outmatched by the Americans, both in numbers and weight of metal. These disasters, however, were counterbalanced by some important advantages gained by the English in Upper Canada, by an inferior force, and in some instances the number of prisoners taken exceeding the numbers of the victors themselves.

The suspension of hostilities which took place in Germany afforded an opportunity to Buonaparte to make an effort to regain a footing in Spain. Soult was dispatched to re-organize the beaten army of Joseph, and this object was effected with a promptitude altogether surprising. On the 13th of July he took the command of the army of Spain, consisting of ten divisions of infantry, and two of cavalry, with a large train of artillery. With a great part of this force he attacked, on the 25th, General Byng's division of the British army, posted at Roncesvalles; but being supported by General Cole's division, it was enabled to maintain itself throughout the day; but the position being turned by the enemy, General Cole withdrew in the night, and returned to Zubiri. On the same day the position of Sir R. Hill, in the Puerto Maya, was attacked by a considerable force; but though it might have been maintained, General Hill, hearing of General Cole's intention to retire, deemed it expedient to withdraw likewise; these divisions were engaged with a very superior force of the enemy for seven hours, during which the enemy obtained no advantage in the field; all the regiments charged with the bayonet. Lord Wellington, on hearing of these occurrences, hastened to the scene of action, and on the 27th concentrated his army near Huarte, between Pamplona and Roncesvalles.

On that day the enemy attacked a hill which was occupied by a division of our troops, and renewed the attack with fresh troops on the succeeding day, but were foiled in every attempt to dispossess them of it. On the 28th a great part of both armies were engaged in a succession of severe contests, for the possession of important eminences; and with uniform success on the part of the British, except in one instance, when an overpowering force of the enemy obtained the momentary possession of a hill; from which, however, they were speedily driven at the point of the bayonet, with immense loss. The battle was fought with great fury on both sides, and several of our regiments had to charge the enemy no less than four times in the course of it. On the 29th the enemy attempted to turn the left of our army, by sending a considerable force to attack the corps of Sir R. Hill. But while he was engaged in this operation, Lord Wellington adopted the determination of endeavouring to turn both his flanks at the same time, and then to make a vigorous attack on the front of his main position. These bold and decisive measures were crowned with success, and the enemy were obliged to abandon a position, which Lord Wellington observes "is one of the strongest and most difficult of access that I have yet seen occupied by troops;" and in the retreat they lost a great number of prisoners. While Lord Wellington was engaged in conducting this operation, General Hill was pressed by the force which was detached to turn his left. Reinforcements, however, were sent to him, which enabled him to maintain his post until the success of the main contest was no longer dubious, and the enemy were put to the rout Lord Wellington closely pursued the retreating enemy till sunset, when he found himself between that division of the French which had attacked Sir R. Hill and their main army. This body, however, extricated itself from its perilous situation in the course of the night, and retired through the pass of Donna Maria, where two divisions were placed to cover their retreat. On the 31st this pass was attacked and carried, notwithstanding the vigorous resistance of the enemy, and the strength of their position; and a large convoy going to the French army was taken, with many prisoners. On the 1st of August the pursuit of the enemy was continued, and many prisoners made. On the 2nd the enemy's main army was found posted behind the Puerto de Echalar, two of their divisions occupying the Puerto. These were attacked by a single brigade of our troops, under

General Barnes, and were actually driven, notwithstanding a strong resistance, from these formidable heights. On the 4th of August Lord Wellington observes, "there is now no enemy in the field within this part of the Spanish frontier." The loss of the allies in these different actions amounted to about 900 killed, 5500 wounded, and 700 missing. The loss of the enemy was supposed to exceed 15,000, of whom the prisoners amounted to 4000.

Previously to these engagements a practicable breach had been made in the wall of the fort of St. Sebastian; and on the 25th of July an attempt to carry the place by storm entirely failed. On the 25th of August, however, the fire was re-opened; on the 31st the place was stormed and carried, the garrison retiring into the castle; and on the 8th of September, a few hours after the batteries had been opened against it, the castle surrendered by capitulation, the garrison becoming prisoners of war. On the 7th of October the allied army crossed the Bidasoa, and established itself in France. On the 31st Pamplona surrendered to the Spanish force which blockaded it; and the following winter was employed by the French in frequent attacks on the posts of the allies, in which they were uniformly driven off with loss. By this train of almost unexampled successes, in the face of a vigilant and powerful enemy, did the British commander prove the imbecility of those threats which had been so vauntingly thrown out by the ambitious ruler of France. The English, who in his own boasting language were long ago to have been *driven into the sea*, now planted their victorious banners on his own territory, striking at the basis of that throne which he so disgracefully occupied.

But we must now turn our attention to the affairs in the north of Europe. On the 8th of August the armistice which had arrested the course of hostilities between the allied powers in Germany and France, was denounced by the former, and on the 17th hostilities were resumed. Sweden had already joined the confederacy, and Bernadotte, the Crown Prince, formerly a general of France, was advancing towards the scene of action with a numerous army. Added to this, on the 11th war was declared by Austria against France; and her armies immediately united themselves to those of Russia, Prussia, and Sweden.

During the continuance of the armistice immense preparations had been made on both sides for opening the campaign with effect. The main French army, under Buonaparte in person, occupied Dresden and its vicinity; while the main

army of the allied army, accompanied by the emperors of Austria and Russia, and the King of Prussia, and placed under the general command of Prince Swartzenberg, was posted near the confines of Bohemia, between Prague and Dresden. General Moreau was placed at the head of the Russian staff, and is believed to have been chiefly instrumental in framing the plan of operations. Berlin was the head quarters of Bernadotte, the Crown Prince of Sweden; and under him was placed a large Prussian, Swedish, and Russian force. An intermediate army, under the Prussian General Blucher, covered Silesia. Both Bernadotte's and Blucher's armies were opposed by masses of French force, under Davoust, Oudinot, Ney, Macdonald, &c. The plan of the allies was to advance simultaneously from all parts of this extensive line, making their main attack from the side of Bohemia, on the enemy's flank at Dresden; while Blucher threatened them in front, and Bernadotte kept them in check on the side of Berlin. Buonaparte's plan appears to have been to force Blucher's line, and then to operate on the right flank of the main allied army in Bohemia, while an attack should be made on the side of Berlin, with a view to get possession of that capital. General Blucher had advanced to Buntzlau on the 21st, the French retiring before him; he was there met by Buonaparte in person, at the head of 110,000 men. Before this superior force he slowly retired, most gallantly contesting, however, every tenable position, until he had placed himself behind the Katzback. In the mean time the grand allied army passed the frontiers of Saxony, and advanced with about 140,000 men upon Dresden, forcing in their way the entrenched camp of the enemy at Pirna, and driving the troops which covered Dresden, after a series of sharp conflicts, within its walls. On hearing of these movements, Buonaparte made a forced march with a large division of his army, and reached Dresden just before the allies had begun to encircle it. This was on the 26th of August. The allies finding Dresden too strong for a *coup de main*, resolved to confine their operations to feigned attacks, intending to draw the French without the walls, in which case they would take advantage of such circumstances as might occur. Accordingly, on the 27th Buonaparte appeared outside the town with 130,000 men; but the weather was so very unfavourable, that the engagement consisted chiefly of a severe cannonade, which was continued during the whole of the day, and of frequent charges of cavalry. Many men were

lost on both sides; but the event which chiefly distinguished this day was the unfortunate catastrophe which overtook General Moreau. While in earnest conversation with the Emperor of Russia both his legs were carried off by a cannon ball, the ball going through his horse. He suffered amputation with great fortitude, after which he lived a few days and then expired.

Buonaparte having evinced an intention of seizing the passes which led to Bohemia, on the 28th the allied army deemed it necessary, if possible, to frustrate this movement and they therefore quitted their position before Dresden with that view. The state of the roads also made it impossible to bring up their supplies. They withdrew in perfect order; but, before they had reached the passes, they found a large French force, under General Vandamme, in possession of one of them. Several severe actions followed. On the 30th the French were attacked in front and rear at the same time, and their complete rout was the consequence. General Vandamme and the whole of his staff, six other general officers and about 10,000 prisoners, besides 60 pieces of cannon, six standards, and almost the whole of the equipage, were the fruits of this victory. Of the whole French force, consisting of upwards of 30,000 men, not one-third escaped, and those without arms or baggage.

When Buonaparte quitted Silesia, in order to avert the danger which threatened Dresden, he left Marshal Macdonald strongly posted near Janer, in front of General Blucher. On the 26th the marshal's position was attacked; and after a short contest, he was driven from it, with the loss of 50 pieces of cannon, and upwards of 10,000 prisoners. On the succeeding days the enemy were pursued, and occasionally attacked with fresh vigour and on the 29th, when General Blucher returned to Buntzlau, 5000 more prisoners, 40 pieces of cannon, with General Pulhad, and the staff of Macdonald, were taken.

While these events were passing in Silesia and Bohemia, the Crown Prince of Sweden was actively employed in forwarding the general objects of the war. On the 18th of August he collected 90,000 men between Berlin and Spandau, to repel the attacks which Buonaparte had directed to be made on that capital, and the plan of which the Crown Prince appears to have learned from General Jomini, the chief of Marshal Ney's staff, who came over to the allies on the 15th. He was enabled, therefore, completely to defeat

the enemy's purpose of advancing to Berlin. On the 21st, 22nd, and 23rd of August, a part of his force was in contact with the French on the Prussian frontier, whom they forced to retreat, with the loss of twenty pieces of cannon and some prisoners. A succession of small engagements from that time to the 4th of September, during which the allies were advancing and the French retreating, put the former in possession of 8 or 9000 prisoners, and of the fortress of Luckaw. On that and the following day a part of the allied army, posted at Zalne, was attacked by the French, and obliged to retire on Jutenbock. Here the allied force, consisting of about 40,000 men, chiefly Prussians, had to sustain on the 6th the attack of 70,000 French, and 200 pieces of cannon, which they did with extraordinary heroism, until the Crown Prince, who having heard of the enemy's movements, and advanced by forced marches to their relief, appeared on the ground with 70 battalions of Russians and Swedes, 10,000 cavalry, and 150 pieces of cannon. The fate of the battle was instantly decided, and the French retreated with great precipitation, vigorously pursued by the allies. On the 6th and 7th they lost upwards of 9000 prisoners, and about as many more in killed and wounded, 50 pieces of cannon, 400 tumbrils, besides several standards. The French army, on this occasion, was commanded by Marshal Ney. Davoust was at the head of another army, composed of French and Danes, in Mecklenburg, whence it was his object either to advance into Swedish Pomerania, or to make a movement on Berlin, in conjunction with that of Marshal Ney. Being vigilantly watched, however, by a Russian and Swedish force, under General Walmoden, he was unable to effect either purpose; and retired, after sustaining some loss, on Hamburgh, the Danes separating from him, and retiring on Lubeck.

The retreat of Buonaparte from Dresden soon followed, in consequence of the forward movements of the allied armies, and the reverses he had sustained. His troops, especially those of the Confederation of the Rhine, began soon to desert in great numbers. The spell by which he had bound the nations in his chain was soon broken, and a species of determined resistance to his unprincipled pursuit of personal aggrandizement was excited. Lord Wellington had the glory of first dissipating the illusory splendour which had given to his legions the character of invincibility. The deliverance of Portugal, the fall of Badajoz, the victory of Salamanca, and the important effects which

followed it, were felt at the extremity of Europe, and gave new life to the expiring hopes of the civilized world.

The month of September was employed by the allied army in approaching from all parts of their extended line, towards Leipsic as a centre, near which place it appeared that Buonaparte had resolved to collect his armies, with a view to a desperate struggle; if not to regain his superiority, which seemed now hopeless, at least to secure a retreat to his own frontier. The armies of the Crown Prince and General Blucher had already crossed to the left bank of the Elbe, and occupied positions between that river and Leipsic; when they suddenly adopted the bold resolution of abandoning the line of the Elbe, and placing themselves with a changed front between Buonaparte and France. This resolution was accomplished; and these two armies, on the 11th of October, by a masterly manœuvre, which seems to have both deceived and astonished their enemy, took post behind the Saale. Buonaparte quitted Dresden on the 5th of October, and moved upon Leipsic. "This movement," the Crown Prince of Sweden observes, "which was four days too late, has been fatal to the French army, and has destroyed in two battles the spell of Napoleon's invincibility." His object, which was to attack the armies of Blucher and the Crown Prince before the arrival of the grand Austrian army on the scene of action, was frustrated by the unexpected march of the allies into the rear of his line. On this occurrence Buonaparte seemed disposed to make a diversion on the side of Berlin; but his real object was probably to draw his forces towards Magdeburgh, and thus to extricate himself from the contracted and dangerous position he now held. He seized Dessau, and the works and bridge of Rosslau, by which part of the Crown Prince's army had crossed the Elbe, raised the blockade of Wittemberg, and destroyed the bridge of Acken. These affairs having led the allied commanders to expect that he would endeavour to move through Wittemberg, along the right bank of the Elbe on Magdeburgh, they quitted their position behind the Saale, re-established the bridge of Acken, and were ready, had he persisted in this purpose, to have crossed at that place, in order to intercept his march.

Buonaparte seems at this time to have changed his plan of operations, and to have resolved on effecting his retreat to the Rhine, in the direction either of the Weser or of Mentz. On the 15th of October, therefore, he concentrated

his army in the vicinity of Leipsic. The allies regulated their movements accordingly. On that day the armies of the Crown Prince and Blucher marched on Halle; while the grand army of Bohemia, which was now in communication with them, advanced on Leipsic from the south. On the succeeding day the opposing armies came into fierce contact along the whole of their line. The battle was long and bloody, and although the advantage was clearly on the side of the allies, especially on that part where General Blucher and the Crown Prince commanded, yet it was by no means decisive: an eagle, 2000 prisoners, and 30 pieces of cannon, were there taken, and the French lost ground. The conflict which the grand Bohemian army sustained was more equal though not less severe. At the close of the day that army occupied the same ground on which the battle had commenced. On the 17th there was no fighting, although the armies lay in sight of each other. t was passed on both sides in the most anxious preparations for renewing, early on the next day, the combat which was to decide so many mighty interests—which was to break or rivet the chains of Europe. Its result was the most splendid. It is thus summed up by Sir Charles Stewart, in his dispatches:—"The collective loss of above 100 pieces of cannon, 60,000 men, an immense number of prisoners, the desertion of the whole of the Saxon army, also the Bavarian and Wirtemberg troops, consisting of artillery, cavalry, and infantry, many generals, among whom are Regnier, Valleroy, Brune, Bertrand, and Lauriston, are some of the first fruits of this glorious day." Lord Cathcart in his dispatches observes, "Near half a million of soldiers fought in this battle, probably one of the most extensive and generally engaged that ever took place, at least in modern history. The presence of the sovereigns has certainly a most animating effect on their armies. This is the eighth general action, seven of them commanded by the ruler of France, in which I have seen the Emperor Alexander at the head of his army. As usual, unmindful of personal danger, he approached every column, animating the officers and men by his presence and example, and by a few energetic words, touching the chords which produce the strongest effects on the minds of Russian soldiers—confidence in the Supreme Being, resignation to his will, and attachment to their sovereign."

On the morning of the 19th the town of Leipsic, into which the enemy had retired, was attacked by a part of the

Crown Prince's army, and carried after a short but violent conflict. Buonaparte quitted it about nine o'clock, carrying with him the remains of his army; but he effected his escape with considerable difficulty, for such was the confusion of his retreat, baggage, cannon, and troops, pressing pell-mell through the narrow passes that were still open to them, that they were soon choked up, and great numbers of the French were taken prisoners. More than 300 pieces of cannon, 1000 caissons, and above 15,000 prisoners, besides eagles and colours, fell into the hands of the allies on this and the following day. The enemy abandoned the whole of his hospital establishment, with 23,000 sick and wounded. "It is inconceivable," observes the Crown Prince, "how a man, who had commanded in thirty pitched battles, and who had exalted himself by military glory in appropriating to himself that of all the old French generals, should have been capable of concentrating his army in so unfavourable a position as that in which he had placed it: the Elster and the Pleisse in his rear, a marshy ground to traverse, and only a single bridge for the passage of 100,000 men, and 3000 baggage waggons. Every one asks, Is this the great captain who had hitherto made Europe tremble?"

One of the most striking circumstances which attended the capture of Leipsic was the meeting, in the Great Square, amid the acclamations and rejoicings of the people, of the emperors of Russia and Austria, the King of Prussia, and the Crown Prince of Sweden, who had entered the town from different points, each at the head of his respective troops. The King of Saxony, his family, and all his court, were made prisoners, and were sent to Berlin.

After the battle of Leipsic the French were dreadfully harassed in their flight to Mayence. The force with which Buonaparte escaped from the field was about 80,000 men; but in his retreat from thence to the Rhine, it is probable that one-half of that number were either killed or taken. Every day from the 20th to the 29th was signalized by some impetuous attack on the retreating army; the roads along which they passed were strewed with the dead and the dying; and more are supposed to have perished from fatigue than from the sword of the enemy.

On the 30th Buonaparte encountered a new and most formidable enemy. The Bavarian army, under General Wrede, having gone over to the allies, and formed a junction with a body of Austrians, directed their march on Frankfort, with a view to intercept the flight of Buona-

parte. Accordingly, when he reached Hanau, a place about four leagues from Frankfort, the allies were prepared to dispute his passage. A sanguinary engagement ensued, in which he at length cut his way through the opposing force with the loss of about 30,000 men; he then crossed the Rhine, and arrived at St. Cloud on the 9th of November. The allies immediately established their head quarters at Frankfort. On the 1st of December they issued a manifesto, in which they declared, that the first use they made of the victories which had conducted them to the banks of the Rhine, was, to offer peace to Buonaparte on terms which should secure the independence of France, and of the other states of Europe; which should even confirm to France a greater extent of territory than she had possessed under her kings. But the moderation thus expressed by the allied sovereigns did not meet with a corresponding degree of moderation in their opponent; and happily for Europe these pacific overtures were rejected. In the mean time there was no relaxation on either side of military effort. Davoust was driven, by the Crown Prince of Sweden, from the line of the Stecknitz, which he had occupied, and forced to shut himself in Hamburgh, which was thus compelled to endure the rapacity of a French army, headed by a general who seemed insensible to the feelings of humanity.

But it was not the defection of Bavaria alone from the French cause which now gladdened the hearts of all the true friends to the liberty and happiness of Europe. Holland at length shook off the yoke of the usurper, and asserted her ancient title to independence. On the 15th of October the people of Amsterdam rose in a body, proclaiming the house of Orange, and their example was followed by the other towns of the provinces of Holland and Utrecht. The French authorities were dismissed, and a temporary government formed and proclaimed in the name of the Prince of Orange, until the arrival of his serene highness, to whom a deputation was sent. The deputation reached London on the 21st, and a considerable body of troops was ordered to accompany the prince to Holland. The following proclamation, which was universally diffused in the United Provinces, will give some idea of the spirit which prevailed among the leaders of this revolution, which was effected without disorder, and almost without bloodshed:—

"*Orange boven!*

"Holland is free! The allies advance upon Utrecht. The

English are invited. The French fly on all sides. The sea is open, trade revives. Party spirit has ceased. What has been suffered is forgiven and forgotten. Men of consequence and consideration are called to the government. The government invites the prince to the sovereignty. We join the allies and force the enemy to sue for peace. The people are to have a day of rejoicing at the public expense, without being allowed to plunder or commit any excess. Every one renders thanks to God. Old times are returned. *Orange boven!*"

The same spirit was also displayed in the Netherlands, which were soon in motion, while General Blucher approached Cologne, with a view to their relief. The Confederation of the Rhine was dissolved. The forts of Dantzic and Stettin, which had hitherto been in possession of the French, surrendered to the allies. Hanover was restored to its rightful sovereign, the authorities of Bremen re-established, and the whole of Germany delivered from the French yoke.

Even the States of Italy, which had sunk to the lowest state of degradation, began to arouse from their slumbers; the Venetian Republic was speedily emancipated; and so rapid was the progress of the Austrian arms, that the French were expected ere long to be forced to seek refuge beyond the Alps. The sentiments of the English nation, in view of those astonishing changes, were at this time admirably expressed in the following letter of the Earl of Aberdeen to Lord Castlereagh:

"The long sufferings of many nations are drawing to a close, the deliverance of Europe appears to be at hand; that ray of hope, for the salvation of the civilized world, which has so steadily beamed from our own happy shores, is now rapidly diffused over the whole continent. If any thing can add to our feelings of exultation, as Englishmen, at this prospect, it is the reflection, that this event is mainly attributable to the unshaken constancy and perseverance of Great Britain; and I am truly happy to state to your lordship, that this feeling is not confined to ourselves, but is admitted and avowed by all those who are most entitled to consideration."

The commencement of the year 1814 was occupied by all parties in fruitless attempts to negotiate a peace. On the one hand, the ambitious projects of the French ruler were too dearly cherished to allow him to admit of a peace on any other terms than the sacrifice of the liberties of Europe;

and on the other, the powers with whom these negotiations were carried on, were too well convinced of the nature of his designs to hope for peace, till every conquest which his ambition had prompted him to make was entirely wrested from his grasp. The people of France were at first too much dazzled by the glory of those conquests to view them in their proper colours ; and though the ancient boundaries of the empire were entered at various points by nearly half a million of men, yet it was not till their capital was in possession of the enemy that they seemed to awake to a sense of their true interest. The revolution which succeeded these movements was produced by means the most extraordinary ; and the historian of future ages will record with wonder the astonishing fact, that while almost all Europe had been laid waste, or subjugated by the overruling power of France, the princes who had most suffered from it, when they in turn became victorious, and France was humbled at their feet, came but to deliver her from the tyranny which had oppressed them both.

Early in the year the combined armies, under generals Swartzenberg and Blucher, crossed the Rhine at several points, and entered the ancient territory of France. They were in general well received by the inhabitants, and advanced without much opposition into the heart of the country. At length Buonaparte, who had considerably reinforced his army during the winter, brought a large force to bear on the corps commanded by Blucher ; which forced it to retire with considerable loss, but yet in unbroken order, to Chalons. The advance of the grand army, under Swartzenberg, recalled Buonaparte to the neighbourhood of Paris ; whence, after several engagements, he obliged the allies to retire through Troyes on Bar-sur-Aube. While Buonaparte was warmly engaged with his army on the Seine and the Aube, Blucher again advanced, and defeating the corps opposed to him, appeared before Meaux, and menaced the capital. This movement compelled Buonaparte once more to intermit his offensive operations against Swartzenberg, and leaving a large body to watch his progress, he proceeded against Blucher. No sooner had he withdrawn part of his force for this purpose, than Swartzenberg moved forward, and having severely beaten the corps opposed to him, repossessed himself of Troyes. His head quarters were established at this place on the 4th of March.

On the same day Buonaparte came into contact with the army of Blucher, at Soissons, whither he had retired from

Meaux, on the approach of Buonaparte in force, in order to effect a junction with the corps of Bulow and Winzengerode. The allies were in possession of Soissons, and their army was posted in its rear. The whole of the 5th passed in a sanguinary conflict for the possession of the town. Night put an end to the contest, when the enemy withdrew. On the following day it was discovered that Buonaparte had made a movement, with a view to turn the left of the allies, and cut them off from Laon. This obliged Marshal Blucher to evacuate Soissons and to take up a position a Laon, which he reached with his whole army on the night of the 7th, his left wing, however, having sustained a severe attack, and suffered some loss in its progress thither. On the 9th Buonaparte attacked the army of Blucher with a very great force. The battle was maintained with great obstinacy throughout the whole of that and the following days; but it ended in the complete repulse of the enemy, with the loss of 58 pieces of cannon, upwards of 6000 prisoners, and a great quantity of ammunition and baggage.

While these things were passing in the north of France Lord Wellington was actively employed in the south. Between the 23rd of February and the 2nd of March he forced all the enemy's positions on the Adour, and possessed himself of their magazines at Aire and Mont de Marson. The loss of British and Portuguese occasioned by these operations amounted to between 3 and 400 men killed, and 2400 wounded. The enemy's army was most severely beaten. They are represented in the general's dispatches, as routed and dispersed, flying in the utmost confusion, throwing away their arms, and deserting in great numbers, leaving the country strewed with their dead. A part of the allied army crossed the Adour, below Bayonne, having been assisted in this operation by the boats of the blockading squadron, the crews of which had to encounter extraordinary peril as well as fatigue from the violence of the surf, in effecting this service. By this part of the army Bayonne was closely invested. The heavy rains which fell about the 1st of March, however, materially impeded the advance of the army, and Lord Wellington's head quarters were still at Aire on the 14th. The enemy's army retired along the banks of the Adour towards Tanbes, in order to effect a junction with a corps of 10,000 men of Suchet's army, which was advancing from Catalonia. Sir Rowland Hill was dispatched in pursuit of it, and a part of his force took possession of Pau, the capital of Bearne. Marshal Beresford

was detached in the opposite direction, towards Bourdeaux; and on the 12th he took possession of that important city the second in France, not only without resistance but apparently to the universal joy of the inhabitants. The marshal was met at a short distance from the town by the civil authorities and a great body of the population, who displaced the eagles and other badges of the present usurpation and spontaneously and universally substituted the Bourbon insignia, filling the air with shouts of "*Vivent les Bourbons! Vivent les Anglois! Vive Louis Dix-huit!*" This feeling seemed to prevail in every part of Bearne and Gascony which was entered by our troops. The Duke D'Angouleme also was received with enthusiasm by all ranks; and the same feeling manifested itself in the rear of the allies in Alsace, Franche Compte, &c. where Monsieur experienced the same gratifying reception.

For some days after the battle of Laon the hostile armies in the north of France were engaged chiefly in manœuvring; Buonaparte having directed his main force against the army of Prince Swartzenberg, Blucher was enabled, in the mean time, to execute some important movements, which placed him in a situation effectually to co-operate with the grand army. The allied generals appear at once to have penetrated into Buonaparte's design, and, with a boldness and decision worthy of their cause, they adopted a resolution which not only frustrated that design, but in a week put a happy period to the contest. They resolved to leave Buonaparte behind them; and, having united the armies of Swartzenberg and Blucher, amounting together to more than 200,000 men, to march direct to Paris. A corps of 10,000 cavalry, and 40 pieces of cannon, was left to watch Buonaparte's movement, and to harass his march. The advancing army encountered near Vitry, on the 25th of March, the corps of Marmont and Mortier, which were hastening from Paris to join Buonaparte, and drove them back with loss. On the same day an immense convoy of provisions and ammunition, escorted by 5000 men, was met near Fere-Champnoise; and, after a gallant resistance, the whole fell into the hands of the allies. From this place the allies continued to advance rapidly on Paris, which they reached on the 29th; the retreating corps opposing an occasional, though ineffectual resistance to their progress. The position they occupied extended from Montmaitre on the right, to the wood of Vincennes on the left. Prince Swartzenberg addressed a proclamation to the inhabitants

of Paris, calling them to imitate the conduct of Bourdeaux, and accelerate the peace of the world, by concurring with the allies, in establishing a salutary authority in France; but the flag was refused admittance. On the 30th the troops composing the garrison of Paris, with the corps of Mortier and Marmont, which had joined them, posted themselves in a strong situation on the heights of Belleville. These heights, as well as the whole line of the enemy's intrenchments, were successively attacked and carried by the allied forces, but not without a sanguinary conflict. At the moment of victory a flag of truce arrived from Paris, proposing to accept the offer previously made, but which had been refused admittance; this proposal was acceded to; and on the morning of the 31st the allies entered Paris. They entered it, however, not as conquerors but as deliverers. The Emperor of Russia and the King of Prussia were received by all ranks of the population with the loudest and most cheering acclamations; the general cry was, "*Vive l'Empereur Alexandre! Vivent les Bourbons!*" The national guard, in their uniform, and armed, cleared the avenues for the troops passing through in all the pomp of military parade, the very day after they had been so severely engaged; while the people, unanimous in their cry for peace and for a change of dynasty, enjoyed the spectacle of the entry into their capital of an invading army as a blessing and deliverance. A declaration was immediately issued by the allied sovereigns, expressing their fixed determination no more to treat with Buonaparte or any of his family; to respect the integrity of ancient France, as it existed under her legitimate kings; and to recognise and guarantee the constitution which France should adopt. The senate having been called together on the following day, a provisional government was immediately nominated by them, consisting of five members, at the head of which Talleyrand was placed; and resolutions were adopted, declaring that the dynasty of Buonaparte was at an end, that the French nation was delivered from its allegiance to him, and that the soldiers were absolved from their oaths. To the provisional government was delegated the task of preparing the plan of a constitution. On the 6th of April the plan they had prepared was presented to the senate, and it appears to have been unanimously adopted. In England, considerate people were rather startled at the sight of this constitution, the work of four days, and began to tremble lest the happiness of France was once more to be made the sport of some new and rash

experiment in political science. They soon found, however, a solution of the phenomenon of the unprecedented haste with which so great and momentous a work had been achieved, as well as some abatement of their alarms, in the near resemblance which it bore to the British constitution. The following is a brief outline of it:

"The government is to be a hereditary monarchy. The French people call freely to the throne of France, Louis Stanislaus Xavier, brother of the last king, and the other members of the house of Bourbon in their order. The executive power belongs to the king. The king, a hereditary senate named by the king, and a legislative body elected by the people, concur in the making laws; the king's sanction being necessary to the completion of a law. Plans of laws may originate in either house; and the king may propose to both subjects of consideration; but laws relating to contributions can only be proposed in the legislative body. Members of both houses are free from arrest, without a previous authority from the house to which they belong, but the trial of members of either house belongs to the senate; and the ministers of state may be members of either house. The legislative body must be re-elected at the end of five years; it assembles each year, of right, on the 1st of October; but the king may adjourn or dissolve it: in the latter case, another must be formed in three months. Taxes shall be equal, and imposed only by law; the land tax to be fixed only for a year; and the budget to be annually presented at the opening of the session. The law shall fix the mode and amount of recruiting for the army. The judges shall be independent, and hold their situations for life. Trial by jury, and publicity of trial in criminal matters, are preserved. The king may pardon. The penalty of confiscation of goods is abolished. The person of the king is sacred and inviolable; all his acts are to be signed by a minister, who shall be responsible for any violation of the laws which those acts may contain. The freedom of worship and conscience are guaranteed; the ministers of religion are treated and protected alike; and all Frenchmen are equally admissible to civil and military offices. The liberty of the press is entire, with the exception of offences which may result from its abuse. The public debt is guaranteed, and the sale of the national domains maintained. The ancient nobility resume their titles, and the new preserve their's hereditary. The legion of honour is maintained, with its prerogatives. The senate is to consist of not less than 150

and not more than 200 members, whose dignity is immoveable and hereditary; the present senators form part of this number, and continue to enjoy their present endowments; the king names the rest, and supplies all vacancies. The legislative body shall be chosen immediately by the electoral bodies; and each department shall continue to send the same number of deputies as at present: the deputies shall preserve their pay: the present deputies shall continue till replaced by an election, to take place for the session of 1816. The ordinary tribunals existing at present are to be preserved till altered by law. The courts of cassation, the courts of appeal, and the tribunals of the first instance, propose three candidates for each vacancy of judge; and the king chooses one of the three, and names the first presidents and public ministers of the courts and tribunals. The military on service and on half pay or pension, and their widows, preserve their rank, honours, and pay. Every person may address, by petition, every constituted authority. All the existing laws remain till legally repealed; the civil code shall be called the code of the French. The present constitution shall be submitted to the acceptance of the French people: Louis Stanislaus Xavier shall be proclaimed king as soon as he shall have signed and sworn to an act, stating his acceptance of the constitution."

The Count D'Artois, the brother of the king, who repaired to Paris soon after it was taken possession of by the allies, and was received with the most enthusiastic expressions of joy, was appointed Lieutenant-general of France. He signified his brother's willingness to accept the basis of this constitution,* implying that there were some of its details which required to be modified. Louis XVIII. left London on the 23rd of April, for Paris.

It is now time to turn to Buonaparte. When he discovered that the allies had adopted the bold policy of advancing at once to Paris, and had already for two or three days been pushing forward in that direction, he made an effort to repair the error he had committed, by an immediate and rapid pursuit. It was now, however, too late. Exhausted as his troops were by the fatigues they had undergone, deprived of the supplies he had relied on receiving from Paris, but which had been intercepted, disappointed of his reinforcements, and harassed by the clouds of cavalry which hung on the flank and rear of his armies, he was more than two days march from Paris on the day on which the allies

entered it. On hearing of this event he established his head quarters at Fontainbleau, intending there to collect and re-organize his force. He soon found, however, that he could no longer rely on the support of his generals or army. He therefore transmitted a proposition to Paris, offering to abdicate in favour of his son. This invidious proposal was instantly rejected; on which he declared his entire renunciation, for himself and his heirs, of the throne of France. The moment his military power was broken, it appeared that he stood alone and unsupported in a country where a few days before he had disposed at pleasure of the lives and destinies of its inhabitants. Buonaparte selected the island of Elba as the place of his future residence. Six millions of livres annually (£250,000 sterling) were to be allowed for the support of himself and his family, including the Empress Maria Louisa, who separated herself from him.

This revolution discovered to the world more of the hideousness of Buonaparte's government than will suit the taste of his warm admirers in this country; of whom, we are sorry to say, there have been, and still are, many among us. Such was the ignorance of public events which prevailed in France, that the revolution in Holland was not known in Paris when the allies entered it. When the Bastile was forced by the populace of Paris, in 1789, seven state prisoners were found in it: the number found in Buonaparte's state prisons is said to amount to upwards of 1200. A number of Belgian priests, who had for years been confined in different castles, for having refused to say prayers for Napoleon, although they had made repeated acts of submission—upwards of 300 students belonging to one of the universities in Flanders, and among them 40 clergymen, were then set at liberty. A vast number of children had been forcibly taken from their parents by Buonaparte, to be educated according to his own views in his public establishments: the provisional government ordered, that parents should be allowed to reclaim their children so circumstanced. But it is needless to state all the particulars of his tyranny which these events brought to light. One of his last acts, while Paris was yet in his power, was to rob the treasury of all the specie contained in it, and he afterwards augmented this fund by seizing on the public chests of several of the departments; but the provisional government issued orders for the recovery of this property.

Louis XVIII. soon after arrived in France, amid the acclamation of his new subjects; and a constitution was

framed, with some alterations, on the plan which had been proposed by the provisional government. Buonaparte, forlorn and almost unattended, was conducted to the island of Elba, where for some time he exhibited to the world a picture of the instability of human greatness. Yet even here he might have been comparatively happy, but for the solicitations of his darling passion, ambition. It appears that after a few months' residence here, a correspondence was carried on between him and his partizans in France, which ended in his return thither at the head of what appeared to be an inconsiderable force; but such was the infatuation of the French people, and particularly of the army, that this enterprising adventurer marched without interruption to Paris, from whence the king had previously escaped; and for some time all ranks of people seemed to vie with each other in inviting again to the throne a man who a few months before had quitted their country in disgrace.

This counter-revolution, however, was as transitory as it was unexpected. It drew upon France the overwhelming force of the allies, which had but recently retired from it; and the results of the battle of Waterloo, which was fought in the month of June, 1815, were altogether without parallel in history, whether we consider their intrinsic magnitude, heir bearing on the peace and happiness of the world, or the rapidity with which they were accomplished. The Bourbons were by it once more restored to the throne of France—Paris again in the hands of the allies—and Buonaparte at the mercy of what he himself has styled "the most powerful, the most constant, and the most generous of his enemies."

Humanity must shudder at the prospect which bleeding Europe presents after the dreadful conflicts which have so long laid it waste; but Christianity inspires the pleasing hope, that from these desolations some glorious and happy effects will be produced. In Spain and Portugal its benevolent influences have been banished by bigotry and superstition; in France by anarchy and voluptuousness; but we hope the time is not far distant when all these shall vanish before the light of heavenly truth. While, amidst the desolations of Europe, England may rejoice that she has remained unmoved; that the prayers which have arisen from millions of hearts have at length been answered; and that the weapons of hostility have been exchanged for the arts of PEACE.

REMARKABLE DISCOVERY OF MURDER.

The necessity of a future day of retribution has been often argued from the disorders of society, as well as from the attributes and character of God. We observe with regret that the innocent frequently suffer for the guilty: and we can only look forward to that day when the justice of the Supreme Being shall be fully apparent. But it sometimes happens that, even in this world, it is conspicuously displayed in bringing to light those deeds of darkness which have long escaped the award of earthly tribunals. The two following remarkable narratives will fully exemplify these observations.

In the year 1689 there lived in Mason's Street, near the Sorbonne, at Paris, a woman of fashion, called Lady Mazel. Her house was four stories high; on the ground floor, at the bottom of the grand staircase, there was a large servants' hall, where there was a cupboard, in which the plate was locked, and of which one of the chambermaids kept the key: in a small room partitioned off from this hall slept her valet de chambre, whose name was Le Brun: the rest of this floor consisted of apartments in which Lady Mazel saw company, which was very frequent and numerous, as she kept public nights for play.

On the floor up one pair of stairs was the lady's own chamber, which looked to the court yard: it was the innermost of three rooms; the outermost, next the great staircase, was constantly open night and day; the second was locked by the servants after the lady was in bed, and the key of the door was generally laid upon the chimney-piece of the first. The key of the chamber in which the lady slept was usually taken out of the door, and laid upon a chair that stood near it, by the servant who was last with her, and who then pulling the door after her, it shut with a spring, so as that it could not be opened from without.

In this chamber there were also two other doors; one communicated with the back stairs, and the other with a wardrobe which opened to the back stairs also.

Over this wardrobe, upon the two pair of stairs floor, was a chamber appropriated to an abbe, whose name was Poulard; all the rest of the rooms upon this floor were empty.

On the three pair of stairs floor were two chambers, in one of which lay the two chambermaids, who were sisters; and in the other two lackeys, who were brothers. Over these rooms there were lofts and granaries, the doors of which always stood open.

The cook slept below stairs in a place where they kept the firewood; an old woman in the kitchen; and the coachman in the stable.

In Lady Mazel's chamber there were two bell strings, one on each side the bed, and the bells to which they were hung were placed at the door of the chambermaids' room on the third floor.

To this description of the house it is necessary to add some account of the inhabitants.

The lady herself was a widow, between forty and fifty; she had several children, who were grown up; and she lived a gay and dissipated life, being greatly addicted to play, and having her house filled with parties several nights in a week, when the great door stood almost continually open, and the great number of lackeys and attendants, perpetually coming and going, kept the hall and offices in a state of constant noise and confusion.

The Abbe Poulard had quitted the order of Jacobin monks, of which he had been a member twenty years, having obtained the pope's bull for his dismission, upon pretence of going into the order of Cluni, by which, however, he had never been received. He had lived with Lady Mazel upon terms of great familiarity more than twelve years; had a master-key to all the doors of the house, commanded the servants, and in every respect seemed to have an equal share of authority with the lady herself: he had, indeed, an apartment at another house in the same street, but he constantly ate and drank at Lady Mazel's, and generally slept over her wardrobe, in the chamber that has been already described, which communicated with the lady's by a private staircase, that had a door by her bed-side, and which she could open and shut as she lay; and it is remarkable that no person slept either in the chamber with her, nor in her wardrobe, nor in any room on the same floor, nor even in any that was immediately under or over her.

Le Brun, who had the principal management of her household, had entered into her service young, and had lived with her nine and twenty years; he had a wife and two daughters, who were grown up, and were milliners, being very eminent in their profession. As Lady Mazel's

was not a fit place for young women to be brought up in, he kept his family in lodgings, which he hired in a neighbouring street, where he sometimes, with permission of his lady, used also to sleep himself.

The two lackeys were lads, one about seventeen, the other about eighteen years old.

The chambermaids, the cook, the coachman, and the old woman, were such as persons in their situation usually are.

On the 27th of November, 1689, being the first Sunday in Advent, the two daughters of Le Brun waited upon Lady Mazel, after dinner, and were very kindly received; but as she was then going to vespers (the afternoon service) she pressed them to come again when she could have more of their company.

Le Brun attended his lady to a church belonging to a convent of premonasterian monks, in Hautefeuille Street, and then went himself to vespers to the Jacobin's church, in St. James's Street; from thence, according to the custom of the country, he went to bowls; from the bowling-green ne went with one Lague, a locksmith, to a cook's, whose name was Gautier, where they bought something for supper he then called at home; from thence he went to his wife's lodging, near Harcourt College gate; and about eight o'clock went to Lady Duvan's, in Battoir Street, to attend his lady according to the orders he had received; and having waited upon her home, he went and supped at Lague's, where he appeared to be very easy and cheerful.

Lady Mazel supped, according to custom, with the Abbe Poulard, and about eleven o'clock went into her chamber whither she was attended by her two chambermaids; and before they left her, Le Brun, who did not come home till she had retired, came up the back stairs, and scratched at the door. Lady Mazel asked who was there; and one of the chambermaids answered, it is M. Le Brun; and he finding they did not open the door, went down, and came round again by the great staircase; when Lady Mazel heard him she said, "This is a fine hour indeed;" and then gave him orders what to provide for the next day, Monday, that being one of her public days.

One of the chambermaids having, as usual, put the key of the chamber upon the chair near the door, they went out, and Le Brun following them, drew the door after him, which shut upon the spring lock. The maids held him a little in chat upon the stairs, about the kind reception their lady had given his daughters, and in a few minutes they

parted, Le Brun seeming to have nothing in his mind that made him thoughtful or uneasy.

On the morrow morning he went to market, where he was met by a bookseller of his acquaintance, who held him some time in conversation, and says, he appeared to him to be perfectly tranquil and easy in his mind. The butcher who furnished the family with meat said, that he desired him to send home some mutton he had bought directly, as the cook would want it, and as he was himself obliged to go elsewhere; the butcher said also that he appeared perfectly composed and easy.

He afterwards met several other of his friends, some of whom went quite home with him, where having thrown off his cloak, one of them merely catched it up, and put it on; upon which Le Brun, who was also in a merry humour, took up a leg of mutton, and striking his friend a good blow upon the back with it, said, "A man may beat his own cloak as much as he will." He soon after dismissed his friends, and went to make some preparations in the kitchen, which he knew well how to do; he put his hand to every thing, and was a kind of universal servant; he then gave out wood for his lady's chamber to the lackeys, who, as well as himself, began to be surprised that her bell had not rung, as it was now eight o'clock, and she was usually up at seven. He went then to his wife's lodgings, and told her that he was very uneasy his lady's bell had not rung, and at the same time gave her seven Louis d'ors, and some crowns in gold, which he desired her to lock up. From the lodgings he went to a public-house over against his lady's, and seeing one of the lackeys at the window of the antechamber, which looked to the street, he enquired if his lady was yet stirring; the lad answered she was not; upon which he went into the house; and found all the servants in the utmost consternation at having heard nothing of her, especially as the lackeys had made a good deal of noise in carrying up their wood. It was at length agreed that they should knock at the door; but no answer being returned, they called several times: and all being still silent, their alarm increased. One said, that she must have been seized with an apoplexy; another, that she must have bled at the nose, an accident which often happened to her; but Le Brun said, it must be something worse: "My mind," says he, "misgives me; for I found the street-door open last night, after all the family but myself were in bed."

They sent immediately to M. De Savoniere, a son of

Lady Mazel's, who had an appointment at court ; and as soon as he came he sent for a smith to open the chamber-door, and said to Le Brun, "What can have happened, Mons. Le Brun ? It must certainly be an apoplexy." Upon which somebody present proposed to send for a surgeon ; but Le Brun replied, "Depend upon it, it is no apoplexy, it is certainly something worse ; some mischief has been done ; my mind has misgiven me ever since I found the street-door open last night, after the family was in bed."

The smith opened the door very easily, and Le Brun entering first ran up to the bed, and after having called several times, without receiving any answer, he drew back the head-curtains, and cried out, "Oh ! my lady is murdered." It is not necessary to say, that this dreadful discovery excited a mixture of astonishment and terror in the breasts of all that were present : Le Brun, who had been the first that entered the chamber, now ran into the wardrobe ; and taking down the bar of the window, and opening the shutter, he took up the strong box, and weighing it in his arms, said, "She has not been robbed : how is this ?"

M. De Savoniere sent for M. Deffita, the lieutenant-criminal, who immediately took his information, as well on behalf of himself as his two brothers : and sent for a surgeon to examine the body.

The surgeon found it had received no less than 50 wounds with a knife, many of them on the hands and arms, some on the face, some on the shoulder-blade, and some in the neck, one of which, at least, had pierced the jugular, and caused her death by the mere effusion of blood ; for none of all these wounds were otherwise mortal.

They found in the bed, which was full of blood, a scrap of a cravat, of coarse lace, which was quite soaked in blood, and a napkin, made up in the form of a nightcap , which was also bloody, and was known to belong to the house, being marked with an S, like all the rest, Lady Mazel's family name being Savoniere.

It was supposed, that the lady, in defending herself, tore off part of the murderer's cravat, and his cap ; three or four hairs were also found in her hand, which she appeared to have pulled off from his head ; and it is probable, from the wounds in her hands, that she seized him, and would not quit her hold till the muscles had been divided by the knife.

The bell-strings were found twisted many times round the frame of the tester of the bed, so that they hung out of

reach; they were also secured with two knots; and if they had been reached, they would have pulled nothing but the frame. They found also, among the ashes on the hearth, a clasp knife, about eight or nine inches long, which had on the back of it a small projection of flat iron, which served for a screw-driver, such as is used in taking out and putting in the flint of a gun; the handle of this knife, which was tortoise-shell, was almost wholly consumed by the fire, and there appeared no traces of blood on the blade, the blood having probably been evaporated, and the stain taken out bv the heat.

The key of the chamber was not found on the seat by the door, where it had been left the night before by the maids; but no mark of violence appeared on the doors either of the chamber itself, or the antechamber; the doors of the chamber which opened to the back stairs were found bolted on the inside.

In the wardrobe there was a cupboard, the key of which was generally put at the head of Lady Mazel's bed; this cupboard they opened, and found in it the purse in which the card money was kept, and in which they found near 278 livres in gold; they found also in this cupboard the key of the strong box; but as it opened by a secret way, no use could be made of the key without the assistance of a smith; a smith was therefore sent for, who in about a quarter of an hour, though with some difficulty, opened the box.

They found in it four bags, each containing about 1000 livres in silver, with many other bags of silver, containing different sums; one of these had a ticket, upon which was written, Monsieur l'Abbe Poulard's: under one of the bags that contained 1000 livres, there was a large purse of gold colour and green needlework, lined with cherry-coloured satin, which was open and empty; and a square writing-box of red leather, upon which lay a half Louis d'or: in this box they found all Lady Mazel's jewels, which were valued at more than 15,000 livres.

They found also in her pocket eighteen pistoles in gold; from all which circumstances it was at first concluded that no robbery had been committed.

After the lieutenant-criminal had examined the chamber maids upon the spot, he examined Le Brun; he giving an account of all that he had done the evening before, said, that having talked a little with the maids upon the stairs, after coming out of his lady's chamber, they went up, and he went down into the kitchen; that he laid his hat upon

the table ; that he took the key of the street-door in order to double lock it before he went to bed ; that he laid the key also upon the table, and sat down before the fire to warm himself ; that he insensibly fell asleep ; that he waked after having slept, as he thought, an hour, and going then to lock the street-door, he found it open ; that he locked it, and took the key with him into his chamber, a precaution which he very seldom used.

The lieutenant-criminal then ordered him to be searched ; and they found upon him the key of the offices, and a master-key, the wards of which were remarkably large, which opened the door of Lady Mazel's chamber.

This being a strong circumstance against him, the lieutenant-criminal ordered him into custody, and directed the bloody nightcap to be put upon his head, which was found to fit him exactly : and after having caused a slight search to be made in the offices, where nothing was found that strengthened the suspicion against him, he committed him to prison, causing his wife at the same time to be taken into custody ; and having put his seal upon Lady Mazel's apartment, and put proper persons in possession of the house, he went away.

On the next day, the 29th, he examined the two lackeys ; he also took the testimony of the coachman and cook, as witnesses, but did not think it worth while to ask the old woman who slept in the kitchen any questions. It was thought proper to reserve, as witnesses, those against whom there were no circumstances of guilt, because the evidence of persons who have never been accused has always more weight than that of those who have ; and it is always in the magistrate's power to proceed criminally against any party that has been examined only as a witness, if in the course of the process there arises any cause of suspicion.

They found this day at the bottom of the back stairs, a long new cord, which was knotted at equal distances, so as to serve for a ladder, and to one end of which was fastened an iron hook or hold-fast of three branches.

On the 30th the lieutenant-criminal visited Le Brun in the prison ; but upon the strictest examination he found neither blood upon his clothes nor scratch upon his body.

The same day they found, in one of the lofts at the top of the house, under some trusses of straw, a shirt, the fore part and sleeves of which were very much stained with blood ; there were also on the sides of it the marks of bloody fingers. Under this shirt they found the collar of

a cravat, stained with blood at both ends. In another loft there was a considerable quantity of oats and charcoal, which they removed entirely without finding any thing.

They made a thorough search also in Le Brun's chamber, where they found a basket of old iron; in which, among other things, was a hook and a file, a napkin belonging to the house, marked S, an old night cap, and some cords. They searched also his wife's lodging, where they found nothing that favoured the suspicion against him; but they brought away some of his linen, in order to compare it with the shirt and cravat collar found in the loft.

The master-key found upon him was examined by a smith; the knife that was discovered in the ashes of Lady Mazel's chamber by a cutler; the hair found in her hand by a barber; Le Brun's linen by a linen-weaver; and the knotted rope by a rope-maker.

The smith said the key was different from all the other keys in the house; that the parts between the wards were thinner; that a new piece appeared to have been soldered on, and the whole appeared to have been lately filed; that it opened not only the street-door, but that of the antechamber, and both the doors of Lady Mazel's chamber, even when double locked. The cutler could discover no resemblance between the knife and another found upon Le Brun, except that they appeared to have been both made by the same man. The barber said, the hair was in so small a quantity that no judgment could be formed from it. The linen weaver said, there was not the least resemblance between the shirt and collar found in the loft and Le Brun's linen; the shirt was short, and more scanty; the collar was less; and the maids said they had never seen Le Brun have such a cravat, but believed they had washed such an one for a person named Berry, who had been lackey to their lady, and had been turned off about four months before for robbing her. Lastly, the rope-maker found no similitude between the knotted rope found at the bottom of the back stairs and that found in the basket in Le Brun's chamber.

Nothing, therefore, seems to have been neglected by the magistrates which could lead to the discovery of the criminal; and in this case it was not only certain that a murder had been committed from the dead body, but there was the strongest circumstantial evidence that it was committed by a domestic; for how could a stranger have come in and gone out without forcing the locks of the doors, which were proved to have been locked? How could a stranger tie up

the bell strings to prevent the lady from calling for help? Is it possible to suppose, that during the short time that Le Brun slept by the kitchen fire, with a candle burning by him, Lady Mazel being but just gone to bed, and the maids scarcely undressed, a stranger should glide in and commit this murder, and disappear? that he should pick the locks of the street-door, which Le Brun pretended to find open, and of the chamber where the lady slept, and shut the chamber-door, after him, without being heard? that he should pass by the door of the room into which the maids had just retired, to deposit his bloody linen in the loft, and should come down, pass through the house, and go out at the street-door without being heard? Can it be imagined that a stranger, who could not but foresee these difficulties, would even make the attempt? or can it be imagined that a stranger could enter the house and the chamber after Le Brun had double locked the street-door, which he says he did as soon as he waked; or that if he had entered the house before, he could after that go out of it? It may indeed be objected, that a knotted rope, which might serve for a ladder, had been found at the bottom of the back stairs; but upon a close examination this very rope strengthens the suspicion against a domestic. It was natural that a guilty domestic should leave a rope which might serve for a ladder in some part of the house where it might be found, as a probable means of screening himself from suspicion, who would have wanted no such instrument; and in this case it was certain that the rope was left where it was found by somebody who had never used it, for the knots were not drawn close, as they must have been, if the rope had sustained the weight of a man.

As it is therefore probable, in the highest degree, that a domestic was culpable in this case, so it was thought much more probable that Le Brun was guilty than any other.

There was indeed many circumstances that proved Le Brun not to have been the person that actually committed the murder, but the circumstances that have already been mentioned, prove, as far as circumstances can prove any fact, that he must at least have been an accomplice of the murderer, and have let him into the house.

It was not likely that he was the person who actually committed the murder, because it is scarcely possible, considering the resistance that Lady Mazel made, who fastened upon the murderer, so as not to be disengaged without cutting her fingers, and the great effusion of blood which she

suffered, but that the murderer must have traces of both upon his body; it is known that blood is not washed perfectly from the creases at the roots of the nails without great difficulty, and if the least scratch had rased the skin in struggling, it would have been impossible to conceal it, and it is impossible to conceive, that in such a struggle no scratch should be given. But the hands of Le Brun were examined a very few hours after the murder, and there appeared not the least trace or stain of blood upon them, although it was plain they had not been washed that day; his whole body was also examined, and there was not the least scratch or rasure of the skin to be found from head to foot: besides, Le Brun had never been seen with such a knife as that found in the ashes; yet it does not appear to have been one that was provided on purpose, but to have been the knife commonly worn and used by the murderer: in the next place, the cravat, of which a piece was found in the bed, was such an one as Le Brun was never known to wear, for it was of coarse lace, and all his cravats were, and had long been, of muslin only; the bloody shirt was too short and too scanty for him, and the maids both deposed it was not his, but that they believed they had washed both the shirt and the cravat for a lackey of their lady's who had been turned away.

Yet the circumstances that tend to prove that the murder could not have been committed without the aid of a domestic, and that he was the domestic who concurred in the murder, were so strong, that the judges pronounced the following sentence against him on the 18th of January, 1690:

"That having been attainted and convicted of being accessary to the murder of Lady Mazel, he should make the *amende honourable;* and after being broken alive should be left to expire on the wheel; but that he should first be put to the torture, both ordinary and extraordinary, in order to discover his accomplices."

This custom of putting condemned criminals to the torture, in order to discover their accomplices, probably prevented the magistrates from catching at several hints which might have been improved to discover Le Brun's supposed accomplices, by affording them an easier way. They made no doubt of his being guilty, and therefore, as they had a right to extort a confession from him, they thought the torture the best and surest way of coming at the knowledge they wanted.

From this sentence Le Brun appealed; and the following is the substance of what was argued for and against him:

It is plain, says the counsel for the prosecution, that the murder was committed by means of a domestic, and that if Le Brun did not actually commit the fact, he introduced the person that did. He was a servant in whom Lady Mazel placed great confidence; she employed him to receive her rents, and permitted him to lock up the money in her strong box, which, being thus entrusted with the key, he acquired the knack of opening.

It appeared upon one of the examinations, that Lady Mazel having found the bell strings tied up some time before, complained of it in Le Brun's hearing; who immediately replied, "That he had tied them up because they were in the way, and troublesome while the bed was making." It is probable that he who had tied them up once would tie them up again, and that he intended to attempt what he afterwards accomplished when the discovery of his necessary precautions prevented him.

The maids positively said, that the bell strings were not tied up on the Sunday before dinner; and after dinner nobody was in the house but Le Brun and the cook; against the cook no circumstance appears that should render her suspected of the murder, either as principal or accessary, and therefore she cannot be suspected of tying up the bell strings. Besides, Lady Mazel, when she went out to vespers in the afternoon, shut her chamber-door, and double locked it, a precaution which she had always taken after having been robbed by Berry; and if the bell strings were tied up after that, they must have been tied up by Le Brun, for he had a master-key that opened the door of that chamber, which, when locked, was inaccessible to the cook and all the rest of the servants.

Le Brun seems, from his consciousness of having tied up the bell strings in the afternoon, to have been desirous of concealing the hour at which he returned to the house after he had attended his lady to church: he said, in one of his examinations, that he did not return till seven o'clock but he said in another examination, that he returned directly upon parting with Lague and Gautier; and Lague and Gautier deposed, that he parted with them at half an hour after four. Le Brun also, upon his first examination, said, that coming to his lady's at seven o'clock, he staid there till he went to fetch her home at eight; but afterwards being asked how he employed himself from the time of his

coming home, to his going out again, he said, that he did but just come in and go out again immediately. In his first examination, also, he said, that when he came home at night he did not go into his lady's chamber to take her orders, but that he received them as he stood upon the threshold of the door; this he said upon being asked by the lieutenant-criminal, whether he did not take the key of the chamber, which was missing when the smith opened the door in the morning, from the chair on which one of the maids had laid it, thinking it would open the door sooner and more easily than his master-key; but being confronted with the chambermaids, they both insisted that he did go into the chamber, and that he was the last that came out of it. As he could not withstand this testimony, he prevaricated, and said, "That if he did enter the chamber, he was but just within the door;" however, there was no necessity for his going far into a room to take a key that lay near the door; and he had no better defence to make when he was charged with contradicting himself, than "That if he did go into the chamber, he had forgot it."

He gave an account, that having found the street door open, he shut it, and went to bed. But if he had been innocent, would he not rather have called up the servants, and searched the house? He told M. De Savoniere, that he was very uneasy at having found the door open; if this is true, how came he to go to bed without taking any measure to restore peace to his mind?

Though several witnesses deposed, that on the Monday morning he appeared perfectly tranquil and easy, yet it appears, by his own confession, that he was not so; he was then conscious to his own secret solicitude and anxiety, and fearing it should be discovered, was desirous to account for it; and therefore he told his wife among others, that he was very uneasy at having found the street-door open the night before, when he was going to bed, and afterwards, that he was uneasy at his lady's not having rung her bell: he also gave his wife gold to lock up, and there is great reason to believe that this gold was part of that he had stolen, and that the rest was deposited elsewhere.

When the first thought that naturally occurred to every body upon finding Lady Mazel still in her room at an unusual time, was, that she had been seized with an apoplexy, or with a violent bleeding at the nose, an accident to which she had been subject, and which proves that her habit in general was plethoric, Le Brun immediately said it must be

something worse, adding, that he was very uneasy at having found the street-door open in the middle of the night. He also said the same thing, but yet in stronger terms, to M. De Savoniere, when the smith was sent for to open the chamber-door ; and what could be more natural, supposing him guilty ? He saw the murder was upon the point of being discovered, and he had the greatest reason to suppose that the first suspicion would fall upon him, because he knew many circumstances would concur to fix it upon a domestic, and that of all the domestics he only could surmount the difficulties that were to be encountered ; besides, he that is conscious of guilt, always fears he shall be suspected, and therefore he was in haste to suggest that a murder had been committed ; an artifice by which he hoped to conceal his apprehensions, and persuade others, that not having the terrors of a criminal, he had not the guilt, and he mentioned his having found the street-door open, that he might lead the attention to somebody from without. Add to this, that a master-key was found upon him, and that the lady had always been attentive to prevent any of her servants from having such a key ; neither was this key suspicious merely as opening many locks, and as being in the custody of a servant, contrary to the express orders of his lady, it had lately had a new piece soldered on, the wards had been all recently widened with a file, and a file was found in Le Brun's room with which this appeared to have been done. When he was asked how he came by this file, he said he had it of Lague the locksmith's first wife, who had formerly lived servant in the family, and his reason for mentioning this person is manifest, as she had been long dead. Upon the whole, as this crime could not have been committed but by means of a domestic, the domestic who was, against the express orders of his lady, in possession of such a key, must be that domestic.

If it should be objected, that Le Brun could have no motive to commit this crime but interest, that therefore, if he was guilty of the murder, either as principal or accessary, he must also have committed a robbery too, but yet that the lady did not appear to have been robbed ; it will be readily granted, that he acted from interest, but it may fairly be denied that he has committed no theft : it is true, there was a large sum in silver, and all Lady Mazel's jewels found in the strong box, but, except one half Louis d'or, there was no gold ; and a very large purse, in which the gold was known to be kept, was found open and empty : the thief

might leave the silver because it was bulky, and difficult to remove and conceal, and the jewels, because they could not be converted into money without the utmost danger; and the gold which he could take without danger was probably of sufficient value to leave him very little inclination to run the risk of life by taking the silver and diamonds. It is also remarkable that Le Brun was in haste to avail himself of his cunning in this respect, for as soon as he cried out that his lady was murdered, he ran to the strong box, and weighing it in his arms, cried out, "But she has not been robbed."

Upon the whole, the common safety of masters, whose lives are in the hands of servants, seems to require that circumstances being thus strong against Le Brun, he should be made an example. The Romans punished all the slaves of a man who was found murdered in his house, with death, making no distinction of age or sex, upon a presumption that they had a hand in it, arising merely from their not having prevented it: with much greater reason, then, should this man be put to death, against whom there is circumstantial proof, amounting almost to demonstration.

To this charge Le Brun's counsel made the following reply:

It is agreed, on all hands, that Le Brun himself did not commit the murder; he is condemned upon presumptive evidence, that he was accessary to it: let us examine, first the character of Le Brun, and then the nature of the crime laid to his charge.

It is nine and twenty years since Le Brun became servant to Lady Mazel; he was then very young, and during all that part of life in which his passions were most strong, and his mind least reflective, in which the present was most likely to outweigh the future, and the natural ardour of youth to urge him on in the pursuit either of pleasure or of gain by unlawful means, he was an example of integrity, sobriety, and diligence; he married a young woman of good credit, to whom he was a tender and indulgent husband; he was also a prudent and affectionate father, giving his children a good education, at an expence which left him nothing to spend in idle or criminal gratifications, much of which he might have spared, if, rather than have his daughters in such a house as his lady's, where they would have been exposed to many dangers by the endless variety of company that came thither, and their numerous retinue, he had not hired a house for them, where they might profit by

better examples, and be liable to less injury. All the shop-keepers and tradesmen with whom Lady Mazel dealt, gave him the highest character for integrity and disinterestedness; the clergy of his parish bore witness to his punctual and devout discharge of religious duties; in a word, it appears, from a view of his whole life, that his probity has never, in a single instance, been called in question; but that he has always been a good husband, a good father, and a good servant.

The crime laid to his charge is, being accessary to the murder of his lady, his mistress and benefactress; but a transition from the most exemplary virtue to the most atrocious guilt, suddenly and at once, without the influence of any violent passion by which reason might be suspended or overborne, is a thing altogether incredible, because unnatural and absurd. If it had been pretended that he was the murderer, the charge would have been in some degree less improbable, for he might then have acted under the sudden and impetuous impulse of rage, revenge, or resentment; but, as an accessary, he must have cooly and deliberately determined upon an action wholly inconsistent with his principles, his disposition, and a habit of virtue and religion, strengthened by the uniform practice of his whole life.

It has been remarked, that death itself loses its terrors with respect to those who are perpetually exposed to it; and that habits of guilt enable men to meditate and execute the most horrid crimes without confusion; but, as unexpected danger never fails to excite fear, so unpractised guilt of necessity, produces compunction, perturbation, and distraction of mind. But Le Brun, who is not pretended to have made guilt habitual, was, on the morning when Lady Mazel was found dead, easy, tranquil, and even cheerful and jocular.

It is acknowledged, that there is some appearance of contradiction in his two examinations; but a man who just entered a chamber, in which it was not proper for him to advance far, might very well say he was at the door, without meaning that he was not within it; the maids might pass him while he was receiving the last orders of his lady, so that he might be last in the room, though he might also, in a very proper sense, be at the door. Besides, it is presumed he went into the chamber to take the key, and that his motive for denying his being in the chamber was, that it might appear he could not take the key: but what would it avail a man to prove that he did not take a particular key,

who had a master-key which would admit him to the same room? He had no motive to prevaricate, for he removes no suspicion if his prevarication succeeds; neither had he any motive to take the key to commit the fact for which he is supposed to prevaricate. It is said he took it, that he might open the door more commodiously; but if he knew his master-key would open the door, for what could he desire another? If he wished to take the key, to make it appear that the murder was committed by somebody, who without that key could not get admittance to the chamber, which, however, has not been suggested, he might as well have taken the key after admittance to the chamber with his own. The suspicions, therefore, arising from this supposed contradiction, and from his having a master-key, destroy each other; in one case, it is supposed that he is guilty because the master-key put the fact in his power; in the other, he is supposed to steal another key, for which he could have no motive, except the fact was not in his power. Besides, the finding the master-key upon him, if the fact is well considered, will be found rather to favour than condemn him; for if he had provided that key with a view to the fact, and committed the fact with the assistance of that key, can it be imagined that he would have carried it about him? Would he not immediately have hidden or destroyed it; and could this precaution possibly have escaped him?

As to what he said, when it was doubted what had happened to Lady Mazel in the morning, he expressed fears which others did not express, because he was acquainted with a circumstance of danger that others did not know, and he had an affection for his lady that others did not feel: he had found the street-door open the night before, and his regard for his lady naturally rendered him more susceptible of fear on her account.

It was in Le Brun's power to let in a murderer, Le Brun therefore did let in a murderer; this is the reasoning, upon the force of which he is condemned to die, without the least suggestion who the murderer was, or the least attempt to discover or secure him!

But if the circumstances in his favour do not yet outweigh those against him, let it be farther considered, that Le Brun could have no motive to this fact but interest; and as no man acts without a motive, if it appears that he could not, in this instance, act from interest, it follows that, in this instance, he did not act.

By the death of Lady Mazel he would lose an establish-

ment of great profit and advantage, more than equivalent to any money that it could be supposed she had been robbed of; if he is guilty, therefore, he must be supposed to have risked his life to ruin his fortune. It is indeed true that the lady had left him 2000 crowns in her will, as a reward for his long and faithful services, and that he knew of the bequest; but he would have been a great loser by selling his place for that sum; he was therefore a much greater loser by depriving himself of his place, merely for the sake of getting possession of this sum a little sooner than he would otherwise have done, and for reducing to a certainty the contingency of survivorship between him and his lady.

Opposed to all this, of what weight is the single fact that can be supported against him, that he had the power of letting a murderer into the house? It is said, indeed, that the fact could not be committed without his concurrence; but that is not true.

The house stood open on public days to all comers, and was thronged with the lackeys and attendants of those who assembled to play, many of whom were scarce known even by sight to the servants of the house: this crowd was continually changing, some coming, others going, all day and all night: there were many empty apartments in the house, the doors of which stood always open; the keys of the other doors were either in the locks, or lying about, an impression might therefore easily have been taken in wax, and false keys made from the mould. As a murderer might with ease enter the house unnoticed, and provide himself with keys by which it was accessible at pleasure, so he might easily hide himself in it till a convenient time arrived to execute his purpose: besides the granary in which the bloody linen was found always stood open, and had a trap-door into a gutter which passed between two ridges from one house to another, for half the length of the street, in which were several houses uninhabited.

But it is not necessary to go so far in search of persons by whom this fact might be committed.

There lived in the house, as one of the family, the Abbe Poulard, a man of abandoned principles and scandalous life; and, if possibilities are admitted to justify suspicion, against whom can suspicion be better justified than against Poulard? He had suffered himself to be excommunicated by the grand prior of the order of Cluny, rather than quit the house of Lady Mazel, where he disgraced her character, and abused her authority; he knew also that she had made

her will, and left the bulk of her fortune to M. De Savoniere, upon condition that he should maintain him in the manner he had been used to live with Lady Mazel during his life; he had an interest, therefore in the death of Lady Mazel, because he could then claim a maintenance as a right, which was now given as a favour, and make that a certainty for life which was now dependant upon the caprice of another. Lady Mazel had also about this time declared her intention to alter her will, which, though it could not reasonably alarm Le Brun, upon whom her bounty was justly bestowed, might reasonably alarm Poulard, to whom every act of liberality was a disgrace to herself, and whose legacy one moment's religious reflection would have induced her to revoke, as being inconsistent with the mode of life to which, as an ecclesiastic, he was obliged by the laws of the church. Besides, Poulard had a sister, whom the second son of Lady Mazel had promised to marry this marriage would have been much to the advantage of the brother and sister, but not less to the mortification of Lady Mazel, who would not suffer it to be mentioned in her presence: the abbe, therefore, may be supposed to wish at least that so powerful an obstacle was out of the way. This abbe also is known to have in his possession a master-key, so that there is all the reason to suspect him that there is to suspect Le Brun, and more.

But if the judges think proper to look over the Abbe Poulard, why should their attention be wholly fixed upon Le Brun, when Lady Mazel is known to have had a mortal enemy in her daughter-in-law, Lady De Savoniere, whom she caused to be shut up in a convent thirteen years ago, for the scandalous irregularity of her life.

This lady is known to have escaped from her confinement about three months since, and to have been concealed at a house in the suburbs, where she declared to several persons, who have testified it upon oath, that in three months she should be at liberty, and live again with her husband; and her own confidence in the truth of this prediction was so great, that she went voluntary back again into the monastery to wait for its accomplishment.

It may with yet more justice be asked, why no enquiry has been made after Berry, whom there is great reason to suspect of being the principal in the crime of which Le Brun is said to be an accomplice: this man lived near a year in Lady Mazel's family as a lackey, and in the month [illegible] robbed her of 1500 livres. This robb[illegible]

was committed some time after his dismission, when he had the effrontery to return to the house, upon pretence of soliciting to be received again in his former capacity; and to him the bloody shirt and cravat that were found in the loft were sworn by the maids to have belonged? Is no enquiry made after this fellow merely because if he should appear to have been the principal, Le Brun can no longer be supposed the accessary? Is he suffered to escape because Le Brun exerted himself to the uttermost to apprehend him, and had collected proofs to have convicted him of the robbery? M. De Savoniere, when Le Brun acquainted him with what he had done, and urged him to apprehend and prosecute the delinquent, refused; because he said, his mother would not expend any money in a prosecution which would not recover any part of that which she had lost. And what reason can be given for not endeavouring to apprehend and prosecute him now, but that, in proportion as he appears to be guilty, Le Brun must appear to be innocent?

Berry was seen at Paris about the time the murder was committed, and was met some days afterwards in the cloisters of St. Andrew of the Arches; this was told M. De Savoniere, who took not the least notice of the information: is there not then some reason to suspect that Berry has been procured to commit this murder by those who promised him impunity for his theft?

Upon the whole, there are more and stronger circumstances in favour of Le Brun than against him; and more and stronger circumstances against others, in behalf of whom no favourable circumstances can be found.

As to the law of the Romans, by which all the slaves of a man found murdered in his own house were put to death, it can with no propriety be urged as a precedent here: it was a law conformable to pagan principles; we are Christians: it had respect to slaves over whom the master had a power of life and death; our servants are free men, of whose lives the law is as tender as of their masters': and the Roman slaves were foreigners, who might well be supposed to have a natural enmity against those whom they served; but our domestics are our fellow-citizens, natives of the same country, and associates in a common cause.

The law requires, that before a man can be put to the torture, his crime should be proved either by an eye witness, or by circumstances so strong as scarce to leave a possibility of doubt; but against Le Brun there is no evidence but

mere possibilities, doubtful appearances, and vague conjecture.

Such was the defence made by Le Brun's counsel, and the court having considered the arguments on both sides, two only of the two and twenty judges who presided were for confirming the sentence. four were for waiting till new lights could be procured, and the sixteen others were for Le Brun's suffering the torture both ordinary and extraordinary, with a reserve of proofs; and he received sentence accordingly.

On the 23rd of February, 1690, it was executed, but Le Brun persisted in denying the fact.

On the 27th the judges assembled again; one of those who had been for confirming the sentence of death, proposed, that full proof being wanting, he should be sent to the gallies for life; but this determination could not be justified upon any supposition; if he was guilty the punishment was too little; if innocent too much; it was therefore rejected by all the other judges, who determined, that the sentence of death should be revoked till more ample information should be obtained, that Le Brun should in the mean time be kept in prison, and his wife discharged, giving security for her appearance whenever it should be required.

Le Brun survived this determination but a very little while, for on the 1st of March he died in the prison of an injury he received during the torture, declaring his innocence and his resignation with his last breath.

The impartial public believed him guiltless, and lamented his death; and the distresses of his family were the subject of universal commiseration.

On the 27th of March following, information was given to the provost of Sens, that a person had lately settled in his district as a dealer in horses, who appeared to have plenty of money, and went by the name of John Gerlat; but that from these two circumstances there was reason to suspect his character, for he had been seen by some who knew his true name to be Berry, which he would not have changed if he had not had some reason to conceal himself, and who also remembered that he had lately been a valet at Paris, which made it probable that he could not honestly be master of so much money. Upon this information he was taken up, merely that he might give an account of himself, but when the officers seized him, being conscious of his guilt, he offered them a purse of Louis d'ors to let him escape. As the officers happened to be proof against the

-hue, it secured the detention of the criminal, and greatly increased their suspicions; he was therefore immediately searched, and, among other things, there was found upon him a very fine gold watch, which was soon after proved to have been Lady Mazel's, and to have been in her possession the night before she was murdered. He was then sent to Paris, at the request of M. De Savoniere, and the widow of Le Brun, and among the multitude that crowded to see him there was a person who swore that he saw him go out of Lady Mazel's house after midnight the night she was killed; and a barber, who remembered to have trimmed him the next morning, and who seeing his hands scratched all over, asked him how they came in that condition? to which he replied, that he had been killing a cat: the bloody shirt and cravat being produced at a subsequent examination, were known to be his; and a prosecution being commenced, he was convicted, as Le Brun had been, upon circumstantial evidence, though of a much stronger nature.

By an *arret* dated the 21st of July, 1690, he was condemned to make the *amende honorable*, and to be broken alive upon the wheel, after having suffered the torture ordinary and extraordinary for the discovery of his accomplices.

On the 22nd, early in the morning, he was put to the torture accordingly, and being interrogated by the proper officer, he made the following confession: "That by the direction and orders of Madame De Savoniere, he and Le Brun had undertaken to murder and rob Lady Mazel; that Le Brun, who took upon himself the execution of the fact, went alone into his lady's chamber, and stabbed her with a poniard, while he watched at the door to prevent a surprise.

In this declaration, though incompatible with all the circumstances that appeared at the trial, he persisted till the afternoon of the same day, when he was brought to the place of execution: but as they were binding him to the wheel, he desired to speak with M. De Nain, one of the judges before whom he had been tried, and who was waiting at the Town House with M. Gilbert, a chancellor of the court. M. De Nain came immediately upon the scaffold, and Berry made a declaration which continued a full hour: he began by disavowing all he had said against Madame De Savoniere and Le Brun, and then gave the following account of the fact, which he said he contrived and executed alone:

"On Wednesday, the 23rd of November, 1689, he came to Paris, with a design to rob Lady Mazel, and took up his quarters at the Golden Chariot, a kind of inn, or house of public entertainment, where strangers were used to lodge and board. On the Friday following, in the dusk of the evening, he went to Lady Mazel's house, and finding the street-door open, he went in, meeting nobody either in the court-yard or hall, he went softly up stairs into the loft adjoining to the granary, where the oats were kept: he continued there till Sunday morning about eleven o'clock, having subsisted upon apples and bread, which he had brought for that purpose in his pocket: he knew this to be the time when Lady Mazel usually went to mass; he therefore stole softly down stairs from the loft to her chamber, the door of which he found open, the maids having just left it, as he imagined, by the dust which was still flying in it: he entered the room, and endeavoured to hide himself under the bed, but he found the space too narrow, though by a very little; he therefore went back into the loft, where he took off his coat and waistcoat, and came down a second time in his shirt; meeting nobody, and finding the chamber still open and empty, he made a second attempt to force himself under the bed, and succeeded; he lay there till the afternoon, when Lady Mazel, having been in and out of the room several times, left it to go to vespers, and locked the door after her. As soon as she was gone, knowing she would not very soon return, he came out from under the bed, but finding himself incommoded with his hat, he left that where he had lain, and seeing a napkin behind the looking-glass, upon the toilet, he took it and made it up into a cap; when he had put it on, he tied up the bell strings to the frame of the tester; and then being very cold, it being winter, and he having been without his coat and waistcoat many hours, he sat down by the fire to warm himself, and there continued till it was dark, when, hearing a coach drive into the court yard, he again hid himself under the bed, where he remained till midnight.

"Lady Mazel having then been in bed about an hour, he came out of his hiding place, and found her awake: he demanded her money; she began to cry out, and he threatened that if she made any noise he would kill her: she notwithstanding attempted to ring her bell, but could not reach the strings: he then drew his knife, and gave her several stabs: she defended herself till her strength was exhausted, and then sunk down with her face upon the quilt;

he repeated his blows till he found she was dead, though he declared he would not have killed her if she had not cried out.

"He then lighted the candle, and took the key of the wardrobe cupboard from the bed's head ; in the cupboard he found the key of the strong box, which he opened without much difficulty, and took out of it all the gold he could find, most of which was contained in a needlework purse, and amounted to about 6000 livres : this money he put into a linen bag, which he also found in the box, and which contained a small quantity of gold ; and then shutting the box, replaced the key in the cupboard, from whence he took the gold watch that was found upon him : he locked the cupboard, and replaced the key at the bed's head, whence he had taken it, and where he knew it was usually put ; he threw the knife with which he had committed the murder into the fire, which was the same that had been found in the ashes, and produced to him at his trial. When he committed the fact, he had a cravat on which he afterwards missed, but did not know what was become of it ; and he left the napkin, which he had made up into a nightcap, in the bed. Then taking his hat from under the bed, he went out of the chamber, the key of which he found upon a seat near the door : he could have opened it on the inside without the key, but he could not have shut it after him without noise : he found the door of the antechamber locked upon the spring, which he opened without a key, and left open ; he then returned back to the loft, where he had left his coat and waistcoat, the moon shining very bright : he washed the blood from his hands, and then taking off his shirt, he concealed it under the straw, but did not remember that he left the collar of his cravat with it : he then put on his coat and waistcoat without a shirt, and stole softly down stairs, it being then about one o'clock in the morning : he went to the street-door, and trying if it was double locked, found it only upon the spring ; opening it therefore without difficulty, he went out, and left it open.

"He had brought with him, in his coat pocket, a rope, so knotted as to serve for a ladder, with an intention to let himself down by it from one of the windows of the first floor, if he had found the street-door locked with the key but finding it upon the spring, he left his rope at the bottom of the back stairs. When he got into the street, h threw the key of Lady Mazel's chamber down a cellar win dow, and going directly to his quarters at the Golden Chariot, he called up the maid, who let him in, and he went

to bed. This he declared to be true, as God was in heaven, and as that was a crucifix which he held in his hand."

Thus was the veil at once withdrawn from this deed of darkness, and all the circumstances which condemned Le Brun were accounted for consistently with his innocence: it seems, therefore, that every improbability, however great, should be admitted, rather than a man condemned, who may possibly be innocent.

What could be more improbable than that Berry, having entered such a house as Lady Mazel's, got into the loft, and remained there undiscovered from Friday evening till Sunday noon, should then come down, go into her chamber, attempt to get under the bed, return up into the loft, come down again in his shirt, enter the chamber a second time, and get under the bed, without seeing any of the family, which consisted of eight domestics, all at home, besides a friend of the lady's: that he should continue in the chamber from that time till midnight, without being surprised; that the lady should get into bed, without discovering any person to be under it, though there could be no space between his body and the sacking, as he could but just force himself under it, when his coat and waistcoat were taken off; that he should find the street-door on the spring at one in the morning, when no company had been in the house; the family on such nights being usually in bed soon after eleven; and Le Brun, a most faithful and diligent servant, used always to lock the door the last thing he did. Such, however, were the improbabilities that concurred to render Berry successful and to destroy Le Brun. Berry himself, indeed, is not less a wonder than the concurrence of any circumstances in his favour: it is difficult to conceive how he could attempt an enterprise which required a concurrence of circumstances scarce less than miraculous to succeed, and in which he could not fail without the loss of his life. The quiet intrepidity, deliberate perseverance, and constant presence of mind, which appear in the conception and execution of this horrid project, are such, that if the object were changed, would convert the murderer to a hero.

He was executed immediately after he had ended his confession, and shewed the same spirit in his punishment that he had displayed in his crime.

Lady Mazel's heirs were afterwards decreed to pay the widow, and family of Le Brun the legacy which she had left him in her will, and to make good all the charges they had been at during the criminal prosecution, and their suit for redress.

Extraordinary as the foregoing narrative may appear, the following case of a trial on circumstantial evidence is little less so; and might have proved as fatal in its consequences, but for the superiority of the British laws, and above all, for the beneficial influence of that boast of Englishmen, the trial by jury.

In the reign of Queen Elizabeth, a person was arraigned before Sir James Dyer, Lord Chief Justice of the Court of Common Pleas, upon an indictment for the murder of a man who dwelt in the same parish with the prisoner. The first witness against him deposed, that on a certain day, mentioned by the witness, in the morning, as he was going through a close, which he particularly described, at some distance from the path, he saw a person lying in a condition that denoted him to be either dead or drunk; that he went to the party, and found him actually dead, two wounds appearing in his breast, and his shirt and clothes much stained with blood; that the wounds appeared to the witness to have been given by the puncture of a fork, or some such instrument, and looking about he discovered a fork lying near the corpse, which he took up, and observed it to be marked with the initial letters of the prisoner's name, the witness at the same time produced the fork in court, which the prisoner owned to be his, and waved asking the witness any questions.

A second witness deposed, that on the morning of the day on which the deceased was killed, the witness had risen early with an intention to go to a neighbouring market-town, which he named—that as he was standing in the entry of his own dwelling house, the street-door being open, he saw the prisoner come by, dressed in a suit of clothes, the colour and fashion of which the witness described—that he (the witness) was prevented from going to market, and that afterwards the first witness brought notice to the town of the death and wounds of the deceased, and of the prisoner's fork being found near the corpse—that upon this report the prisoner was apprehended, and carried before a justice of peace, whom he named and pointed at, he being then present in court—that he (the witness) followed the prisoner to the justice's house, and attended his examination, during which he observed the exchange of raiment which the prisoner had made, since the time when the witness had first seen him in the morning—that at the time of such examination the prisoner was dressed in the same

clothes which he had on at the time of the trial; and that on the witness charging him with having changed his clothes, he gave several shuffling answers, and would have denied it—that upon the witness mentioning this circumstance of the change of dress, the justice granted a warrant to search the prisoner's house for the clothes described by the witness as having been put off since the morning—that the witness attended, and assisted at the search, and that after a nice enquiry for two hours and upwards, the very clothes which the witness had described were discovered concealed in a straw bed. He then produced the bloody clothes in court, which the prisoner owned to be his clothes, and to have been thrust into the straw bed with an intention to conceal them, on account of their being bloody. The prisoner also waved asking this second witness any questions.

A third witness deposed to his having heard the prisoner deliver certain menaces against the deceased, from whence the prosecutor intended to infer a proof of *malice prepense*. In answer to which, the prisoner proposed certain questions to the court, leading to a discovery of the occasion of the menacing expressions deposed to; and from the witness's answer to those questions, it appeared that the deceased had first menaced the prisnoner.

The prisoner being called upon to make his defence, addressed the following narration to the court, as containing all he knew concerning the manner and circumstances of the death of the deceased, namely, "That he rented a close in the same parish with the deceased, and that the deceased rented another close adjoining to it—that the only way to his own close was through that of the deceased, and that on the day the murder in the indictment was laid to be committed, he rose early in the morning, in order to go to work in his close, with his fork in his hand, and passing through the deceased's ground, he observed a man at some distance from the path, lying down, as if dead, or drunk; that he thought himself bound to see what condition the person was in, and upon getting up to him he found him at the last extremity, with two wounds in his breast, from which a great deal of blood had issued—that in order to relieve him, he raised him up, and with great difficulty set him in his lap—that he told the deceased he was greatly concerned at his unhappy fate, and the more so as there seemed to be too much reason to apprehend he had been murdered—that he entreated the deceased to discover, if possible, the occasion of his misfortune, assuring him he would use his utmost

endeavours to do justice to his sufferings—that the deceased seemed to be sensible of what he said, and in the midst of his agonies attempted, as he thought, to speak to him but being seized with a rattling in his throat, after a hard struggle, he gave a dreadful groan, and vomiting a great deal of blood, some of which fell on his (the prisoner's) clothes, he expired in his arms—that the shock he felt on account of this accident was not to be expressed, and the rather as it was well known that there had been a difference between the deceased and himself, on which account he might possibly be suspected of the murder—that he therefore thought it adviseable to leave the deceased in the condition he was, and to take no farther notice of the matter—that in the confusion he was in when he left the place, he took away the deceased's fork, and left his own in the room of it, by the side of the corpse—that being obliged to go to his work, he thought it best to shift his clothes, and that they might not be seen, he confessed he had hid them in the place where they were found—that it was true he had denied before the justice that he had changed his clothes, being conscious that this was an ugly circumstance that might be urged against him, and being unwilling to be brought into trouble, if he could help it—and concluded his story with a solemn declaration that he had related nothing but the truth, without adding or diminishing one tittle, as he should answer it to God Almighty." Being then called upon to produce his witnesses, the prisoner answered with a steady composed countenance, and resolution of voice, "He had no witness but God and his own conscience."

The judge then proceeded to deliver his charge, in which he pathetically enlarged on the heinousness of the crime, and laid great stress on the force of the evidence, which, although circumstantial only, he declared he thought to be irresistible, and little inferior to the most positive proof—that the prisoner had indeed cooked up a very plausible story, but if such or the like allegations were to be admitted in a case of this kind, no murderer would ever be brought to justice, such bloody deeds being generally perpetrated in the dark, and with the greatest secrecy—that the present case was exempted, in his opinion, from all possibility of doubt, and that they ought not to hesitate one moment about finding the prisoner guilty.

The foreman, begged of his lordship, as this was a case of life and death, that the jury might be at liberty to withdraw; and, upon this motion, an officer was sworn to keep the jury

This trial came on the first in the morning, and the judge, having sat till nine at night, expecting the return of the jury, at last sent an officer to enquire if they were agreed in their verdict, and to signify to them that his lordship would wait no longer for them. Some of them returned for answer, that eleven of their body had been of the same mind from the first, but it was their misfortune to have a foreman that proved to be a singular instance of the most inveterate obstinacy, who having taken up a different opinion from them, was unalterably fixed in it. The messenger was no sooner returned, but the complaining members, alarmed at the thoughts of being kept under confinement all the night, and despairing of bringing their dissenting brother over to their own way of thinking, agreed to accede to his opinion, and having acquainted him with their resolution, they sent an officer to detain his lordship a few minutes, and then went into court, and by their foreman brought in the prisoner *not guilty*. His lordship could not help expressing the greatest surprise and indignation at this unexpected verdict, and after giving the jury a severe admonition, he refused to record their verdict, and sent them back again, with directions that they should be locked up all night, without fire or candle. The whole blame was publicly laid on the foreman by the rest of the members, and they spent the night in loading him with reflections, and bewailing their unhappy fate in being associated with so hardened a wretch; but he ermained quite inflexible, constantly declaring he would suffer death rather than change his opinion.

As soon as his lordship came into court the next morning he sent again to the jury, on which all the eleven members joined in requesting their foreman to go again into court, assuring him they would adhere to their former verdict, whatever was the consequence; and on being reproached with their former inconstancy, they promised never to desert or recriminate upon their foreman any more. Upon these assurances, they proceeded into court, and again brought in the prisoner *not guilty*. The judge, unable to conceal his rage at a verdict which appeared to him in the most iniquitous light, reproached them with the severest censures, and dismissed them with this cutting reflection, "That the blood of the deceased lay at their door."

The prisoner, on his part, fell on his knees, and with uplifted eyes and hands, thanked God for his deliverance, and addressing himself to the judge, cried out, "You see, my

lord, that God and a good conscience are the best witnesses."

These circumstances made a deep impression on the mind of the judge, and as soon as he was retired from court, he entered into discourse with the high sheriff, upon what had passed, and particularly examined him as to his knowledge of this leader of the jury. The answer this gentleman gave his lordship was, that he had been acquainted with him many years—that he had an estate of his own of above 50*l.* per annum, and that he rented a very considerable farm besides—that he never knew him charged with an ill action, and that he was universally esteemed in his neighbourhood.

For farther information his lordship likewise sent for the minister of the parish, who gave the same favourable account of his parishioner, with this addition, that he was a constant churchman, and a devout communicant.

These accounts rather increased his lordship's perplexity, from which he could think of no expedient to deliver himself, but by having a conference in private with the only person who could give him satisfaction. This he desired the sheriff to procure, who readily offered his service, and without delay brought about the desired interview.

Upon the juryman's being introduced to the judge, his lordship and he retired into a closet, where his lordship opened his reasons for desiring that visit, making no scruple of acknowledging the uneasiness he was under, and conjuring his visitor frankly to discover his reasons for acquitting the prisoner. The juryman returned for answer that he had sufficient reasons to justify his conduct, and that he was neither afraid nor ashamed to reveal them; but as he had hitherto locked them up in his own breast, and was under no compulsion to disclose them, he expected his lordship would engage upon his honour to keep what he was about to unfold as secret as he himself had done; which his lordship having promised to do, the juryman then proceeded to give his lordship the following account:—"That the deceased being titheman of the parish where he (the juryman) lived, he had the morning of his decease been in his (the juryman's) grounds amongst his corn, and had done him great injustice, by taking more than his due, and acting otherwise in a most arbitrary manner—that when he complained of this treatment, he had not only been abused with scurrilous language, but that the deceased had likewise struck at him several times with his fork, and had actually wounded him in two places, the scars of which wounds he

then shewed his lordship—that the deceased seeming bent on mischief, and he (the juryman) having no weapon to defend himself, had no other way to preserve his own life, but by closing in with the deceased, and wrenching the fork out of his hands, which having effected, the deceased attempted to recover the fork, and in the scuffle received the two wounds which had occasioned his death—that he was inexpressibly concerned at the accident, and especially when the prisoner was taken up on suspicion of the murder—that the former assizes being but just over, he was unwillingly to surrender himself, and to confess the matter, because his farm and affairs would have been ruined by his lying in a jail so long—that he was sure to have been acquitted on his trial, for that he had consulted the ablest lawyers upon the case, who had all agreed, that as the deceased had been the aggressor, he would only be guilty of manslaughter at the most—that it was true he had suffered greatly in his own mind on the prisoner's account, but being well assured that imprisonment would be of less ill consequence to the prisoner than to himself, he had suffered the law to take its course—that in order to render the prisoner's confinement as easy to him as possible, he had given him every kind of assistance, and had wholly supported his family ever since—that in order to get him cleared of the charge laid against him, he could think of no other expedient than that of procuring himself to be summoned on the jury, and set at the head of them, which with great labour and expense he had accomplished, having all along determined in his own breast rather to die himself than to suffer any harm to be done to the prisoner."

His lordship expressed great satisfaction at this account, and after thanking him for it, and making this further stipulation, that in case his lordship should happen to survive him, he might then be at liberty to relate this story, that it might be delivered down to posterity, the conference broke up.

The juryman lived fifteen years afterwards; the judge enquired after him every year, and happening to survive him, delivered the above relation.

ADVICE TO THE FAIR SEX.

Give ear, O ye daughters of beauty, attend to the voice of your sister, for experience hath taught her wisdom, and length of days, virtue and understanding. My father was the brother of tenderness, my mother was the sister of love.

As the rose bud opening to the morn, as the dewdrop on the lily, so was the loveliness of my youth.

I awoke at the rising of the dawn, and my salutation was that of joy and gladness. Pleasure beckoned me forth, and I sported in the sunshine of plenty.

The hours were swift, and ran smiling away; but the lightness of my heart outlived the going down of the sun.

The day departed with the mildest breeze, and the night but invited me to the bed of repose.

Happy are the hours of artless innocence! Happy the days of virgin simplicity, while the bosom is a stranger to deceit, and the heart unconscious of the painful sigh.

The silver tongue of flattery is hollow, and loaded with guile; the manna that drops from her lips is corrosive poison to the heart.

Hear then, O ye daughters of Britain! O fairest of the fair among women! Let my precepts be treasured in your bosoms, and walk in the ways of my counsel; so shall ye shun the thorn of reproach, more keen than the bite of the asp, more venomous than the sting of the scorpion.

The hand of scorn shall point its finger from thee; the tear of distress shall ne'er bedew thy cheek; thy life shall be replete with good things, and peace and honour shall satisfy thy soul. As the first of all evils, as the source of calamity, as the beginning of pain, avoid, O daughter of Eve, the bewitching charm of curiosity. Seek not to know what is improper for thee; thirst not after prohibited knowledge; for happier is she who knoweth but a little, than she who is acquainted with too much.

Remember thy mother, the daughter of heaven, arrayed in the whitest robes of innocence; forget not the fatal consequence of her disobedience.

How much happier in the bowers of paradise, feasting on the delicious grape of gladness, than wandering in the wilderness of care, to chew the bitter weeds of repentance and remorse!

ANECDOTES.

Countess of Bedford.

The Countess of Bedford, wife of the fifth Earl of Bedford, and mother to the excellent Lord Russel, died before her husband was advanced to the dukedom. The manner of her death was remarkable. She was very accomplished in mind as well as person, though she was the daughter of Robert Carr, Earl of Somerset, by the dissolute Countess of Essex. But the guilt of her parents, and the murder of Sir Thomas Overbury, had been industriously concealed from her, so that all she knew was their conjugal infelicity, and their living latterly in the same house without ever meeting. Coming one day into her lord's study, her mind oppressed and weakened by the death of Lord Russel, the earl being instantly called away, her eye, it is supposed, was suddenly caught by a thin folio, which was lettered, *Trial of the Earl and Countess of Somerset*. She took it down, and, turning over the leaves, was struck to the heart by the guilt and conviction of her parents. She fell back, and was found by her husband dead in that posture, with the book lying open before her.

Dr. Johnson.

When first Dr. Johnson's Rambler came out in separate numbers, as they were the objects of attention to multitudes of people, they happened, as it seems, particularly to attract the notice of a society who met every Saturday evening during the summer at Rumford, in Essex, and were known by the name of The Bowling-green Club. These men seeing one day the character of Leviculus the fortune hunter, or Tetrica the old maid; another day some account of a person who spent his life in hoping for a legacy, or of him who is always prying into other folks' affairs; began sure enough to think they were betrayed, and that some of the coterie sat down to divert himself by giving to the public the portrait of all the rest. Filled with wrath against the traitor of Rumford, one of them resolved to write to the printer, and enquire the author's name; Samuel Johnson was the reply. No more was necessary; Samuel Johnson was the name of the curate, and soon did each begin to load him with reproaches for turning his friends into ridicule in a manner so

cruel and unprovoked. In vain did the guiltless curate protest his innocence: one was sure that Aliger meant Mr. Twigg, and that Cupidus was but another name for neighbour Baggs: till the poor parson, unable to contend any longer, rode to London and brought them full satisfaction concerning the writer, who from his own knowledge of general manners, quickened by a vigorous and warm imagination, had happily delineated, though unknown to himself, the members of The Bowling-green Club.

Handel.

This celebrated composer, though of a very robust and uncouth external appearance, yet had such a remarkable irritability of nerves, that he could not bear to hear the tuning of instruments, and therefore this was always done before Handel arrived. A musical wag, who knew how to extract some mirth from his extreme irascibility of temper, stole into the orchestra on a night when the late Prince of Wales was to be present at the performance of a new oratorio, and untuned all the instruments, some half a note, others a whole note lower than the organ. As soon as the prince arrived, Handel gave a signal to begin *con spirito*, but such was the horrible discord, that the enraged musician started up from his seat, and having overturned a double bass which stood in his way, he seized a kettledrum, which he threw with such violence at the head of the leader of the band, that he lost his full bottomed wig by the effort; without waiting to replace it, he advanced bare-headed to the front of the orchestra, breathing vengeance, but so much choked with passion that utterance was denied him. In this ridiculous attitude he stood staring and stamping for some minutes amidst a convulsion of laughter, nor could he be prevailed upon to resume his seat till the prince went personally to appease his wrath, which he with great difficulty accomplished.

Emperor of Russia.

The emperor of Russia, in his late visit to this country, displayed so much affability and generosity, and appeared so entirely divested of that pride which is often an attendant upon royalty, that he obtained universal admiration. The following anecdote of one of his predecessors, who displayed the same benevolent disposition, will not, it is presumed, be unacceptable to the reader.

The Czar Ivan, who reigned over Russia about the middle of the sixteenth century, frequently went out disguised, in order to discover the opinion which the people entertained of his administration. One day, in a solitary walk near Moscow, he entered a small village, and pretending to be overcome by fatigue, implored relief from several of the inhabitants. His dress was ragged, his appearance mean; and what ought to have excited the compassion of the villagers, and ensured his reception, was productive of refusal. Full of indignation at such inhuman treatment, he was just going to leave the place, when he perceived another habitation to which he had not yet applied for assistance. It was the poorest cottage in the village. The emperor hastened to this, and knocking at the door, a peasant opened it, and asked him what he wanted. "I am almost dying with fatigue and hunger," answered the czar, "can you give me a lodging for one night?"

"Alas!" said the peasant, taking him by the hand, "you will have but poor fare here: you are come at an unlucky time; my wife is in labour; her cries will not let you sleep: but come in, come in; you will at least be sheltered from the cold; and such as we have you shall be welcome to."

The peasant then made the czar enter a little room full of children; in a cradle were two infants sleeping soundly; a girl three years old was sleeping on a rug near the cradle; while her two sisters, the one five years old, the other seven, were on their knees, crying and praying to God for their mother, who was in a room adjoining, and whose piteous plaints and groans were distinctly heard.

"Stay here," said the peasant to the emperor, "I will go and get something for your supper."

He went out, and soon returned with some black bread, eggs, and honey.

"You see all I can give you," said the peasant; "partake of it, my children. I must go and assist my wife."

"Your charity, your hospitality," said the czar, "must bring down blessings upon your house; I am sure God will reward your goodness."

"Pray to God, my good friend," replied the peasant, "pray to God Almighty, that she may have a safe delivery; that is all I wish for."

And is that all you wish to make you happy?" "Happy! judge for yourself; I have five fine children; a dear wife that loves me; a father and mother, both in good health; and my labour is sufficient to maintain them all."

"Do your father and mother live with you?" "Certainly; they are in the next room with my wife."

"But your cottage here is so very small!" "It is large enough; it can hold us all."

The good peasant then went to his wife, who an hour after was happily delivered. Her husband, in a transport of joy, brought the child to the czar; "Look," said he, "look; this is the sixth she has brought me! What a fine hearty child he is! may God preserve him, as he has done my others!"

The czar, sensibly affected at this scene, took the infant in his arms: "I know," said he, "from the physiognomy of this child, that he will be quite fortunate: he will arrive, I am certain, at great preferment."

The peasant smiled at this prediction; and at that instant the two eldest girls came to kiss their new-born brother, and their grandmother came also to take him back. The little ones followed her; and the peasant, laying himself down upon his bed of straw, invited the stranger to do the same. In a moment the peasant was in a sound and peaceful sleep, but the czar, sitting up, looked around, and contemplated every thing with an eye of tenderness and emotion—the sleeping children, and their sleeping father. An undisturbed silence reigned in the cottage.

"What a happy calm! what delightful tranquility!" said the emperor: "avarice and ambition, suspicion and remorse, never enter here. How sweet is the sleep of innocence!"

In such reflections, and on such a bed, did the mighty Emperor of all the Russias spend the night! The peasant awoke at break of day, and his guest, taking leave of him said, "I must return to Moscow, my friend: I am acquainted there with a very benevolent man, to whom I shall take care to mention your kind treatment of me. I can prevail upon him to stand godfather to your child. Promise me, therefore, that you will wait for me, that I may be present at the christening. I will be back in three hours at farthest."

The peasant did not think much of this mighty promise; but, in the good nature of his heart, he consented, however to the stranger's request. The czar immediately took his leave: the three hours were soon gone, and nobody appeared. The peasant, therefore, followed by his family, was preparing to carry his child to church; but as he was leaving his cottage, he heard, on a sudden, the trampling of

horses, and the rattling of many coaches. He looked out, and presently saw a multitude of horses, and a train of splendid carriages. He knew the imperial guards, and instantly called his family to come and see the emperor go by. They all run out in a hurry, and stand before their door. The horsemen and carriages soon formed a circular line; and at last the state coach of the czar stopped opposite the good peasant's door. The guards kept back the crowd, which the hopes of seeing their sovereign had collected together. The coach-door was opened; the czar alighted; and advancing to his host, thus addressed him: "I promised you a godfather; I am come to fulfil my promise; give me your child, and follow me to church."

The peasant stood like a statue; now looking at the emperor, with the mingled emotions of astonishment and joy; now observing his magnificent robes, and the costly jewels with which they were adorned; and now turning to a crowd of nobles that surrounded him. In this profusion of pomp he could not discover the poor stranger who had lain all night with him upon the straw. The emperor, for some moments, silently enjoyed his perplexity, and then addressed him thus: "Yesterday *you* performed the duties of humanity: to-day I am come to discharge the most delightful duty of a sovereign, that of recompensing virtue. I shall not remove you from a situation to which you do so much honour, and the innocence and tranquillity of which I envy. But I will bestow upon you such things as may be useful to you. You shall have numerous flocks, rich pastures, and a house that will enable you to exercise the duties of hospitality with pleasure. Your new-born child shall become my ward; for you may remember," continued the emperor, smiling, "that I prophesied he would be fortunate."

The good peasant could not speak; but with tears of grateful sensibility in his eyes, he ran instantly to fetch the child, brought him to the emperor, and laid him respectfully at his feet.

This excellent sovereign was quite affected: he took the child in his arms and carried him himself to church; and after the ceremony was over, unwilling to deprive him of his mother's milk, he took him back to the cottage, and ordered that he should be sent to him as soon as he could be weaned.

The czar faithfully observed his engagements, caused the boy to be educated in his palace, provided amply for his future settlement in life, and continued ever after to heap favours upon the virtuous peasant and his family.

FEMALE INTREPIDITY.

A merchant, the brother of a lady of distinguished birth and respectable condition, had the misfortune to suffer great losses, and to fail in his payments. His largest dealings were with a foreign nation, whose subjects were, of course, his principal creditors. The ambassador of that nation insisted upon payment of the whole; and sued him with the greatest rigour. The merchant, conscious of his inability to discharge the full amount of his debts, had no resource but in the flexibility of the ambassador's disposition. The lady undertook the arduous task of waiting upon the ambassador: and, in order more strongly to excite his compassion, proposed that the daughters of her unfortunate brother should accompany her: "My dear nieces," said she, "do not waste your tears at home; in vain you vent your sorrows here. Come with me, and let us try if the force of prayers and supplications cannot melt the heart of that unfeeling man, who seems to take delight in the ruin of your father. Dress yourselves suitably to your melancholy situation, and follow me."

This said, she hastened with her brother's children to the ambassador's palace; but what was her surprise and grief, when she was informed by the servants, that entrance was refused to her by their master's express order. A lady, accustomed to be treated with honour and respect by every person with whom she had any concern, could not but sensibly feel such a palpable affront. However, having once assumed the office of a petitioner, and engaged herself in such an interesting cause, her courage was not to be damped by a single rebuke. On the contrary, after repeated denials of admittance, she as constantly essayed to gain it. "Perhaps," said she, "his excellency is engaged in important affairs; I will respectfully wait the time of his going out." One of the children was so affected by this treatment, that she could no longer sustain the excess of her grief. Her sight and limbs failing her, she fell into a swoon at the palace gate. The affrighted aunt implored their humanity for some assistance to the unhappy child; but the domestics, in obedience to their master's commands, still refused to take the least notice of her or her children. Exasperated at their cruelty, the lady ran to the guard of janissaries, who were at that time upon duty; and, in the extravagance of her sorrow, cried out: "O Musselmen! O ye, whom the Christians call infidels! come to my assistance;

help me to relieve this distressed child, who must otherwise die unpitied, in the midst of those barbarous Christians who surround us, and refuse the aid of a drop of water to succour the unfortunate infant. Come hither, O Musselmen; let us try if the voice of indignation, joined to the piercing accents of woe, can reach the man inaccessible to the complaints of the unfortunate. Let him at least know, that you are not, like him, deaf to the cries of the afflicted."

The janissaries flew to the lady's assistance. Her majestic deportment commanded their services. The gathering crowd reviled the domestics with the severest reproaches, till they could no longer resist her importunities, but ran to procure some relief; while the doors of the palace flew open, as if by divine interposition. The ambassador himself, alarmed at the noise, and seeing a great mob assembled at his gate, came out to enquire the cause. This courageous female summoned at that moment, every idea that her just indignation could suggest. The moving spectacle, which had roused every spark of sensibility, inspired her in such a degree, that she spoke the language of the soul in most energetic terms. She reproached him for the obduracy of his disposition, which could unmoved hear the complaints of the wretched, and that in terms so powerful, she roused at length the torpid feelings of his heart. What he denied to her supplications, he granted to the dignity of her mind.

ADVICE PREVIOUS TO MATRIMONY.

If a young man make his addresses to you, or give you any reason to believe he will do so, before you allow your affections to be engaged, endeavour, in the most prudent and secret manner, to procure from your friends every necessary piece of information concerning him; such as his character, as to his sense, his morality his religion, his temper, and family, whether it be distinguished for parts and worth or for folly and knavery. When your friends inform you of these, they have fulfilled their duty; and it behoves you to hearken to their counsel, and to attend to their advice.

Avoid a companion that may entail any hereditary disease on your posterity, particularly that most dreadful of all human calamities, madness. It is the height of impru-

dence to run into such a danger; and, farther, it is highly criminal.

Do not marry a fool; he is the most untractable of all animals; he is led by his passions and caprices, and is incapable of hearing the voice of reason. It may probably hurt your vanity, to have a husband for whom you have reason to blush and tremble every time he opens his lips in company.

A rake is ever to be avoided by a prudent woman; he always makes a suspicious husband, because he has only known the most worthless of your sex. He likewise entails the worst diseases on his wife and children, if he has the misfortune to have any.

If you have a sense of religion yourself, do not think of a husband who has none. If you marry an infidel, or an irreligious character, what hope can you entertain of happiness? If you have children you will suffer the most bitter distress, in seeing all your endeavours to form their minds to virtue and piety, all your endeavours to secure their present and eternal happiness, frustrated and turned into ridicule.

As the choice of a husband is of the greatest consequence to your happiness, be sure you make it with the utmost circumspection. Do not give way to a sudden sally of passion and then dignify it with the name of love. Genuine love is not founded in caprice; it is founded in nature, on honourable views, on virtue, on similarity of taste, and sympathy of souls.

If you have these sentiments, you will never marry any one when you are not in that situation which prudence suggests to be necessary to the happiness of either of you. What that competency may be, can only be determined by your own tastes: if you have as much between you as to satisfy all your demands, it is sufficient.

Marriage may dispel the enchantment raised by external beauty; but the virtues and graces that first warmed the heart, may, and ought ever to remain. The tumult of passion will necessarily subside; but it will be succeeded by an endearment that affects the heart in a more equal, a more sensible and tender manner.

To the neglect of such considerations as these may be traced the cause of most unhappy connexions of this kind; and to this idea we are indebted for the following verses by the celebrated Watts:

FEW HAPPY MATCHES.

Say, mighty Love, and teach my song,
To whom thy sweetest joys belong,
And who the happy pairs,
Whose yielding hearts, and joining hands,
Find blessings twisted with their bands,
To soften all their cares?

Not the wild herd of nymphs and swains,
That thoughtless fly into thy chains,
As custom leads the way:
If there be bliss without design,
Ivies and oaks may grow and twine,
And be as blest as they.

Not sordid souls of earthly mould,
Who, drawn by kindred charms of gold,
To dull embraces move:
So two rich mountains of Peru
May rush to wealthy marriage too,
And make a world of love.

Not the mad tribe that hell inspires
With wanton flames; those raging fires
The purer bliss destroy:
On Ætna's top let furies wed,
And sheets of lightning dress the bed,
T' improve the burning joy.

Not the dull pairs whose marble forms
None of the melting passions warms,
Can mingle hearts and hands:
Logs of green wood that quench the coals
Are married just like stoic souls,
With osiers for their bands.

Not minds of melancholy strain,
Still silent, or that still complain,
Can the dear bondage bless:
As well may heav'nly concerts spring
From two old lutes with ne'er a string,
Or none besides the bass.

Nor can the soft enchantments hold
Two jarring souls of angry mould,
The rugged and the keen:
Samson's young foxes might as well
In bonds of cheerful wedlock dwell,
With firebrands tied between.

Nor let the cruel fetters bind
A gentle to a savage mind;
For love abhors the sight:
Loose the fierce tiger from the deer,
For native rage and native fear
Rise and forbid delight.

Two kindred souls alone must meet,
'Tis friendship makes the bondage sweet,
And feeds their mutual loves:
Bright Venus on her rolling throne
Is drawn by gentlest birds alone,
And Cupids yoke the doves.

DUTIES OF MARRIED WOMEN.

Among the most important of the duties peculiar to the situation of a married woman, are to be ranked those arising from the influence which she will naturally possess over the conduct and character of her husband. If it be scarcely possible for two persons connected by the ties of common friendship, to live constantly together, or even habitually to pass much time in the society of each other, without gradually approaching nearer and nearer in their sentiments and habits; still less probable is it, that from the closest and most attractive of all bands of union a similar effect should not be the result. The effect will be experienced by both parties, and perhaps in an equal degree. But if it be felt by one in a greater degree than by the other, it seems likely to be thus felt by the husband. In female manners, inspired by affection, and bearing at once the stamp of modesty and of good sense, example operates with a captivating force which few bosoms can resist. When the heart is won, the judgment is easily persuaded. It waits not for the slow process of argument to

prove that to be right, which it already thinks too amiable to be wrong. To the fascinating charms of female virtue when adorned by its highest embellishment, diffidence, the Scriptures themselves bear testimony. St. Peter, addressing himself to married women, some of whom, in those days had been converted to the Christian religion while their husbands remained yet in idolatry speaks in the following terms: "Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word, they also, without the word, may be won by the conversation of the wives; while they behold your chaste conversation coupled with fear." To every woman, who, in modern times, is unhappy enough to have a husband ignorant of the evidence, unconvinced of the truth, regardless of the precepts, or destitute of the genuine spirit of Christianity, this direction of the apostle indicates an object which ought to be among the nearest to her heart; and at the same time describes, with an accurate insight into the nature of the human mind, the methods from which, under the superintending control of Providence, the attainment of it is to be expected. But it speaks to married women universally. To every one who discerns in the behaviour of her husband a habit of deviation, in any respect, from the path of Christian rectitude, it speaks the language of instruction and of encouragement. If the example of a wife endearing herself to her husband by "chaste conversation," by purity of manners and of conduct, "coupled with fear," united with modest respect and unassuming mildness, would be thus efficacious towards reclaiming a person immersed in the darkness and immoralities of paganism; shall it now be without power to detach him who daily beholds it from smaller errors? Shall not the divine blessing, which heretofore enabled it to do so much, enable it now to do that which is less? Its power is neither diminished, nor forsaken of the divine blessing. It labours in secrecy and silence, unobtrusive and unseen. But it is, at this hour, performing its part throughout every quarter of the Christian world, in weaning from prejudices, in dissuading from vice, in fixing the wavering, in softening the obdurate, in rendering virtue and holiness beloved, in extending the sphere of peace and happiness, and in preparing those on whom it operates for higher felicity hereafter. Women appear to be, on the whole, more disposed to religious considerations than men. They have minds more susceptible of lively impressions, which religion is

pre-eminent in producing. They are less exposed than the other sex to the temptations of gross and open vices. They have quicker feelings of native delicacy, no inconsiderable supports to virtue. They are more easily excited to tenderness, benevolence, and sympathy. And they are subjected, in a peculiar degree, to vicissitudes of health adapted to awaken serious thought, and to set before them the prospect and the consequences of dissolution. The steady glow of piety excited in the mind of the wife has, in numberless instances, diffused itself through the breast of the husband ; and in no instance has it diffused itself through his breast without adding to the warmth of connubial affection.

But never let it be forgotten, that *female example*, if it be thus capable of befriending the cause of religion and the interests of moral rectitude, is equally capable of proving itself one of the most dangerous of their foes. We are all prone to copy a model, though a faulty one, which is continually before us. When the persons by whom it is exhibited are indifferent to us, we yet conform to it imperceptibly ; when they are esteemed and loved, we are ensnared into imitation even with open eyes. She who, at present, has no piety of heart, or so far mistakes the essence of Christian piety as to regard it as a matter but of secondary importance, knows not whether she shall not have to answer at the day of retribution for having betrayed her husband into a neglect of his eternal welfare. She who sets the pattern of slighting one Christian precept, contributes not only to lead her husband into the same sin, but likewise to weaken his attachment to every other Christian ordinance, and to impair the sense which he entertains, be it more or less strong, of the obligation and importance of the other precepts of the gospel. If you are little capable of being, in the most important points, a beneficial companion to your husband ; beware, at least, of being a noxious associate If you are unable to forward his course in the paths of virtue and religion ; at least beware that he be not impeded and misled by failings borrowed from yourself. Be not however, disposed to conclude that your modest endeavours to promote his best interests are in vain. "Be not weary in well doing," nor despair. Persevere in your exertions, for your husband's sake, as well as for your own. Unavailing as they have hitherto proved, at a future period they may be rendered, by the blessing of Providence, successful. Even now, unpromising as appearances may be

you may have sown seed, which, under the fostering influence of reflection, of sickness, and of sorrow, may spring up and bear excellent fruit hereafter.

But, whatever be the influence which the amiable virtue of a wife may obtain over her husband; let not the consciousness of it ever lead her to seek opportunities of displaying it, nor to cherish a wish to intrude into those departments which belong not to her jurisdiction. Content with the province which reason and revelation have assigned to her, and sedulous to fulfil, with cheerful alacrity, the duties which they prescribe; let her equally guard against desiring to possess undue weight over her husband's conduct, and against exercising amiss that which properly belongs to her. Let her remember too, that the just regard which has been acquired by artless attractions, may be lost by unwarrantable and teasing competition.

To preserve unimpaired the affections of her associate, to convince him that in his judgment of her character formed antecedently to marriage he was neither blinded by partiality nor deluded by artifice, will be the uniform study of every woman who consults her own happiness and the rules of Christian duty. The strongest attachment will decline, if it suspect that it is received with diminished warmth. And the suspicion will present itself to the mind of a husband, who sees not in the behaviour of his wife a continuance of that solicitude to render herself pleasing to him which he had experienced at the commencement of their union. The advice which has been publicly and seriously given, that a married woman should ever conceal with care from her husband the extent of her affection for him, is happily too absurd to gain many converts among women who really love those to whom they are united; and too difficult to be frequently put in practice by wives of that description, should they blindly desire to follow it.

Next to the attractions of virtue, the qualification which contributes, perhaps more than any other, to cherish the tender feelings of regard, and to establish connubial happiness, is good temper. It is indeed itself a virtue. As far as it is the mere gift of nature, it is not in strictness entitled to that appellation. But as far as it results from conscientious cultivation and vigilance, it has a claim to the honourable distinction. Some minds are originally imbued with an ampler share of benevolence and kindness than has been infused into others. The difference is obvious, even in early childhood. Care, however, and exertion, founded on

Christian motives, and strengthened by uniform habit, are able both to meliorate dispositions already excellent, and overcome the greatest inherent defects. But if they on whom Providence, varying the sources of mortal probation in different individuals, has bestowed sweetness of temper with a sparing hand, be not strenuous and unremitting in their efforts to improve, under the divine blessing, the scanty stock; if, instead of considering a native failing as an intimation respecting the quarter on which it is their special duty to be on their guard, they convert it into an apology for captiousness, peevishness, and violence, what but domestic misery can be expected? A fretful woman is her own tormentor; but she is also a torment to every one around her, and to none so much as to her husband. No day, no hour is secure. No incident is so trifling, but it may be wrought up into a family disturbance. The apostle's exclamation, "Behold, how great a matter a little fire kindleth!" is in that house fully and continually exemplified. But the scene to which that exclamation is applicable, is not the school of conjugal affection. "Let all bitterness, and wrath, and anger, and clamour, be put away."—"It is better to dwell in the wilderness, than with a contentious and an angry woman."—"It is better to dwell in a corner of the house-top, than with a brawling woman in a wide house."

To "the ornament of a meek and quiet spirit, which in the sight of God is of great price," and possesses an intrinsic charm to which the breast of man can scarcely be insensible, let there be added discretion. The value of this quality, in promoting and upholding matrimonial happiness, is inestimable. It is a quality which the Scriptures, as foreboding the frequent neglect of it, and the miserable consequences of that neglect, have not overlooked. St. Paul, in his Epistle to Titus, after having directed that young women should be instructed "to be sober, to love their husbands, to love their children," enjoins farther, that they should be taught "to be discreet." Discretion is not one of those virtues which come into practice only in singular conjunctures, under circumstances which can happen seldom to the same individual, and to some persons may never occur at all. It is not a robe of state, to be drawn forth from its recess on some day of festivity; or a ponderous cloak, to be put on to repel the violence of a thunder shower. It is that to the mind which the every day clothing is to the body; requisite under every vicissitude to health, and propriety, and omfort. Its sphere embraces every season and every

incident of life. At home and abroad, in the city and in the country, with intimates and with strangers, in business and in leisure, it is vigilant, active, and unwearied. It enhances the utility of virtue, and anticipates the allurements of vice. It attends to persons and feelings, to times, occasions, and situations; and "abstains from all appearance of evil." It is worthy of being inculcated with the more earnestness on married women, because they appear, in several respects, to be in greater danger than the single of being led by custom, or hurried by inadvertence, into disregard of it.

To superintend the various branches of domestic management, or as St. Paul briefly and emphatically expresses the same office, "to guard the house," is the indispensable duty of a married woman. The task must be executed either by the master or the mistress of the house; and reason and Scripture concur in assigning it unequivocally to the latter. Custom also, which in many instances presumes to decide in plain contradiction to those sovereign rules of life, has, in this point, so generally conformed to their determination, that a husband who should personally direct the proceedings of the housekeeper and the cook, and intrude into the petty arrangements of daily economy, would appear in all eyes, except his own, nearly as ridiculous as if he were to assume to himself the habiliments of his wife, or to occupy his mornings with her needles and workbags. It is true, nevertheless, that in executing this office a wife is to consult the wishes of her husband; and in proportion to the magnitude of any particular points, to act the more studiously according to his ideas rather than her own.

The duty of obedience on her part extends to the province of guiding the house, no less than to the other branches of her conduct. Are you then the mistress of a family? Fulfil the charge for which you are responsible. Attempt not to transfer your proper occupation to a favourite maid, however tried may be her fidelity and her skill. To confide implicitly in servants is the way to render them undeserving of confidence. Be regular in requiring, and punctual in examining your weekly accounts. Be frugal, without parsimony; save that you may distribute. Study the comfort of all under your roof, even of the humblest inhabitant of the kitchen. Pinch not the inferior part of the family to provide against the cost of a day of splendour. Consider the welfare of the servants of your own sex as particularly committed to you. Encourage them in religion, and be active in furnishing

them with the means of instruction. Let their number be fully adequate to the work which they have to perform; but let it not be swelled either from a love of parade, or from blind indulgence, to an extent which is needless. In those ranks of life where the mind is not accustomed to continued reflection, idleness is a never-failing source of folly and of vice. Forget not to indulge them at fit seasons with visits to their friends; nor grudge the pains of contriving opportunities for their indulgence. Let not one tyrannise over another. In hearing complaints, be patient; in enquiring into faults, be candid; in reproving, be temperate and unruffled. Let not your kindness to the meritorious terminate when they leave your house; but reward good conduct in them, and encourage it in others, by subsequent acts of benevolence adapted to their circumstances. Let it be your resolution, when called upon to describe the characters of servants who have quitted your family, to act conscientiously towards all the parties interested, neither aggravating nor disguising the truth; and never let any one of those whose qualifications are to be mentioned, nor of those who apply for the account, find you seduced from your purpose by partiality or resentment.

In all the domestic expenses, which are wholly, or in part regulated by your opinion, beware that, while you pay a decent regard to your husband's rank in society, you are not hurried into ostentation and prodigality by vanity lurking in your breast. Instead of squandering in extravagance and parade that property which ought partly to have been reserved in store for the benefit of your offspring, or the general claim which distress has upon such as are capable of granting relief, let it be your constant aim to obey the scriptural precepts of sobriety and moderation. Let it be your delight to fulfil every office of unaffected benevolence. Picture to yourself the difficulties, the calamities, the final ruin, in which tradesmen, with their wives and children, are frequently involved, even, by the delay of payments due to them from families to which they have not dared to refuse credit. Subject not yourself in the sight of God to the charge of being accessary to such miseries. Guard by every becoming method of amiable representation and persuasion, if circumstances should make them necessary, the man to whom you are united, from contributing to such miseries, either by profusion or by inadvertence. Is he careless as to the inspection of his affairs? Endeavour to open his eyes to the dangers of neglect and procrastination. Does

ne anticipate future, perhaps contingent resources? Gently awaken him to a conviction of his criminal imprudence. Encourage him, if he stand in need of encouragement, in vigilant but not avaricious foresight; in the practice of enlarged and unwearied charity. If your husband, accustomed to acquire money by professional exertions, should become too little inclined to impart freely that which he has laboriously earned; suggest to him that one of the inducements to labour, addressed to him by an apostle, is no other than this, "that he may have to give to him that needeth." If his extensive intercourse with the world, familiarizing him to instances of merited or of pretended distress, have the effect of rendering him somewhat too suspicious of deceit, somewhat too severe towards those whose misfortunes are, in part at least, to be ascribed to themselves; remind him, that "God is kind to the unthankful and the evil." Remind him, that the gift which conscience may require to be withheld from the unworthy, ought to be dedicated to the relief of indigent desert. Win him constantly and practically to "remember the words of the Lord Jesus; how he said, It is more blessed to give than to receive."

Women who have been raised by marriage to the possession of opulence unknown to them before, are frequently the most ostentatious in their proceedings. Yet a moderate share of penetration might have taught them to read, in the example of others, the ill success of their own schemes to gain respect by displaying their elevation. All such attempts sharpen the discernment and quicken the researches of envy; and draw from obscurity into public notice the circumstances which pride and pomp are labouring to bury in oblivion.

The want of the sedateness of character, which Christianity requires in all women, is in married women doubly reprehensible. If, now that you are entered into connubial life, you disclose in your dress proofs of vanity and affectation, or plunge headlong into the wild hurry of amusements; the censure which you deserve is greater than it would be were you single. Any approach towards those indelicate fashions in attire, which levity and shamelessness occasionally introduce, would for the same reason be even more blameable in you now than heretofore. There is one point which requires a few words. It is a common observation, that those women, who in public are most addicted to finery in dress, are in private the greatest slatterns. Let the dread of verifying it contribute in its reasonable degree to extinguish

he propensity to finery in your breast. Remember, tha any disgusting habit on your part will be more offensive to your husband, on account of the closeness of the union subsisting between you.

St. Paul, among various admonitions relating to married women in particular, enforces on them the duty of being "keepers at home." The precept, in its application to modern times, may be considered as having a two-fold reference. It may respect short visits paid to acquaintances and friends in the vicinity of your residence, or excursions which require an absence of considerable duration. In the remarks about to be offered, I mean not to allude to visits or excursions which are undertaken on fit occasions, from benevolence to neighbours who are in affliction, from considerations of personal health, or from any other urgent motive of duty and utility. St. Paul says of some women, "They learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." The "wanderers" of the present day could not have been more happily characterized, had the apostle been witness of their proceedings. If, week after week, the mornings be perpetually frittered away in making calls, and the afternoons swallowed up by visits, what but idleness can be the consequence? Domestic business is interrupted; vigilance as to family concerns is suspended; industry, reflection, mental and religious improvement are deserted and forgotten. The mind grows listless; home becomes dull; and a remedy for the evil is sought from the very cause which produced it. From being "idle" at home, the next step naturally is to be "tattlers and busybodies" abroad. In a succession of visits, all the news of the vicinity is collected; the character and the conduct of each neighbouring family are scrutinized; neither age nor sex escapes the prying eye and inquisitive tongue of curiosity. Each "tattler," anxious to distinguish herself by the display of superior knowledge and discernment, indulges unbounded licence to her conjectures; seizes the flying report of the hour as an incontrovertible truth; and renders her narratives more interesting by embellishment and aggravation. And all, in revealing secrets, in judging with rashness, in censuring with satisfaction, in propagating slander, and in various other ways, "speak things which they ought not."

Let your behaviour to all your acquaintance be the result of modesty united with benevolence. Be obliging to

all with whom you associate; cultivate the friendship of the good; and steadfastly persist in shunning all habitua intercourse with persons of bad or of doubtful character, however complying others may be around you. To be thus complying, is to impair the salutary principle of shaming into obscurity the corrupting example of vice; it is to withdraw from virtue the collateral support which it derives from the dread of general disgrace. Be consistent in the selection of your associates; and proportion, as nearly as circumstances may allow, your intercourse with individuals to their intrinsic worth. Pursue not the society of women of higher rank than your own; be not elated by their notice: "let your moderation be known unto all;" not by artificial condescension, but in lowliness of mind let each esteem others better than themselves.

In the progress of matrimonial life it is scarcely possible but that the wife and the husband will discover faults in each other, which they had not previously expected. The discovery is by no means a proof, in many cases it is not even a presumption, that deceit had originally been practised. Affection, like that Christian charity of whose nature it largely participates, in its early periods "hopeth all things, believeth all things." Time and experience, without necessarily detracting from its warmth, superadd judgment and observation. The characters of the parties united mutually expand; and disclose those little recesses which, even in dispositions most inclined to be open and undisguised, scarcely find opportunities of unfolding themselves antecedently to marriage. Intimate connexion and uninterrupted society reveal shades of error in opinion and in conduct, which, in the hurry of spirits, and the dazzled state of mind peculiar to the season of growing attachment, escaped the vigilant eye of solicitude. Or the fact unhappily may be, that in consequence of new schemes, new circumstances, new temptations, failings which did not exist when the matrimonial state commenced may have been contracted since The stream may have derived a debasing tincture from the region through which it has lately flowed. But the fault, whether it did or did not exist while the parties were single, is now discerned. What then is to be the consequence of the discovery? Is affection to be repressed, is it to be permitted to grow languid, because the object of it now appears tinctured with some few additional defects? I allude not to those flagrant desertions of moral and religious principle, those extremes of depravity, which are not unknown to the

connubial state, and give a shock to the tenderest feelings of the heart. I speak of those common failings, which long and familiar intercourse gradually detects in every human character. Whether they are perceived by the husband in the wife, or by the wife in the husband, to contribute by every becoming method to their removal, is an act of duty strictly incumbent on the discoverer. It is more than an act of duty; it is the first office of love. "Thou shalt not hate thy neighbour in suffering sin upon him," is a precept, the disregard of which is the most criminal in those persons, by whom the warmest regard for the welfare of each other ought to be displayed.

To point out failings in the spirit of kindness is one of the clearest indications of friendship. It is, however, one of those delicate offices from which friendship may the most easily be deterred. If a husband find his endeavours to discharge it frequently misconceived; if he sees them usually producing perturbations difficult to be allayed, and extending far and wide beyond the original subject of discussion; he may learn to think it wiser to let an evil exist in silence, than to attempt to obviate it at the hazard of a greater. If his conscience at any time call upon him to set before his associate in connubial life some defect, either in her general conduct, or in a particular instance, he ought unquestionably to fulfil the task with a lively conviction of his own imperfections, and of the need which he has of indulgence and forbearance on her part. He ought to fulfil it with a tenderness of manner flowing from the genuine warmth of affection; with an ardent solicitude to shun, as far as may be possible, the appearance of authoritative injunctions; and with prudence adapting itself to the peculiarities of the mind which he is desirous to impress. In all cases he ought to guard with scrupulous anxiety against exciting in the breast of his wife a suspicion that he is purposely minute in prying into her failings; and against loading her spirits with groundless apprehensions that the original glow of his attachment is impaired by those which he has noticed. But what if in one or in more of these points he should be negligent and defective? Let not a momentary quickness of manner, let not an inadvertent expression hastily dropping from his lips, nor even the discovery of some emotions stained with human infirmity, be noticed with resentment, or followed by retort and recrimination. Though he should evidently be liable to just censure himself, his admonition may yet be wise; his reproof, if he be

necessitated even to reprove, may be just. Though on former occasions he should have been hurried into animadversion without reason, there may be reason for his animadversion now. Let him not be thought partial and unwarrantably strict, if he should chance to observe, and to observe with some indications of disquietude, a failing, when exemplified by his wife, which in other women he had scarcely regarded. Is it surprising that he should be alive to circumstances in the conduct of the person most intimately connected with him, which affected him little or not at all in a more distant relation, in an acquaintance, in a stranger? It sometimes happens, when a married woman has not been led to attend to considerations such as those which have now been suggested, that advice, which, if given by the husband, would not have met with a favourable acceptation, is thankfully received from others. To know that this state of things is possible, should be a lesson to the husband against misconduct and imprudence; for to them its existence may be owing. But let it also be to the wife an admonition against captiousness and prejudice; for had she been free from them, it could not have existed.

MUTUAL FORBEARANCE

NECESSARY TO THE HAPPINESS OF THE MARRIED STATE.

The lady thus address'd her spouse,
What a mere dungeon is this house!
By no means large enough; and was it,
Yet this dull room and that dark closet—
Those hangings, with their worn-out graces—
Long beards, long noses, and pale faces—
Are such an antiquated scene,
They overwhelm me with the spleen!
Sir Humphry, shooting in the dark,
Makes answer quite beside the mark;
No doubt, my dear, I bade him come,
Engaged myself to be at home,
And shall expect him at the door
Precisely when the clock strikes four.
You are so deaf, the lady cried
(And rais'd her voice, and frown'd beside)
You are so sadly deaf, my dear,

What shall I do to make you hear?
Dismiss poor Harry! he replies;
Some people are more nice than wise—
For one slight trespass all this stir?
What if he did ride whip and spur,
'Twas but a mile—your favourite horse
Will never look one hair the worse.
Well, I protest 'tis past all bearing—
Child! I am rather hard of hearing—
Yes, truly—one must scream and bawl—
I tell you, you can't hear at all!
Then, with a voice exceeding low,
No matter if you hear or no.
Alas! and is domestic strife,
That sorest ill of human life,
A plague so little to be fear'd,
As to be wantonly incurr'd,
To gratify a fretful passion,
On every trivial provocation?
The kindest and the happiest pair
Will find occasion to forbear;
And something every day they live,
To pity, and, perhaps, forgive.
But if infirmities that fall
In common to the lot of all—
A blemish or a sense impair'd—
Are crimes so little to be spared,
Then farewell all that must create
The comfort of the wedded state;
Instead of harmony, 'tis jar,
And tumult, and intestine war.
The love that cheers life's latest stage,
Proof against sickness and old age,
Preserv'd by virtue from declension,
Becomes not weary of attention;
But lives when that exterior grace
Which first inspir'd the flame decays.
'Tis gentle, delicate, and kind,
To faults compassionate or blind,
And will with sympathy endure
Those evils it would gladly cure:
But angry, coarse, and harsh expression
Shews love to be a mere profession:
Proves that the heart is none of his,
Or soon expels him if it is.

MRS. BARNET,

OR THE EXCELLENT WIFE.

Mrs. Barnet, wife of Mr. George Barnet, who lived at no great distance from London, had been in town to put her daughter to a boarding-school.

She had taken a post-chaise, that the chariot might remain for the use of her husband, whose constant custom it was to drive out every day before dinner, to acquire an appetite; the only sensible reason which, in Mr. Barnet's opinion, any man in easy circumstances could have for being at the trouble of excercise.

As Mrs. Barnet returned from town, the post-chaise broke down in the middle of the road; a stage-coach came up at the instant that Mrs. Barnet and her maid had got safely out of the post-chaise; the coachman knew Mrs. Barnet, and his course being directly through a village contiguous to her husband's house, he stopped, and offered to set her down at her own door. Mrs. Barnet, perceiving that it would take a considerable time before the chaise could be mended, agreed to the coachman's proposal, and desired her maid to put a small bundle into the coach.

"Laa, madam," cried, the maid, as soon as she had peeped into the coach, "here is a frightful old woman, and a beggarly looking boy; you cannot possibly go in here."

"As for the old woman and the boy," said the coachman, "although they are sitting within they are no more than outside passengers; for, as ill luck would have it, I chanced to have none within; so when the rain came on I took pity on the boy, and desired him to take shelter in the coach, which he refused, unless the old woman was allowed to go in also: so as the boy, you see, is a very pretty boy, I could not bear that he should be exposed to the rain, and so I was obliged to let in both; but now, to be sure, if her ladyship insists on it, they must both go on the out side, which will be no great hardship, for it begins to grow fair."

"Fair or foul, they must get out directly," said the maid; "do you imagine that my mistress will sit with such creatures as these, more particularly in such a dirty machine."

"Hark you, young woman," said the coachman, "you

may say of the old woman and the boy what you please, they do not belong to me; but as for the coach, it is my coach, and I would have you to know, bears as good a reputation as any on the road, perhaps a better than you. own; so I would not advise you for to go for to slurify the character of those who are saying nothing against yours: but as for you, my dear, you must come out," continued he, taking the boy by the arm, "since this here gentlewoman insists upon it."

"By no means," said Mrs. Barnet; "let the child remain, and the woman also: there is room for us all."

So saying she stepped into the coach; the maid followed, and the coachman drove on.

This arrangement was highly disagreeable to the maid, who seemed greatly mortified at being seated near a woman so meanly dressed.

Mrs. Barnet, on the other hand, was pleased with the opportunity of accommodating the poor woman and the boy; for this lady was of a benevolent disposition; and although she was likewise most uncommonly free from vanity, yet if all the maid's stock had been divided between them, the mistress and maid together would have made a couple of very vain women.

Mrs. Barnet was in rather low spirits, owing to her being separated now, for the first time in her life, from her daughter; the old woman, on the contrary, being delighted with her situation in the coach, was in high spirits, and much disposed to share them with all the company.

She made repeated attempts to draw Mrs. Barnet into conversation, but without success; for although, from a civility of disposition which never forsook her, she answered with affability all the woman's questions, she always relapsed into pensive silence.

The old woman was surprised, as well as disappointed at this; she never in the course of her life had met with so silent a woman, and thinking it next to impossible that she should stumble upon two on the same day, in the same coach, of the same disposition, she ventured to address the maid, in spite of her repulsive looks, saying, "Pray, mistress, as the sun begins to break out, do you not think it will turn out a good day?"

In this attempt to lead the maid into conversation, she was still more unsuccessful than she had been with the mistress; for although the former did not partake of the latter's dejection of spirits, and had no kind of aversion in

general to talking, yet she deemed a person dressed as this poor woman was far beneath her answering: therefore surveying the woman's russet gown with contempt, and at the same time brushing the dust from the sleeves of her own, which was of silk, with an elevated nose and projected under lip, she turned her disdainful eyes to the other side, without making the poor woman any answer.

Baffled in all her attempts to provoke a conversation, and quite unable to hold her tongue, as a last resource the old woman began to talk with the boy.

His prattle soon disturbed the meditations, and attracted the attention of Mrs. Barnet, who at length asked the old woman what relation the boy was to her.

Pleased with this opportunity of giving freedom to her tongue, she answered with great rapidity, and almost in one breath, "Relation to me! All my relations are dead, please your ladyship, except my nephew, the pawnbroker, in Shug Lane, who is grown so rich and so proud, that he hardly speaks to me; but as for that there boy, I never saw him in my life till this here blessed day, when I received him from the overseers of the workhouse, to take him to my own house in the country; where I already have six children, all boarded at the rate of poor three shillings a week, which your ladyship must acknowledge is too little in all conscience for my trouble and expense; but the hearts of those who take care of the poor of some parishes are as hard as the very church walls. Now, please your ladyship, this poor child, it seems, was lately ill of the affluenza, and cannot be put out to a trade till he grows stronger. And so they gave him to me with the other children, for the benefice of country air; which I do assure your ladyship does quite and clean the contrary of doctor's drugs, for it recovers the health of the children, and gives them all a monstrous devouring appetite, as I am sure I finds to my cost—and so—if so be as——"

"Pray, who are his parents?" said Mrs. Barnet, interrupting the old woman's fluency, which she saw was inexhaustible.

"The Lord above he only knows," replied the old woman; "for they told me he was brought to the workhouse when he was only a few months old: the parish officers received him from a poor woman, who said she was not his mother, but his name was Edward Evelin; but who was his mother was difficult to tell, and still more, who was his real father, as your ladyship well knows, for they have never been found

out; but it stands to reason that he must have had both, for I never heard of any body who had neither father nor mother, except Michael Hisendeck, of whom the parson of our parish preached last Sunday; but Michael lived in the Bible days, which is different from these here times; so this boy's parents must be persons unknown; but be who they will, I suspect that they are no better than they should be: in which case it is pretty clear, that this here boy, saving your ladyship presence, is neither more nor less than an unnatural child; for if he had been born in the natural way of marriage, it stands to reason that his parents would have owned him long ago."

Mrs. Barnet, affected with the condition of this boy, who began life under such unfavourable auspices, said, "Are you not sorry, my dear, to leave home?"

"No," answered he; "I don't care."

"Is there not somebody at home whom you are sorry to leave?" resumed she.

"No," replied the boy; "I am not sorry to leave any body."

"What, not those who are good to you?" rejoined she.

"Nobody was ever good to me," said the boy.

Mrs. Barnet was touched with the child's answers, which strongly painted his helpless lot, and the cruel indifference of the world. She thought of her own child now, for the first time left to the care of strangers, and the tear stood in her eye.

"My poor little fellow," said she, after a short pause, "was nobody ever good to you?"

"No," answered he; "they are good only to the mistress' son."

"And have you no friend, my dear?" added she, with a sigh.

"No, for old Robin the footman died last week."

"Was he your friend?"

"Yes, that he was," replied the boy; "he once gave me a piece of gingerbread."

Mrs. Barnet could not help smiling at the expressive simplicity of the answer, and felt herself so much interested in him, and so much affected at seeing so fine a child thrown as it were at random on the world, that while she yet smiled, the tears flowed from her eyes; which the boy observing, and mistaking their cause, said, "I fell a crying myself, when I heard that poor old Robin was dead."

"That was like a good boy," said Mrs. Barnet.

"No, 'twas like a naughty boy," said he; "and the matron whipt me for it."

"My poor dear little fellow," exclaimed Mrs. Barnet, "that was hard indeed!"

"It is very right, howsomever, madam," said the old woman, "that children should be whipt for crying; if I did not make that a constant rule at my house, there would be nothing but squalling from morning to night—for I'll tell you as how I always serves them there little chits, whenever they begin to make a noise—I takes them—"

Here the old woman was interrupted by the stopping of the coach at the part of the common where she was to get out and walk to her own house.

Mrs. Barnet warmly recommended the boy to her care, putting at the same time a guinea into her hand, and adding, that she would perhaps call upon her sometimes, and would reward her more liberally, if she found that the boy was treated with kindness.

The old woman having promised to treat him kindly, led him away, and the coach drove on.

The forlorn condition of this poor boy, destitute of father, mother, relation, or protector, so strongly awakened the humane feelings of Mrs. Barnet, that her thoughts were divided between him and her own child for the remainder of the way; and when she arrived at her own house, after giving her husband a particular account of every thing relative to the establishment of his daughter, she began the history of the workhouse boy; but she had not proceeded far, when Mr. Barnet hastily rung the bell, to know whether dinner was nearly ready, saying, that he had eaten little or nothing since his breakfast, and indeed not a great deal then, owing to the carelessness of the maid, who had not put butter enough upon the toast.

"Why did you not order her to make some with more, my dear?" said Mrs. Barnet.

"Because," replied he, "I did not observe it till I could eat no more; so that, upon the whole, I made a very uncomfortable breakfast."

"I am sorry for it," said Mrs. Barnet, "but I hope you have had something since."

"Very little," replied he; "for I was put so out of humour with the toast, that I have had little or no appetite until now."

"That is provoking indeed," said Mrs. Barnet, in a sympathizing tone of voice. "But here comes the dinner, and

I trust you will now be able to make up for the loss of your breakfast."

"I wish, my dear, the fish be not overdone," cried Mr Barnet, fixing an alarmed look on the dish.

"Pray, do not terrify yourself," replied Mrs. Barnet: "the fish is done to a moment; and the veal, as well as the beans and bacon, seems admirable—allow me to help you."

Mrs. Barnet accordingly helped her husband to every thing she knew he liked, which, he being a man of few words, particularly at meals, accepted in silent complacency. After having amply indemnified himself for the misfortunes of the breakfast, and having attempted, in vain, to swallow another morsel, he looked with benignity at his wife, and said, "I really wish you would eat a little bit yourself, my dear."

"I believe the parting with our sweet girl has entirely deprived me of appetite; it is not in my power to ea much; but, if you please, I will drink a glass of wine wit you."

"I will just take one draught more of ale first; I believe there is but one other draught in the tankard."

Mr. Barnet having finished his ale, "Upon my word," said he, "this ale is excellent, and now, my dear, I am ready to join you in a glass of wine.—Here, my dear, is your very good health with all my heart, not forgetting our dear Louisa."

After Mr. Barnet had drank a few glasses more, and praised the port as sound and stomachic, and of a good body, "I am glad to see you here again, my dear," said he; "they may talk of the comforts and conveniences of London as they please, but I think there is no place where one finds every thing so neat and so clean, and so comfortable, as in one's own house here, and at one's own good, warm, snug fireside."

Mrs. Barnet, desirous of interesting her husband in the poor boy, thought this a good opportunity, and after expressing her own satisfaction in the thoughts of his finding home so agreeable, she proceeded in the following terms: "Yet, my dear, in the midst of these comforts which Providence has so bountifully bestowed upon us, it is impossible not to feel uneasiness in reflecting on the numbers of our fellow-creatures, who, instead of those conveniences which we enjoy, are fain, after fatigue and labour, to seek a little refreshment and repose upon straw, in cold uncomfortable habitations, and from scanty provisions! The fine

boy, whom I already mentioned, was going from a work-house to the miserable cottage of a wretched old woman, who had no natural interest in him, and—"

Here Mrs. Barnet stopped, because she perceived that her husband had fallen asleep.

The following day they had visitors, and Mrs. Barnet found no proper opportunity of mentioning to her husband the boy in whom she felt so strong an interest. The day after she was again prevented by the following accident: —A large company were invited to dine on turtle, at an inn in the village. This dinner was given by a gentleman whose interest in the county Mr. Barnet opposed, of course he was not invited to the feast; but the innkeeper, who had private reasons for cultivating the good will of Mr. Barnet, and knew by what means that was to be most effectually obtained, gave him to know that a copious basin of the turtle should be sent to him.

Mr. Barnet having prepared himself for the occasion by a longer airing than usual, was waiting with impatience for the accomplishment of the innkeeper's promise, when he was informed, that in conveying the soup from the inn the servant had stumbled, and spilt the rich cargo on the ground. This melancholy accident affected Mr. Barnet so deeply, that his wife plainly perceived it would be vain to expect that he should, for that day at least, think of any body's misfortunes but his own.

The following morning Mrs. Barnet, on the pretext of paying an early visit, drove to the old woman's cottage, to enquire after the poor boy.

She soon observed him sitting on a stone before the old woman's door, apart from the other children, who were playing on the heath.

He sprung, with extended arms, towards Mrs. Barnet, as soon as he saw her.

"Why are you not playing with the other children?" said she.

"Because," said he, "you promised to come and see me, and I have watched for you ever since."

"That he has, indeed, madam," said the old woman, who came out of the hovel when she saw the carriage stop; "he has been constantly on the look-out from morning to night, although I told him, you silly fool, said I, do you think that that there fine lady will take the trouble to come to see such a poor little wretch as you—and what does your ladyship think he answered?"

"What did he answer?" said Mrs. Barnet.

"Yes, I do think it, says he; for she promised to do so, says he; and the parson of the workhouse school told us, hat good folks always kept their promise, says he. And I m sure," continued the old woman, "that your ladyship always will, particularly to me, whereof your ladyship must remember that you promised to reward me if so be I treated this boy kindly, which God he knows I have done, as in duty bound."

"Have you had any breakfast, my dear?" said Mrs. Barnet to the boy.

"I was just going to give him some," answered the old woman, "when your ladyship arrived—Was I not, child?"

"I don't know," said the boy.

"He does not understand politeness as yet, please your ladyship," said the old woman; "but I will soon teach him in time: for indeed I was just going to give him some breakfast, as in duty bound."

Mrs. Barnet continued to talk with the boy for a considerable time, and was highly pleased with all he said. She then gave some money to the woman, repeating her injunctions, that she should be careful and attentive to the boy; "And now, my dear, here is something for you,' added she presenting him with a large sweet cake.

"Are you going away already?" said the boy, with a sorrowful look.

"Yes, my dear, I must go," replied she.

"There," said the boy, giving the cake to the old woman, "you may divide that among the children."

"First take some yourself," rejoined the old woman, tearing off a piece, and offering it to the boy.

"No," said he; "I do not like it *now*."

"You cannot choose but like it," said she, taking a large bite of the cake herself. "Here, here," resumed she, as soon as she could articulate, "I assure you it is very nice; so there is a piece for you."

"I cannot eat it now," replied he, rejecting the cake, and looking mournfully at Mrs. Barnet.

"I will come and see you again, my dear," said Mrs. Barnet, tapping his cheek; "but I am obliged to go at presen pray, be a good boy."

"I cannot be a good boy," resumed he, ready to cry "when you are going away."

"I will soon return," said she; "but, pray, be good."

"I will try," said the boy, with a sob; "but I fear I cannot.'

Mrs. Barnet had not only a warm benevolent heart, but also something of a warm imagination. The accidental manner in which she had met with this boy, and the sudden and growing interest which his appearance, behaviour, and forlorn condition, created in her breast, she considered as the impulse of Providence urging her to save a fine boy from vice, infamy, and ruin.

Fraught with this idea, she returned to her own house a little,before her husband arose; and by the time he was dressed, she had every thing arranged for his breakfast.

Mr. Barnet entered the parlour with a newspaper in his hand, and what was seldom the case, with a cheerful countenance.

"I fancy you have good news to communicate," said Mrs. Barnet.

"Why, yes," said he; "I find stocks have risen one and a half per cent. by which I shall gain a pretty round sum."

"I am glad to hear it," said she, presenting him with a basin of tea.

"I do not see why we should not have a dish of john-dories for dinner to-day, let them cost what they will," resumed he.

"You shall have it, my dear," said Mrs. Barnet; "I will give orders about it directly."

While Mrs. Barnet was giving the orders, her husband helped himself very plentifully to the toast, which he found buttered to his taste. He continued to eat, with every appearance of satisfaction, for a considerable time after his wife returned; and when he could eat no more, he presented her a plate of toast, with his usual phrase on like occasions —"I really wish you would eat a little bit yourself, my dear."

"With all my heart," said Mrs. Barnet, "for I rejoice to see you look so cheerful and well this morning."

"Why truly," said he, stroking his belly, "I do feel myself pretty comfortable."

Mrs. Barnet, thinking this the lucky moment for resuming the story of the poor boy, described his fine looks and helpless condition in such eloquent and pathetic terms, that her husband, in spite of his natural indifference to every thing which did not personally regard himself, seemed a little affected. Mrs. Barnet perceiving this, continued:

I do assue you, my dear, that you never saw a prettier

no manner of doubt of it," said Mr. Barnet.

" But as for the old woman," resumed his wife, " she seemed to be an unfeeling creature, and smelt of gin."

" I make no manner of doubt of it," said Mr. Barnet; " for I have known several old women smell of gin."

" I am sure she will neglect the poor boy," resumed she.

" Well, my dear, since you are persuaded of that, I think we must send for the old woman, and advise her to take care of him; and I am willing to give her a few shillings out of my pocket for so doing," said Mr. Barnet.

" That would make her *promise* to take care of him," said Mrs. Barnet, " and make her *appear* very kind to him when you and I are with her; but what will become of the poor child when we are not present?"

" Why, he must take his chance, like other children," said the husband.

" The other children have all some relation to enquire about them," said Mrs. Barnet; " but this poor boy is quite destitute of relation, friend, or protector. The poor creature himself told me that the only friend he ever had died last week."

" And who was he?" said Mr. Barnet.

" A poor old footman," replied his wife.

" And are you making all this fuss, Jane, about a little friendless vagabond, whom nobody knows?" said Mr. Barnet.

" If this poor boy were known, and had friends, he would not stand in need of our protection," replied Mrs. Barnet.

" That is very true," said Mr. Barnet; " but on the other hand, it is very hard on us to be the only protectors of poor friendless vagabond boys."

" This is but one boy," replied Mrs. Barnet; " perhaps Providence will never throw another so particularly in our way."

" Why truly, Jane, you surprise me," said the husband; " you seem to be as much concerned about this boy, as if he were your own."

" So would you, if you had only seen him: he is a most bewitching little fellow, and although he is somewhat pale and emaciated, I never in my life beheld a boy with finer features, and a more interesting countenance; he brought to my remembrance our own poor George, who is dead and gone."—Here she burst into tears, and was unable to speak for a few minutes.

" Pray, do not afflict yourself for what cannot be helped," said Mr. Barnet; " you know, my dear, we did all we could for George, and the apothecary did all he could also; he

could not have prescribed a greater number of draughts, and cordials, and jalaps, to the only son of a duke; for his bill was as long as a spit: so there is no cause for sorrow or reflection. And as for this hospital-boy, although he is nothing to me, yet since he bears such a resemblance to George, I am willing to make a weekly allowance out of my own pocket to the old woman, to make her careful of him."

Mrs. Barnet shook her head.

"Why, what would you have me do?" resumed the husband: "you would not surely have me take him quite out of the hands of the old woman, and be at the whole burden of his maintenance myself."

Mrs. Barnet smiled, with a nod of assent.

"Good gracious, my dear! You do not reflect," added the husband, "how strange a thing it would be for us to take a poor miserable wretch of a boy, perhaps the son of a footman, under our care, and be at the whole expense of maintaining him. I should be glad to know who would thank us for it."

"Our own hearts," said Mrs. Barnet.

"My heart never thanked me for any such thing since I was born," said Mr. Barnet; "and I am sure all our acquaintances would laugh at us, and turn us into ridicule."

"All the laughter in the world cannot turn benevolence into ridicule," said Mrs. Barnet: "and the narrow minded may be hurt to see you do what they cannot imitate; but malice itself can neither prevent the pleasure which a charitable action will afford to your own breast, my dear, nor the respect which will attend it."

"So your drift is," replied the husband, "to tease me till I take this boy into the house."

"My drift has never been to tease you, but always to make you happy, my dear. I own I am affected with the friendless condition of this poor orphan, and struck with his resemblance to the child who was torn from us at the same age; as for the poor young creature's maintenance, it will be a mere trifle to us, but of infinite importance to him; it may save him from vice and the worst kind of ruin. The reflection of having done so charitable an office to a lovely boy, like your own departed son, would no doubt afford you constant satisfaction. But," continued she, perceiving that her husband began to be affected, "I desire you to do nothing which is not prompted by the generous feelings of your own heart; for of this I am certain, that your acting up to them will render you more prosperous in the world,

and secure you a reward of a hundred-fold in your own mind."

The earnestness of Mrs. Barnet's manner, and the recollection of a son whom he had loved as much as he could love any thing, had already touched the heart of the husband; and this last intimation of immediate prosperity and future reward, sounding in his ears something like accumulated interest and a large premium, came nearest his feelings, and overcame him entirely.

"Well, my dear," said he, "since this is your opinion, let the boy be brought hither as soon as you please."

Mrs. Barnet threw her arms around her husband's neck, and thanked him with all the warmth of an overflowing and benevolent heart.

SOCIAL DUTIES

BENEVOLENCE.

When thou considerest thy wants, when thou beholdest thy imperfections, acknowledge his goodness, O son of humanity, who honoured thee with reason, endowed thee with speech, and placed thee in society, to receive and confer reciprocal helps and mutual obligations.

Thy food, thy clothing, thy convenience of habitation; thy protection from the injuries, thy enjoyment of the comforts and the pleasures of life; all these thou owest to the assistance of others, and couldest not enjoy but in the bands of society.

It is thy duty, therefore, to be a friend to mankind, as it is thy interest that man should be friendly to thee.

CHARITY.

Happy is the man who hath sown in his breast the seeds of benevolence; the produce thereof shall be charity and love. From the fountain of his heart shall rise rivers of goodness; the streams shall overflow for the benefit of mankind.

He assisteth the poor in their trouble; he rejoiceth in furthering the prosperity of all men.

He promoteth in his neighbourhood peace and good-will, and his name is repeated with praise and benedictions.

GRATITUDE.

As the branches of a tree return their sap to the root from whence it arose; as a river poureth its streams to the sea whence its spring was supplied; so the heart of a grateful man delighteth in returning a benefit received. He acknowledgeth his obligation with cheerfulness, he looketh on his benefactor with love and esteem.

SINCERITY.

O thou who art enamoured with the beauties of truth, and hast fixed thy heart on the simplicity of her charms, hold fast thy fidelity unto her, and forsake her not; the constancy of thy virtue shall crown thee with honour. The tongue of the sincere is rooted in his heart; hypocrisy and deceit have no place in his words.

He blusheth at falsehood, and is confounded; but in speaking the truth he hath a steady eye.

Yet with prudence and caution he openeth his lips; he studieth what is right, and speaketh with discretion.

He adviseth with friendship; he reproveth with freedom; and whatsoever he promiseth shall surely be performed.

DOMESTIC FELICITY.

Oh! happy they, the happiest of their kind,
Whom gentle stars unite, and in one fate
Their hearts, their fortunes, and their beings blend!
'Tis not the coarser tie of human laws
(Unnatural oft, and foreign to the mind)
That binds their peace, but harmony itself,
Attuning all their passions into love.
Where friendship full exerts her softest power
Ineffable, and sympathy of soul;
Thought meeting thought, and will preventing will
With boundless confidence, for nought but love
Can answer love, and render bliss secure.
Let him, ungenerous, who alone intent
To bless himself, from sordid parents buys
The loathing virgin, in eternal care,
Well merited, consume his nights and days:

Let eastern tyrants from the light of heaven
Seclude their bosom slaves, meanly possessed
Of a mere lifeless violated form:
While those whom love cements in holy faith,
In equal transport, free as nature live,
Disdaining fear. What is the world to them!
Its pomp, its pleasures, and its nonsense all!
Who in each other clasps, whatever fair
High fancy forms, and lavish hearts can wish!
Something than beauty dearer, should they look,
Or on the mind, or mind-illumined face,
Truth, goodness, honour, harmony, and love,
The richest bounty of indulgent heaven!
  Meantime, a smiling offspring rises round,
And mingles both their graces. By degrees,
The human blossom blows, and every day,
Soft as it rolls along, shews some new charm,
The father's lustre, or the mother's bloom.
The infant reason grows apace, and calls
For the kind hand of an assiduous care:
Delightful task to rear the tender thought,
To teach the young idea how to shoot,
To pour the fresh instruction o'er the mind
To breath th' enlivening spirit, and to fix
The generous purpose in the glowing breast!
Oh! speak the joy, ye whom the sudden tear
Surprises often, while ye look around,
And nothing strikes your eye but sights of bliss,
All various nature pressing on the heart,
An elegant sufficiency, content,
Retirement, rural quiet, friendship, books,
Ease and alternate labour, useful life,
Progressive virtue, and approving heaven!
These are the matchless joys of virtuous love!
And thus their moments fly. The seasons thus,
As ceaseless round a jarring world they roll,
Still find them happy, and consenting spring
Sheds her own rosy garland on their heads,
Till evening comes at last, serene and mild,
When after the long vernal day of life,
Enamoured more as more remembrance swells
With many a proof of recollected love,
Together down they sink in social sleep,
Together freed, their gentle spirits fly,
To scenes where love and bliss immortal reign!

RULES FOR MATRIMONIAL HAPPINESS.

The foundation of the greater portion of the unhappiness which clouds matrimonial life, is to be sought in the unconcern so prevalent in the world as to those radical principles on which character, and the permanence of character, depend—the principles of religion. Popular language indicates the state of popular opinion. If an union about to take place, or recently contracted between two young persons, be mentioned in conversation, the first question which we hear asked concerning it is, whether it be *a good match.* The very countenance and voice of the enquirer, and of the answerer, the terms of the answer returned, and the observations, whether expressive of satisfaction or of regret, which fall from the lips of the company present in the circle, all concur to shew what in common estimation is meant by being well married. If a young woman be described as thus married, the terms imply, that she is united to a man whose station and fortune are such, when compared with her own or those of her parents, that in point of precedence, in point of command of finery and of money, she is more or less a gainer by the bargain. In high life they imply, that she will now possess the enviable advantages of taking place of other ladies in the neighbourhood; of decking herself out with jewels and lace; of inhabiting splendid apartments; rolling in handsome carriages; gazing on numerous servants in gaudy liveries; and of repairing to London, and other fashionable scenes of resort, all in a degree somewhat higher than that in which a calculating broker, after poring on her pedigree, summing up her property in hand, and computing, at the market price, every item which is contingent or in reversion, would have pronounced her entitled to. A few slight and obvious alterations would adapt the picture to the middle classes of society. But what do the terms imply as to the character of the man selected to be her husband? Probably nothing. His character is a matter which seldom enters into the consideration of the persons who use them; unless, at length, it appears in the shape of an after-thought, or is awkwardly hitched into their remarks for the sake of decorum. If the terms imply any thing on this point, they mean no more than that he is not

notoriously and scandalously addicted to vice. He may be covetous, he may be proud, he may be ambitious, he may be malignant, he may be devoid of Christian principles, practice, and belief; or, to say the very least, it may be totally unknown whether he does not fall, in every particular, under this description ; and yet in the language and in the opinion of the generality of both sexes, the match is excellent. In the same manner a diminution of power as to the supposed advantages already enumerated, though counterpoised by the acquisition of a companion eminent for his virtues, is supposed to constitute a bad match ; and is universally lamented in polite meetings with real or affected concern. The good or bad fortune of a young man in the choice of a wife is estimated according to the same rules.

From those who contract marriages, either chiefly or in a considerable degree, through motives of interest or ambition, it would be folly to expect previous solicitude respecting piety of heart. And it would equally be folly to expect that such marriages, however they may answer the purposes of interest or ambition, should terminate otherwise than in wretchedness. Wealth may be secured; rank may be obtained; but if wealth and rank are to be the main ingredients in the cup of matrimonial felicity, the pure and sweet wine will be exhausted at once, and nothing remain but bitter and corrosive dregs.

Among various absurd and mischievous lessons which young women were accustomed in the last age to learn from dramatic representations, one of the most absurd and mischievous was this: That a man of vicious character was very easily reformed; and that he was particularly likely, when once reformed, to make a desirable and exemplary husband. At the conclusion of almost every comedy, the hero of the piece, signalized throughout its progress by qualities and conduct radically incompatible with the existence of matrimonial happiness, was introduced upon the stage as having experienced a sudden change of heart, and become a convert, as by a miracle, to the ways of virtue and religion.

Let the female sex be assured, that whenever on the stage of real life an irreligious and immoral young man is suddenly found, on the eve of matrimony, to change his external conduct, and to recommend himself by professions of a determination to amend, the probability that the change is adopted, as in the theatre, for the sake of form and con

venience, and that it will not be durable after the purposes of form and convenience shall have been answered by it, is one of those which approach the nearest to certainty.

The truths which have been inculcated as furnishing the only foundation for rational hopes of happiness in marriage, are such as ought to be established in the mind while the affections are yet unengaged. When the heart has received an impression, reason acts feebly or treacherously. But let not the recent impression be permitted to sink deeper, ere the habitual principles and conduct of him who has made it shall have been ascertained. On these points in particular, points which a young woman cannot herself possess adequate means of investigating, let the advice and enquiries of virtuous relatives be solicited. Let not their opinions, though the purport of them should prove unacceptable, be undervalued; nor their remonstrances, if they should remonstrate, be construed as unkindness. Let it be remembered, that, although parental authority can never be justified in constraining a daughter to marry against her will, there are many cases in which it may with reason refuse its assent to her wishes, and few in which it may not be justified in requiring her to pause. Let it be remembered, that if she should unite herself to a man who is not under the habitual influence of Christianity, but unsettled as to its principles, or careless as to some of its practical duties, she has to dread not only the risk of personal happiness, from his conduct towards her, but the dangerous contagion of intimate example. She has to dread that his irreligion may infect herself, his unsteadiness may render her unsteady, his carelessness may teach her to be careless. Does the scene appear in prospect gloomy or ambiguous? Let her be wise, let her exert herself before it be too late. It is better to encounter present anxiety, than to avoid it at the expense of greater, of durable evils. And even if affection has already acquired such force, as not to be repressed without very painful struggles; let her be consoled and animated by the consciousness that the sacrifice is to prevent, while prevention is yet in her power, years of danger and of misery; that it is an act not only of ultimate kindness to herself, but of duty to God: and that every act of humble and persevering duty may hope, through a Redeemer, to receive, in a better world, a reward proportioned to the severity of the trial.

In an union so intimate as that of matrimonial life, those diversities in temper. habits, and inclinations, which in a less

close connexion might not have been distinctly perceived, or would have attracted notice but seldom, unavoidably swell into importance. Hence, among the qualifications which influence the probability of connubial comfort, a general similarity of disposition between the two parties is one of especial moment. Where strong affection prevails, a spirit of accommodation will prevail also. But it is not desirable that the spirit of accommodation should be subjected to rigorous or very frequent experiments. Great disparity in age between a husband and a wife, or a wide difference in rank antecedently to marriage, is, on this account, liable to be productive of disquietude. The sprightliness of youth seems levity, and the sobriety of maturer years to be tinctured with moroseness, when closely contrasted. A sudden introduction to affluence, a sudden and great elevation in the scale of society, is apt to intoxicate; and a sudden reduction in outward appearance to be felt as degrading. Instances, however, are not very rare in which the force of affection, of good sense, and of good principles, shews itself permanently superior to the influence of causes, which to minds less happily attempered, and less under the guidance of religious motives, prove sources of anxiety and vexation.

ADVICE TO MARRIED WOMEN.

The desire of children is evidently predominant in almost every female disposition; it must certainly be owing to the wise ordination of Providence that their education is so admirably calculated to encourage this fondness. How engaging are the childish amusements of a daughter. Let us picture an innocent little girl, fondly caressing a waxen image, dressing and undressing it with all the pomp and importance of a tender mother. What delightful employment! how amiable does the child herself appear! and so endearing is this female province, that it is justly remarked to grow up with the sex into life.

God has universally manifested that the whole human race are dependent upon one another; and those persons who think and act so narrowly, as to declare an aversion for children, can neither be accounted good characters in themselves, nor worthy members with respect to society. But alas! they are strangers to the feelings of parental fondness.

Certain it is, ye amiable wives, that if it be your good fortune to become happy mothers, your children, those dear pledges of love, if prudently educated, prove not only an engaging comfort to yourselves, but a great and lasting security for the affections of your husbands. There is a time when the charms of beauty must cease, and the passions of youth bend to the majesty of wisdom; it is then that good nature and good sense, with that essential ingredient, a cheerful disposition, will in a great measure secure your conquest; and a charming offspring will assuredly contribute to unite parents in the lasting bonds of friendship.

The difference of constitution in women is an important affair; women of a delicate form, and too great sensibility, are the most liable to miscarry. Such also are the most likely to imbibe, and to be affected by, the prejudices which we wish to caution them against. The power of fear is undoubtedly sovereign over most persons, and this, in the present instance, is truly to be dreaded. If, therefore, the prejudices were discountenanced, the unhappy fear itself would assuredly cease.

And further, there is nothing tends more to render life happy, either to men or women, than to conquer, as much as possible, the passion of fear. This is the monster which in some degree subdues us all; and too frequently makes mankind miserable. There is no calamity but would easily become supportable, could we divest ourselves of fear; and daily experience proves women to be most subject to its tortures. How many trifling insects that man continually spurns from him ruffle the breast of females, and throw them into the greatest agonies! The evil, therefore, is seated in the imagination, for it is the dreadful apprehension of their own mind that torments them; which, by a firm and steady resolution, may generally be overcome. Fortitude is an inestimable jewel. Reason was bestowed upon us both for the preservation of our health and the promotion of our happiness. The abuse of it as necessarily destroys the one as the other.

How do we continually reflect upon ourselves for inconveniences, mental as well as corporeal, that arise from inconsiderateness and folly! When a wife has the pleasing prospect of becoming a mother, it is no longer a time to be revelling in midnight assemblies. Such a conduct not only deprives her of natural rest, but also endangers her health, and thereby oftentimes promotes the evil to which we have alluded. In this and every other point, women should be

cautioned against falling into wide extremes. Some females have been seen taking violent exercise, in order to prevent the accident. Others never step out of doors, nay, not so much as go up and down a pair of stairs for several months; this also is to avoid the danger. Be this your guide, whatever exercise you are capable of taking without fatigue, indulge—but no more. Never, in this point, regard the example of others. Because your friend can do this and that, it is no reason you should; and if the attempt give pain, it should certainly be avoided.

The Author of nature has universally committed the support of infants, and the early part of children's education, to women. Milk is a nourishment produced from the various kinds of food taken by the mother. This, therefore, being admitted, until an infant's powers are sufficiently strengthened to perform so great a business as that of digestion, the mother, by the all-wise appointment of Providence, from her own breast supplies it with the means of life. Hence no other nourishment appears so proper for a new-born child. This system of nursing, therefore, is peculiarly recommended to the fair sex, who will most sensibly feel the happy or miserable effects of the manner in which they discharge this first great trust which is reposed in them. Here, indeed, a mother will assuredly reap the happy fruits of fortitude, as well as of a lively, cheerful, and obliging disposition. Such as the mother is, generally speaking, will be the first, and most probably the most durable impressions received by the child. It therefore naturally follows that infants, whose minds are early accustomed to agreeable objects, and whose expanding ideas are gratified with pleasing sensations, unabated by slavish fears; such, and such only, as they rise into life, will possess that generous gratitude, which prompts them to consider it as a first great duty to contribute to the happiness of their parents.

Those mothers who by a foolish indulgence spoil their children's tempers and dispositions, are undoubtedly culpable; but the example of a violent, passionate, yet negligent and insensible father, is equally or more to be dreaded. A mother has this plea, that she endeavours at least at the time to make her child happy; and it may be said, in excuse for her conduct, that she is to be pitied in not knowing better: but there is no excuse, either to God or man, that can be urged to mitigate the vice and folly of such a

father; the iniquity rests with himself alone, for the benevolent Author of our being is not to be arraigned upon this or any other occasion.

How provident is nature in all her works! How wonderfully indulgent to man, and other helpless animals in their first state of existence, by thus enabling the mother to feed her young with nourishment drawn from herself, until such time as the offspring has obtained strength sufficient to provide for itself! This gracious bounty is abused only by man, the most intelligent of earthly beings; whose misuse of reason leads him astray, whilst humble instinct directs all other parts of the creation aright.

If we look around us, we shall find every animal that gives suck carefully fostering her young; and other enjoyments are no more thought of, until they are capable of providing for themselves. An example by which mankind might profit much: but the strong impulse of passion, in this and many other instances, subdues our reason. Did we consider the benefit of our children more, and the indulgence of our selfish inclinations less, the race of man would be more healthy, strong, and vigorous, than we can at present boast. But, alas! such is the depravity of human nature, that it would be in vain to enlarge upon this topic of complaint; it is therefore our present business to prevent, as much as possible, the future growth of these evils.

As you are all interested in the enquiry, compare the success of mankind with that of other animals in rearing their young. A little observation will convince you, that greater numbers of the human race are lost in their infancy than of any other species, for nearly one-half of the deaths, within our bills of mortality, happen to children under five years of age. And further, compare the opulent with the rustic, the success is still exceedingly different. How many children of the great fall victims to prevailing customs, the effects of riches! How many of the poor are saved by wanting these luxuries!

Again, compare the success of such as suckle their own offspring with that of those who commit them to the care of nurses, or bring them up by hand; and we shall then likewise find an amazing difference.

From these considerations, it is evident that nature is always preferable to art; whence the brute creation succeed better than the human in preserving their own species; and the peasant, whom necessity compels to follow nature, is in this respect happier than his lord. Those mothers also

who, in spite of custom, pride, or indolence, will take their little ones to their breast, must have more comfort and success than those who cruelly consign them to the care of foster-nurses; thereby denying them that food which is not only the most proper, but is ordained likewise for their infant state.

The human mind, in its infant opening, has been improperly compared to a blank sheet of paper, susceptible only of external impressions. But it may be rationally supposed that children receive their prejudices and inclinations in great measure from the dispositions of those persons to whose care they are entrusted.

That all children are born with vicious inclinations, there is no doubt; but when we hear parents exclaiming against the bad dispositions of their own children, we cannot help oftentimes secretly condemning the parents themselves for introducing such vices into their habits, or for encouraging them by their example.

It therefore behoves every mother to be watchful of her own conduct, and perfectly satisfied of the dispositions of such servants as she entrusts with the care of her children at this susceptible time of life: when even the more affectionately those persons treat them, the worse consequences are to be apprehended, if their own tempers are not good; for as children are gratefully fond of those who use them kindly, they are by far more likely to imbibe the bad qualities of an indulgent attendant; and, on the contrary, to profit by good examples.

Objects that attract the eyes are the most delightful. The pleasures from hearing are the next. From sight and sound ideas take their gradual rise. Hence a partial fondness is formed by children towards those whose province it is to attend upon them; and for this reason they are more fond of their nurses, who are constantly prattling to them, than of parents neglectful of their infancy.

The want of duty and affection in children towards their parents, so much to be censured and so generally complained of, often proceeds from this early mismanagement. The indifference, also, of too many parents towards their children, frequently owes its origin to depriving themselves of the enjoyment of their little ones at this engaging season of life. Even to an uninterested person the expanding of an infant mind is a delightful entertainment; but to good parents, the pleasure and attachment must certainly prove exceedingly more agreeable and lasting. We must indeed

pity those whom necessity deprives of this happy solace, but utterly condemn those who wilfully commit the care and early education of their children to persons in no respect qualified for so important a task.

As the infant mind advances towards a state of maturity, an increasing degree of anxiety will be excited in the minds of parents who act under the strong impression, that their children are rational and immortal beings. The care which attends the helpless state of infancy is confined to the *body* only, but in a few years the children become, in the fullest sense of the term, accountable creatures; and those parents must be insensible indeed who do not, in such circumstances, consider the care of the *soul* as the "one thing needful."

The choice of books is of great importance in the education of children; the sons will, perhaps at an early age be put under the care of tutors, but the formation of the minds of the daughters will ever be the peculiar province of the mother: we have already given our sentiments on the religious instruction of children, and it is only necessary to add, that it is the peculiar object of this work to furnish parents with a summary of those subjects which are most calculated to forward the work of female education.

MAXIMS, MORAL AND RELIGIOUS.

Persons in general too often remember what they should forget—*injuries*; and forget what they should remember—God, their immortal souls, death, and a future state.

If a sinner's thoughts are not changed in this world by grace, they will be in another by experience; therefore let sinners daily pray for more grace, and less of the world in their thoughts.

Get this principle wrought in your heart, that there is nothing got by sin, but misery; nothing lost by holiness, but hell.

Piety is the best profession; honesty the best policy; vice its own punishment; and virtue its own reward.

They that deserve nothing, should be content with any thing: sinner, what deservest thou?

Idleness is the mind's poison, the devil's working-time, and the Christian's snare.

The truly good man, sensible of his duty to God, his own soul, and his fellow-creatures, will never say, upon reflection, he has nothing to do.

It matters not what a man loses, if he saves his soul; but if he loses his soul, it matters not what he saves.

It is better to have a good conscience, and be poor, than a bad one, and be rich; for a guilty conscience, who can bear?

We must attend to the warnings of conscience in time, or we shall feel the wounds of it eternally.

A hypocrite is a dangerous person to be in company with, because he neither is what he seems, nor seems what he is.

If a man lives and dies a mere professor of religion, it had been better for him if he had made no profession. Religion consists not in profession, but practice.

The profession of godliness may be without the practice of it, but the practice cannot be without the profession; so in the same view morality may be without true Christianity, but true Christianity cannot be without morality.

The gate which leads to eternal life is a strait gate, therefore we should fear; but, blessed be God, it is an open gate, therefore we may hope.

If you forget God in your youth, he may forget you when you are old, or remember only to punish you for your forgetfulness.

The reason why so many fall into hell, is because so few think on it.

The real Christian has Christ in his heart, heaven in his eye, and the world under his feet; God's spirit is his guide, God's fear is his guard, God's people are his companions, God's promises are his cordials, and God's presence his eternal glory.

Take the candle of God's word, and search the corners of your heart; if your heart is not right with God, your soul must be in great danger.

He that wants to know whether he is going to heaven, should daily examine what road he is travelling in.

He that wishes to know whether he is a child of God, should enquire whether he loves and obeys his heavenly Father with all that he has and is.

As this world is but an inn, or a temporary lodging for the Christian in his way to glory, he should be contented and thankful, if he meet with decent (much more elegant) accommodations and refreshments, where there are continually so many travellers putting up.

That man shews himself to be a Christian, who chooses rather to suffer than sin.

If sin and folly are the modes of the times, we must be sure to be unfashionable, and in that respect appear nonconformists.

Riches are dust, honours are shadows, pleasure a bubble and man a lump of vanity; but who believes all this? Alas! too few.

To have a portion in this world is a mercy, but to have this world for a portion is a misery; reader, what and where is thy portion?

A Christian, while he lives surrounded with spiritual enemies, should take care never to stir abroad without his guard.

As among wise men, he is often the wisest who thinks he knows the least, so among fools he is commonly the greatest who thinks he knows most.

To render good for evil is God-like, to render evil for evil is man-like, to render evil for good is devil-like: which, reader, do you do?

To profess to be a Christian in words, and prove yourself a heathen by deeds, is to be an arrant liar, a talking hypocrite, and more fool than knave.

The profession of religion is evidenced by many, but the real profession of it experienced by very few: well may the caution be given to all, Beware of counterfeits.

He who thinks least about a future life, has most reason to fear his approaching death:

Howe'er the young and gay may vainly boast,
They fear death least who think upon it most.

The man of pleasure and the freethinker, who deny the being of a God, and live as they list, under the notion that things came into being by chance, will do well to consider, if the world was made by chance, whether there might be also a *hell* made by *chance*, which they may also fall into by *chance*, and so by *chance* be miserable to all eternity.

Man, thoughtless man, whose moments quickly fly,
Wakes but to sleep again, and lives to die;
And when this present fleeting life is o'er,
Man dies to live, and lives to die no more.

SELECT FABLES.

THE ATHEIST AND THE ACORN.

It was the fool who said in his heart "There is no God." nto the breast of a wise man such a thought could never have entered. One of those refined reasoners, commonly called minute philosophers, was sitting at his ease beneath the shade of a large oak, while at his side the weak branches of a pumpion trailed upon the ground. This threw our great logician into his old train of reasoning against Providence. "Is it consistent with common sense," said he, "that infinite Wisdom should create a large and stately tree with branches of prodigious strength, only to bear so small and insignificant a fruit as an acorn? Or that so weak a stem as that of a pumpion should be loaded with so disproportioned a weight? A child may see the absurdity fo it." In the midst of this curious speculation, down dropt an acorn from one of the highest branches of the oak, full upon his head. How small a trifle may overturn the systems of mighty philosophers! Struck with the accident, he could not help crying out, "How providential is it that this was not a pumpion."

GENIUS, VIRTUE, AND REPUTATION.

Genius, Virtue, and Reputation, three intimate friends, agreed to travel over the island of great Britain, to see whatever might be worthy of observation. "But as some misfortune," said they, "may happen to separate us, let us consider, before we set out, by what means we may find each other again."—"Should it be my ill fate," said Genius, "to be severed from you, my associates, which heaven forbid! you may find me kneeling in devotion before the tomb of Shakespeare; or rapt in some grove where Milton talked with angels; or musing in the grotto where Pope caught inspiration." Virtue, with a sigh, acknowledged that her friends were not very numerous: "But were I to lose you," she cried, "with whom I am at present so happily united, I should choose to take sanctuary in the temples of religion in the palaces of royalty, or in the stately domes of ministers

of state; but as it may be my ill fortune to be there denied admittance, enquire for some cottage where contentment has a bower; and there you will certainly find me."—"Ah, my dear companions," said Reputation very earnestly, "you, I perceive, when missing, may possibly be recovered; but take care, I entreat you, always to keep sight of me, for if I am once lost, I am never to be retrieved."

THE EAGLE AND THE OWL.

An eagle and an owl having entered into a league or mutual amity, one of the articles of their treaty was, that the former should not prey upon the younglings of the latter. "But tell me," said the owl, "should you know my little ones if you were to see them?"—"Indeed I should not," replied the eagle; "but if you describe them to me, it will be sufficient." "You are to observe then," returned the owl, "in the first place, that the charming creatures are perfectly well shaped; in the next, that there is a remarkable sweetness and vivacity in their countenances; and then there is something in their voices so peculiarly melodious"—"'Tis enough," interrupted the eagle: "by these marks I cannot fail of distinguishing them: and you may depend upon their never receiving any injury from me." It happened not long afterwards, as the eagle was upon the wing in quest of his prey, that he discovered, amidst the ruins of an old castle, a nest of grim-faced ugly birds, with gloomy countenances, and a voice like that of the furies. "These undoubtedly," said he, "cannot be the offspring of my friend, and so I shall venture to make free with them." He had scarce finished his repast and departed, when the owl returned; who finding nothing of her brood remaining but some fragments of the mangled carcasses, broke out into the most bitter exclamations against the cruel and perfidious author of her calamity. A neighbouring bat, who overheard her lamentations, and had been witness to what had passed between her and the eagle, very gravely told her, that she had nobody to blame for this misfortune but herself, whose blind prejudices in favour of her children, had prompted her to give such a description of them, as did not resemble them in any one single feature or quality.

Parents should very carefully guard against that weak partiality towards their children, which renders them blind to their failings and imperfections; as no disposition is more likely to prove prejudicial to their future welfare.

THE TWO FOXES.

Two foxes formed a stratagem to enter a hen roost: which having successfully executed, and killed the cock, the hens, and the chickens, they began to feed upon them with singular satisfaction. One of the foxes, who was young and inconsiderate, was for devouring them all upon the spot: the other, who was old and covetous, proposed to reserve some of them for another time; "For experience, child," said he, "has made me wise, and I have seen many unexpected events since I came into the world. Let us provide, therefore, against what may happen, and not consume all our store at one meal."—"All this is wondrous wise," replied the young fox; "but for my part, I am resolved not to stir till I have eaten as much as will serve me for a whole week: for who would be mad enough to return hither? when it is certain the owner of these fowls will watch for us, and if he should catch us, would certainly put us to death." After this short discourse, each pursued his own scheme: the young fox ate till he burst himself, and had scarcely strength to reach his hole before he died. The old one, who thought it much better to deny his appetite for the present, and lay up provision for the future, returned the next day, and was killed by the farmer. Thus every age has its peculiar vice: the young suffer by their insatiable thirst after pleasure; and the old, by their incorrigible and inordinate avarice.

THE CAT AND THE BAT.

A cat having devoured her master's favourite bulfinch, overheard him threatening to put her to death the moment he could find her. In this distress she preferred a prayer to Jupiter, vowing, if he would deliver her from her present danger, that never while she lived would she eat anotner bird. Not long afterwards, a bat most invitingly flew into the room where puss was purring in the window. The question was, how to act upon so tempting an occasion. Her appetite pressed hard on one side; and her vow threw some scruples in her way on the other. At length she hit upon a most convenient distinction to remove all difficulties, by determining, that as a bird indeed it was an unlawful prize, but as a mouse she might very conscientiously eat it; and accordingly without further debate fell to the repast.

Thus it is that men are apt to impose upon themselves by vain and groundless distinctions, when conscience and principle are at variance with interest and inclination.

THE DIAMOND AND THE LOADSTONE.

A diamond of great beauty and lustre observing not only many other gems of a lower class, ranged together with him in the same cabinet, but a loadstone likewise placed not far from him, began to question the latter how he came there; and what pretentsons he had to be ranked among the precious stones; he, who appeared to be no better than a mere flint; a sorry, coarse, rusty-looking pebble; without any the least shining quality to advance him to such an honour; and concluded with desiring him to keep his distance, and pay a proper respect to his superiors. "I find," said the loadstone, "you judge by external appearances; and it is your interest that others should form their judgment by the same rule. I must own I have nothing to boast of in that respect; but I may venture to say, that I make amends for my outward defects by my inward qualities. The great improvement of navigation in these latter ages is entirely owing to me. It is owing to me that the distant parts of the world are known and accessible to each other; that the remotest nations are connected together, and all in a manner united into one common society; that by a mutual intercourse they relieve one another's wants, and all enjoy the several blessings peculiar to each. Great Britain is indebted to me for her wealth, her splendour, and her power; and the arts and sciences are in a great measure obliged to me for their late improvements, and their continual increase. I am willing to allow you your due praise in its full extent; you are a very pretty bauble; I am mightily delighted to see you glitter and sparkle; I look upon you with pleasure and surprise: but I must be convinced that you are of some sort of use before I acknowledge that you have any real merit, or treat you with that respect which you seem to demand."

THE MONSTER IN THE SUN.

An astronomer was observing the sun through a telescope in order to take an exact draught of the several spots which appear upon the face of it. While he was inten upon his observations, he was on a sudden surprised with a new and astonishing appearance; a large portion of the

surface of the sun was at once covered by a monster of enormous size, and horrible form; it had an immense pair of wings, a great number of legs, and a long and vast proboscis; and that it was alive was very apparent, from its quick and violent motions, which the observer could from time to time plainly perceive. Being sure of the fact (for how could he be mistaken in what he saw so clearly?) our philosopher began to draw many surprising conclusions from premises so well established. He calculated the magnitude of this extraordinary animal, and found, that he covered about two square degrees of the sun's surface; that, placed upon the earth, he would spread over half one hemisphere of it; and that he was seven or eight times as big as the moon. But what was most astonishing, was the prodigious heat that he must endure; it was plain that he was something of the nature of the salamander, but of a far more fiery temperament; for it was demonstrable, from the clearest principles, that in his present situation he must have acquired a degree of heat two thousand times exceeding that of red-hot iron. It was a problem worth considering, whether he subsisted upon the gross vapours of the sun, and so from time to time cleared away those spots which they are perpetually forming, and which would otherwise wholly obscure and incrustate its face; or whether he might not feed on the solid substance of the orb itself, which, by this means, together with the constant expense of light, must soon be exhausted and consumed; or whether he was not now and then supplied by the falling of some eccentric comet into the sun. However this might be, he found by computation, that the earth would be but short allowance for him for a few months: and farther, it was no improbable conjecture, that as the earth was destined to be destroyed by fire, this fiery flying monster would remove hither at the appointed time, and might much more easily and conveniently effect a conflagration, than any comet hitherto provided for that service. In the earnest pursuit of these, and many the like deep and curious speculations, the astronomer was engaged, and was preparing to communicate them to the public. In the mean time, the discovery began to be much talked of; and all the *virtuosi* gathered together to see so strange a sight. They were equally convinced of the accuracy of the observation, and of the conclusions so clearly deduced from it. At last, one more cautious than the rest was resolved, before he gave a full assent to the report of his senses, to examine the whole

process of the affair, and all the parts of the instrument: he opened the telescope, and behold! a small fly was inclosed in it, which, having settled on the centre of the object-glass had given occasion to all this marvellous theory.

How often do men, through prejudice and passion, through envy and malice, fix upon the brightest and most exalted character, the grossest and most improbable imputations! It behoves us on such occasions to be upon our guard, and to suspend our judgments; the fault, perhaps, is not in the object but in the mind of the observer.

THE LAURUSTINUS AND THE ROSE-TREE.

In the quarters of a shrubbery, where deciduous plants and evergreens were intermingled with an air of negligence, it happened that a rose grew not far from a laurustinus. The rose, enlivened by the breath of June, and attired in all its gorgeous blossoms, looked with much contempt on the laurustinus, who had nothing to display but the dusky verdure of its leaves. "What a wretched neighbour," cried she, "is this; and how unworthy to partake the honour of my company! Better to bloom and die in the desert, than to associate myself here with such low and dirty vegetables. And is this my lot at last, whom every nation has agreed to honour, and every poet conspired to reverence, as the undoubted sovereign of the field and garden? If I really am so, let my subjects at least keep their distance, and let a circle remain vacant round me, suitable to the state my rank requires. Here, gardener, bring thy hatchet; prithee cut down this laurustinus; or at least remove it to its proper sphere."—"Be pacified, my lovely rose," replied the gardener; "enjoy thy sovereignty with moderation, and thou shalt receive all the homage which thy beauty can require. But remember that in winter, when neither thou nor any of thy tribe produce one flower or leaf to cheer me, this faithful shrub, which thou despisest, will become the glory of my garden. Prudence, therefore, as well as gratitude, is concerned in the protection of a friend that will shew his friendship in adversity."

THE HERMIT.

A certain hermit had scooped his cave near the summit of a lofty mountain, from whence he had an opportunity of surveying a large extent both of sea and land. He sat one

evening contemplating with pleasure on the various objects that lay diffused before him. The woods were dressed in the brightest verdure; the thickets adorned with the gayest blossoms. The birds carolled beneath the branches; the lambs frolicked around the meads; the peasant whistled beside his team; and the ships driven by gentle gales were returning safely into their proper harbours. In short, the arrival of spring had doubly enlivened the whole scene before his eye; and every object yielded a display either of beauty or of happiness.

On a sudden arose a violent storm. The winds mustered all their fury, and whole forests of oak lay scattered on the ground. Darkness instantly succeeded; hailstones and rain were poured forth in cataracts, and lightning and thunder added horror to the gloom.

And now the sea, piled up in mountains, bore aloft the largest vessels, while the horrid uproar of its waves drowned the shrieks of the wretched mariners. When the whole tempest had exhausted its fury, it was instantly followed by the shock of an earthquake.

The poor inhabitants of a neighbouring village flocked in crowds to our hermit's cave, religiously hoping that his well-known sanctity would protect them in their distress. They were, however, not a little surprised at the profound tranquillity that appeared in his countenance. "My friends," said he, "be not dismayed. Terrible to me, as well as to you, would have been the war of elements we have just beheld; but that I have meditated with so much attention on the various works of Providence, as to be persuaded that his goodness is equal to his power."

THE DISCONTENTED ASS.

In the depth of winter a poor ass prayed heartily for the spring, that he might exchange a cold lodging and a heartless truss of straw, for a little warm weather and a mouthful of fresh grass. In a short time, according to his wish, the warm weather, and the fresh grass came on; but brought with them so much toil and business, that he was soon as weary of the spring as before of the winter; and he now became impatient for the approach of summer. Summer arrives: but the heat, the harvest-work, and other drudgeries and inconveniences of the season, set him as far from happiness as before, which he now flattered himself would be found in the plenty of autumn. But here too he was disap-

ointed; for what with the carrying of apples, roots, fuel for the winter, and other provisions, he was in autumn more fatigued than ever. Having thus trod round the circle of the year, in a course of restless labour, uneasiness, and disappointment, and found no season nor station of life without its business and its trouble, he was forced at last to acquiesce in the comfortless season of winter, where his complaint began; convinced that in this world every situation has its inconvenience.

THE LADY AND THE WASP.

What whispers must the beauty bear!
What hourly nonsense haunts her ear!
Where'er her eyes dispense their charms,
Impertinence around her swarms.
Did not the tender nonsense strike,
Contempt and scorn might look dislike;
Forbidding airs might thin the place,
The slightest flap a fly can chase.
But who can drive the num'rous breed?
Chase one, another will succeed.
Who knows a fool, must know his brother;
One fop will recommend another;
And with this plague she's rightly curs'd
Because she listen'd to the first.

As Doris, at her toilet's duty,
Sat meditating on her beauty,
She now was pensive, now was gay,
And loll'd the sultry hours away.
As thus in indolence she lies,
A giddy wasp around her flies:
He now advances, now retires,
Now to her neck and cheek aspires,
Her fan in vain defends her charms;
Swift he returns, again alarms;
For by repulse he bolder grew,
Perch'd on her lip, and sipp'd the dew.
She frowns, she frets. "Good Heaven!" she cries,
"Protect me from these teasing flies:
Of all the plagues that thou hast sent,
A wasp is most impertinent."
The hov'ring insect thus complain'd:
'Am I then slighted, scorn'd, disdain'd?

Can such offence your anger wake?
'Twas beauty caus'd the bold mistake;
Those cherry lips that breathe perfume,
That cheek so ripe with youthful bloom,
Made me with strong desire pursue
The fairest peach that ever grew."
"Strike him not, Jenny," Doris cries,
"Nor murder wasps like vulgar flies;
For though he's free, to do him right,
The creature's civil and polite."
In ecstasies away he posts:
Where'er he came the favour boasts;
Brags how her sweetest tea he sips,
And shows the sugar on his lips.
The hint alarm'd the forward crew:
Sure of success, away they flew.
They share the dainties of the day,
Round her with airy music play;
And now they flutter, now they rest,
Now soar again, and skim her breast,
Nor were they banish'd, till she found
That wasps have stings, and felt the wound.

THE SICK MAN AND THE ANGEL.

"Is there no hope?" the sick man said:
The silent doctor shook his head,
And took his leave with signs of sorrow,
Despairing of his fee to-morrow.
When thus the man, with gasping breath
"I feel the chilling wound of death:
Since I must bid the world adieu,
Let me my former life review.
I grant, my bargains were well made,
But all men overreach in trade;
'Tis self-defence in each profession:
Sure self-defence is no transgression.
The little portion in my hands,
By good security on lands,
Is well increas'd. If unawares
My justice to myself and heirs
Hath let my debtor rot in jail,
For want of good sufficient bail;
If I by writ, or bond, or deed,
Reduc'd a family to need,

My will hath made the world amends;
My hope on charity depends.
When I am number'd with the dead,
And all my pious gifts are read,
By heav'n and earth 'twill then be known,
My charities were amply shown."
An angel came. "Ah, friend!" he cry'd
"No more in flatt'ring hope confide:
Can thy good deeds in former times
Outweigh the balance of thy crimes?
What widow or what orpan prays
To crown thy life with length of days?
A pious action's in thy pow'r,
Embrace with joy the happy hour.
Now, while you draw the vital air,
Prove your intention is sincere.
This instant give a hundred pound;
Your neighbours want, and you abound."
"But why such haste?" the sick man whines,
"Who knows as yet what heaven designs?
Perhaps I may recover still:
That sum and more are in my will."
"Fool?" says the vision, "now 'tis plain,
Your life, your soul, your heaven was gain.
From ev'ry side, with all your might,
You scrap'd, and scrap'd beyond your right,
And after death would fain atone,
By giving what is not your own."
"While there is life, there's hope," he cry'd;
"Then why such haste?" so groan'd and dy'd.

THE FARMER'S WIFE AND THE RAVEN.

Why are those tears? why droops your head
Is then your other husband dead,
Or does a worse disgrace betide,
Has no one since his death apply'd?
Alas! you know the cause too well;
The salt is spilt, to me it fell.
Then to contribute to my loss,
My knife and fork were laid across;
On Friday too! the day I dread!
Would I were safe at home in bed!
Last night (I vow to heav'n 'tis true)
Bounce from the fire a coffin flew.

Next post some fatal news shall tell;
I hope my Cornish friends are well!
Unhappy widow! cease thy tears,
Nor feel affliction in thy fears.
Let not thy stomach be suspended;
Eat now, and weep when dinner's ended
And when the butler clears the table,
For thy dessert I'll read my fable.

Betwixt her swagging panniers' load
A farmer's wife to market rode;
And, jogging on, with thoughtful care
Summ'd up the profits of her ware;
When starting from her silver dream,
Thus far and wide was heard her scream
"That raven on yon left-hand oak
(Curse on his ill-betiding croak)
Bodes me no good." No more she said
When poor blind Ball, with stumbling tre
Fell prone; o'erturn'd the panniers lay,
And her mash'd eggs bestrewed the way.
She, sprawling in the yellow road,
Rail'd, swore, and curs'd, "Thou croaking toad,
A murrain take thy whoreson throat!
I knew misfortune in the note."
"Dame," quoth the raven, "spare your oaths,
Unclench your fist, and wipe your clothes,
But why on me those curses thrown?
Goody, the fault was all your own;
For had you laid this brittle ware
On Dun, the old sure footed mare,
Though all the ravens of the hundred
With croaking had your tongue out-thunder'd,
Sure footed Dun had kept her legs,
And you, good woman, sav'd your eggs."

THE HARE AND MANY FRIENDS.

Friendship, like love, is but a name,
Unless to one you stint the flame.
The child, whom many fathers share,
Hath seldom known a father's care.
'Tis thus in friendship; who depend
On many rarely find a friend.

A hare, who in a civil way
Comply'd with ev'ry thing, like Gay,
Was known by all the bestial train
That haunt the wood or graze the plain.
Her care was never to offend,
And ev'ry creature was her friend.
As forth she went at early dawn,
To taste the dew-besprinkled lawn,
Behind she hears the hunter's cries,
And from the deep-mouth'd thunder flies.
She starts, she stops, she pants for breath;
She hears the near advance of death;
She doubles to mislead the hound,
And measures back her mazy round;
Till fainting in the public way,
Half dead with fear she gasping lay.
What transport in her bosom grew
When first the horse appear'd in view!
"Let me," says she, "your back ascend,
And owe my safety to a friend.
You know my feet betray my flight;
To friendship every burden's light."
The horse reply'd, "Poor honest puss,
It grieves my heart to see thee thus.
Be comforted; relief is near,
For all your friends are in the rear."
She next the stately bull implor'd:
And thus reply'd the mighty lord;
"Since ev'ry beast alive can tell
That I sincerely wish you well,
I may, without offence, pretend
To take the freedom of a friend.
Love calls me hence; a fav'rite cow
Expects me near yon barley-mow;
And when a lady's in the case,
You know, all other things give place.
To leave you thus might seem unkind;
But see, the goat is just behind."
The goat remark'd her pulse was high,
Her languid head, her heavy eye:
"My back," says he, "may do you harm;
The sheep's at hand, and wool is warm.".
The sheep was feeble, and complain'd
His sides a load of wool sustain'd:

Said he was slow, confess'd his fears;
For hounds eat sheep as well as hares.
 She now the trotting calf address'd,
To save from death a friend distress'd.
"Shall I," says he, "of tender age,
In this important care engage?
Older and abler pass'd you by;
How strong are those! how weak am I!
Should I presume to bear you hence,
Those friends of mine may take offence.
Excuse me then. You know my heart,
But dearest friends, alas! must part.
How shall we all lament! Adieu:
For see the hounds are just in view."

THE FATHER AND JUPITER.

 The man to Jove his suit preferr'd;
He begg'd a wife: his prayer was heard.
Jove wonder'd at his bold addressing;
For how precarious is the blessing!
 A wife he takes. And now for heirs
Again he worries heav'n with pray'rs.
Jove nods assent. Two hopeful boys
And a fine girl reward his joys.
 Now, more solicitous he grew,
And set their future lives in view;
He saw that all respect and duty
Were paid to wealth, to pow'r, and beauty.
 "Once more," he cries, "accept my pray'r,
Make my lov'd progeny thy care.
Let my first hope, my fav'rite boy,
All Fortune's richest gifts enjoy.
My next with strong ambition fire;
May favour teach him to aspire,
Till he the step of pow'r ascend,
And courtiers to their idol bend,
With ev'ry grace, with every charm,
My daughter's perfect features arm:
If heav'n approve, a father's bless'd."
Jove smiles, and grants his full request.
 The first, a miser at the heart,
Studious of ev'ry griping art,
Heaps hoards on hoards with anxious pain,
And all his life devotes to gain.

He feels no joy, his cares increase,
He neither wakes nor sleeps in peace;
In fancy'd want, a wretch complete,
He starves, and yet he dares not eat.
The next to sudden honours grew:
The thriving art of courts he knew:
He reach'd the height of pow'r and place,
Then fell, the victim of disgrace.
Beauty with early bloom supplies
His daughter's cheek, and paints her eyes.
The vain coquette each suit disdains,
And glories in her lovers' pains.
With age she fades, each lover flies,
Contemn'd, forlorn, she pines and dies.
When Jove the father's grief survey'd,
And heard him heav'n and fate upbraid,
Thus spoke the god: "By outward show,
Men judge of happiness and woe:
Shall ignorance of good and ill
Dare to direct th' eternal Will?
Seek virtue; and, of that possess'd,
To Providence resign the rest."

ENIGMAS, &c.

ENIGMA I.

When night in falling dew descends,
And wraps the shadowy plain;
When sleep his balmy influence lends
Begins my tranquil reign.
Far from the giddy haunts of men
Is fix'd my calm abode,
Deep in some lone embowered glen,
By human foot untrod.
For such the injustice of makind,
Though ne'er by me annoy'd,
Whene'er my close retreat they find
I'm broken and destroy'd.
To every place of gay resort
I entrance seek in vain,
Nor to the senate, nor the court
Admittance can I gain.

But to complete my hapless fate,
The ladies are my foes;
Where'er I come, with deadly hate.
My entrance they oppose.
And much I fear, through this disguise
When once my name they have trac'd,
With one accord they'll quickly rise
And drive me out in haste.

ENIGMA 2.

Again your humble servant comes,
Sound your trumpets, beat your drums,
For I am of the warlike race,
And in battle's front have place.

When my brazen jaws expand
Thousands drop by sea and land;
Such combustibles I gorge,
That protect our sovereign George.

I my lightning spread around
Just before the mighty sound
That proclaims the fatal ill,
Which old Albion's enemies kill.

Mark me when I shake the earth,
Outrage, slaughter, pain, and death,
With a thousand ills pursue,
That make the sons of discord rue.

ENIGMA 3.

Ye sages profound,
For wisdom renown'd,
Know, we never exist in the light,
In the day we are found,
In the dark too abound,
But never were seen in the night.

ENIGMA 4.

Produc'd between a haggard pair,
An offspring beautiful and fair;
As soon as it comes it wants to be fed,
You must nurse it up close in a warm little bed;
Give it plenty of air, physicians allow,
It will make it grow faster than milk from the cow

ray shut the doors fast, or else without doubt,
If its nurse chance to leave it 'twill surely go out:
It goes to the tavern as soon as it's light,
And there it remains sometimes till midnight:
With eating you'd think it would never suffice;
Give it plenty of liquor it drinks till it dies;
It smokes with the king, and it smokes with the peasant;
And to it their society's equally pleasant;
It smok'd with old Homer, that excellent bard,
But Diogenes prov'd for it rather too hard;
And yet I have heard it was in his plan,
When he went to search out for a good honest man.

REBUS 1.

Just under your nose, if you transpose it right,
The part of a foot will appear to your sight.

REBUS 2.

A prophet's name transpose with care,
'Twill plainly shew what all men are.

REBUS 3.

My first, fair ladies, you must choose
One of the nine, who's call'd a muse?
The founder of Idolatry
Must be the next if we agree;
What we all hope for when we die,
(And you hope for, as well as I;)
A bird sequester'd from the race,
And after him all other's chase;
A Trojan warrior, famous then,
Who by his son at last was slain;
A plant that does in China grow;
And last a quadrupedal show:
Th' initials join'd you soon will see
A D——shire town which pleases me.

CHARADE 1.

In search of prey at midnight hour
  My first his den forsakes;
Priz'd by some beauteous fair my next
  An envy'd lot partakes:
My whole in speckled robe attir'd,
  Where careless wild-flowers bloom;
Oft for its native grace admir'd,
  Receives an early tomb.

CHARADE 2.

Part of the head is what I'd first reveal,
And next, what does that useful part conceal
An insect these, when join'd together, make,
Whose powers both the sexes much mistake

CHARADE 3.

When vessels do ride
On the deep briny tide,
My first presides over their motion;
My second to make,
A French article take,
My whole is a place of devotion.

CHARADE 4.

My first's a month when joys abound
Upon the verdant plain;
My last's a thing that's tall and small,
And stands quite straight amain:
My whole's a place where swains retreat,
Their lovely mistresses to meet.

CHARADE 5.

My first is a plant
You'll every one grant,
With ladies in eminent use;
Of a fruit with stone heart,
My second's a part;
My whole will a tutor produce.

ANAGRAM.

A fatal passion first explore,
Transpose it then with care,
A piece of kitchen furniture
It straightway will declare.
Transpose again without demur
Once farther if you please,
'Twill shew a female character
In one of Shakespeare's plays.

MEDICINAL RECEIPTS

Electuary for a Cough.

TAKE of aniseed, liquorice, and elecampane powders, each half an ounce; of diapente, a quarter of an ounce; jalap powder, one dram; mix them in a quarter of a pound of treacle or honey, and take a spoonful night and morning. This remedy has been found, by forty years' experience, particularly efficacious in a cough of long standing, but must not be used for one which arises from a recent cold.

Balsamic Elixir for Cough and Consumption.

Take a pint of old rum, two ounces of Balsam of tolu, an ounce and a half of Strasburg turpentine, an ounce of powdered extract of Catechu, formerly called Japan earth, half an ounce of gum guaiacum, and half an ounce of balsam of copaiva. Mix them well together in a bottle; and keep it near the fire, closely corked, for ten days, shaking it frequently during that time. Afterwards let it stand two days to settle, and pour off the clear for use. Half a pint of rum may be poured over the dregs, and, being done in the same manner; for ten or twelve days, as the first, will produce more elixir, and equally good. The dose may be from fifty to a hundred or two hundred drops, according to the urgency of the case, taken twice or thrice a day, in a wine glass of water.

Lozenges of Marshmallows for Coughs.

Clean and scrape roots of Marshmallows freshly taken out of the earth; boil them in pure water till they become quite soft, take them from their decoction, beat them in a marble mortar to the consistence of a smooth paste, and place it at the top of an inverted sieve, to obtain all the pulp which can be forced through it with a wooden spoon. Boil a pound and a half of loaf sugar in six or seven ounces of rose water, to a good solid consistence; whisk it up off the fire with a quarter of a pound of the marshmallow pulp; after which, place it over a gentle heat, to dry up the moisture, stirring it all the time; and when a good paste is formed, empty it on paper brushed over with oil of sweet almonds, roll it out with a rolling pin, and cut it into

lozenges with a tin lozenge cutter. These lozenges are adapted to sheath and soften the acrimony by which the cough is excited, and to promote expectoration. For these purposes, a small lozenge must often be gradually melted in the mouth. Marshmallow lozenges are often made by beating the roots to a pulp, pounding them with pulverized sugar to a paste, rolling and cutting it out, and drying them in the shade.

The compound lozenges of marshmallows, celebrated for curing inveterate coughs, the asthma, and even consumption of the lungs, are thus made: Take two ounces of the pulp of boiled marshmallow roots; three drams each of white poppy seeds, Florentine iris liquorice, and powdered gum tragacanth. Pound the white poppy seeds, iris, and liquorice together, and then add the powdered tragacanth. Having boiled a pound of loaf sugar dissolved in rose water, to a sirup of a good consistence; mix into it, off the fire, first the pulp, and then the powders, to compose the paste; which must be rolled out on oiled paper, and cut into lozenges, in the same manner as the former.

Pills for a Cough.

Take of Ruffus's pill, four scruples; storax pill, one scruple; tartar of vitriol in fine powder, and squills in powder, ten grains each; chemical oil of camomile, ten drops; sirup of saffron, enough to make it up. Make it into tewnty-four pills, and take two or three every third night. On the intermediate days take a tea spoonful of the following tincture every four hours, washing it down with three table spoonfuls of the pectoral mixture.

Take conserve of roses and hips, each two ounces; pectoral sirup and sirup of violets, of each half an ounce; spermaceti, three drams; oil of almonds, six drams; confection of alkermes, half an ounce; genuine balm of Gilead, two drams; true oil of cinnamon, six drops; acid elixir of vitriol, two drams. Mix them well together.

For the pectoral mixture, take febrifuge elixir, four ounces; pectoral decoction, a quart; balsamic sirup, three ounces; Mynsicht's elixir of vitriol, three drams, or as much as will make it gratefully acid.

Camphorated or Paregoric Elixir.

Take of flowers of benzoin, half an ounce; opium, two drams. Infuse in one pound of the volatile aromatic spirit, for four or five days, frequently shaking the bottle;

terwards strain the elixir. This is an agreeable and safe way of administering opium. It eases pain, allays tickling coughs, relieves difficult breathing, and is useful in many disorders of children, particularly the hooping-cough. The dose to an adult is from fifty to a hundred drops.

Stomach Plaister for a Cough.

Take an ounce each, of bees' wax, Burgundy pitch, and rosin; melt them together in a pipkin, and stir in three quarters of an ounce of common turpentine, and half an ounce of oil of mace. Spread it on a piece of sheep's leather, grate some nutmeg over, and apply it quite warm to the pit of the stomach.

Cure for a recent Cough and Cold.

Put a large tea cupful of linseed, with a quarter of a pound of sun raisins, and two penny worth of stick liquorice, into two quarts of soft water, and let it simmer over a slow fire till reduced to one quart; add to it a quarter of a pound of pounded sugar-candy, a table spoonful of old rum, and a table spoonful of the best white-wine vinegar of lemon juice. The rum and vinegar should be added as the decoction is taken; for if they are put in at first, the whole soon becomes flat, and less efficacious. The dose is half a pint, made warm, on going to bed; and a little may be taken whenever the cough is troublesome. The worst cold is generally cured by this remedy in two or three days; and if taken in time is considered infallible. It is a fine balsamic cordial for the lungs.

Remedy for Consumption.

Gently boil in a stewpan a pound of good honey; clean, scrape, and grate two large sticks of horse-radish; stir it into the honey. Let it boil for about five minutes, but it must be kept continually stirred. Two or three table spoonfuls a day, according to the strength of the patient, some time persisted in, may do a great deal, even where there is confirmed consumption of the lungs. It is serviceable in all coughs where the longs are affected.

Cure for a Wen.

Put some salt and water into a saucepan, and boil it for four or five minutes; with which, while tolerably hot, bathe the entire surface of the wen, however large; and continue

to do so, even after it is cold. Every time, before applying it stir up the salt deposited at the bottom of the basin, and incorporate it afresh with the water. In this manner the wen must be rubbed well over, at least ten or twelve times every twenty four hours; and very often in less than a fortnight, a small discharge takes place, without any pain, which a gentle pressure soon assists to empty the whole contents. In particular instances, the application must be continued several weeks, or even months: but it is said always finally to prevail, where persisted in, without occasioning pain or inconvenience of any kind, there being not the smallest previous notice of the discharge.

Remedy for Dropsy.

Take sixteen large nutmegs, eleven spoonfuls of broom ashes dried and burnt in an oven, an ounce and a half of bruised mustard- seed, and a handful of scraped horse-radish; put the whole into a gallon of mountain wine, and let it stand three or four days. A gill or half a pint, according to the urgency of the disease and strength of the patient, is to be drunk every morning fasting, taking nothing else for an hour or two after.

Remedy for St. Anthony's Fire.

Take equal parts of spirits of turpentine and highly rectified spirits of wine; mix them well together, and anoint the face gently with a feather dipped in it immediately after shaking the bottle. This should be done often, always shaking the bottle, and taking care never to approach the eyes; it will frequently effect a cure in a day or two: though it seems at first to inflame it softens and heals.

Emollient Gargle.

Take an ounce of marshmallow roots, and two or three figs; boil them in a quart of water till near one half of it be consumed: them strain out the liquor. If an ounce of honey, and half an ounce of water of ammonia be added to the above, it will then be an exceedingly good attenuating gargle. This gargle is beneficial in fevers, where the tongue and fauces are rough and parched, to soften these parts, and promote the discharge of saliva. The learned and accurate Sir John Pringle observes, that, in the inflammatory quinsey, or strangulation of the fauces, little benefit arises from the common gargles; that such as are of an acid nature do more harm than good, by contracting the emunc-

tories of the saliva and mucus, and thickening those humours; that decoction of figs in milk and water has a contrary effect, especially if some sal ammoniac be added, by which the saliva is made thinner, and the glands brought to secrete more freely; a circumstance always conducive to the cure.

Anodyne Plaister.

Melt an ounce of adhesive plaister, and, when it is cooling, mix with it a dram of powdered opium, and the same quantity of camphor, previously rubbed up with a little oil. This plaister generally gives ease in acute pains, especially of the nervous kind.

Diachylon, or common Plaister.

Take of common olive oil, six pints; litharge, reduced to a fine powder, two pounds and a half. Boil the litharge and oil together over a gentle fire, continually stirring them, and keeping always about half a gallon of water in the vessel: after they have boiled about three hours, a little of the plaister may be taken out and put into cold water to try if it be of a proper consistence: when that is the case, the whole may be suffered to cool, and the water well pressed out of it with the hands.—This plaister is generally applied in slight wounds and excoriations of the skin. It keeps the part soft and warm, and defends it from the air, which is all that is necessary in such cases. Its principal use, however, is to serve as a basis for other plaisters.

Blistering Plaister.

Take of Venice turpentine six ounces; yellow wax, two ounces; Spanish flies in fine powder, three ounces; powdered mustard, one ounce. Melt the wax; and while it is warm, add to it the turpentine, taking care not to evaporate it by too much heat. After the turpentine and wax are sufficiently incorporated, sprinkle in the powder, continually stirring the mass till it be cold.—Though this plaister is made in a variety of ways it is seldom made of a proper consistence. When compounded with oils and other greasy substances, its effects are blunted, and it is apt to run; while pitch and resin render it too hard, and very inconvenient. When the blistering plaister is not at hand, its place may be supplied by mixing with any soft ointment a suficient quantity of powdered flies: or by forming them into a paste with flour and vinegar.

Stomach Plaister.

Take of gum plaister, half a pound; camphorated oil, an ounce and a half; black pepper, or capsicum, where it can be had, one ounce. Melt the plaister, and mix with it the oil; then sprinkle in the pepper, previously reduced to a fine powder. An ounce or two of this plaister, spread upon soft leather, and applied to the region of the stomach, will be of service in flatulencies arising from hysteric and hypochondriac affections. A little of the expressed oil of mace, or a few drops of the essential oil of mint, may be rubbed upon it before it is applied.—This may supply the place of the anti-hysteric plaister.

Friar's Balsam.

Put four ounces of sarsaparella cut in short pieces, two ounces of China root thinly sliced, and an ounce of Virginian snake-weed, cut small, with one quart of spirits of wine, in a two quart bottle. Set it in the sun or any equal degree of heat; shake it two or three times a day, till the spirit be tinctured of a fine golden yellow. Then clear off the infusion into another bottle; and put in eight ounces of gum guaiacum; set it in the sun, or other similar heat, shaking it often, till all the gum be dissolved, except dregs, which will be in about ten or twelve days. It must be again cleared from the dregs; and having received an ounce of Peruvian balsam, be well shaken, and again placed in the sun for two days; after which, add an ounce of balm of Gilead, shake it together, and finally set it in the sun for fourteen days, when it will be fit for use.

Anodyne Balsam.

Take of white Spanish soap, one ounce; opium, unprepared, two drams; rectified spirits of wine, nine ounces. Digest them together in a gentle heat for three days, then strain off the liquor, and add to it three drams of camphor. This balsam, as its title expresses, is intended to ease pain. It is of service in violent strains and rheumatic complaints, when not attended with inflammation. It must be rubbed with a warm hand on the part effected; or a linen rag moistened with it may be applied to the part, and renewed every third or fourth hour, till the pain abates. If the opium is left out this will resemble the soap liniment, or opodeldoc.

Compound Tincture of Bark.

Take of Peruvian bark, two ounces; Seville orange-peel, and cinnamon, of each half an ounce. Let the bark be powdered, and the other ingrediments be bruised; then infuse the whole in a pint and a half of brandy, for five or six days, in a close vessel; afterwards strain off the tincture. This tincture is not only beneficial in intermitting fevers, but also in slow, nervous, and putrid kinds, especially towards their decline. The dose is from one dram, to three or four every fifth or sixth hour. It may be given in any suitable liquor, occasionally sharpened with a few drops of the vitriolic acid.

Decoction of Bark.

Take two ounces of the best bruised or powdered Peruvian bark, and put it into a pint and a half of boiling water, in a tin saucepan, with a cover, with some cinnamon and a little Seville orange peel. Boil it together for twenty minutes, then take it off the fire, and let it stand till quite cold: afterwards strain it through flannel, put it up in small phials, and take four table spoonfuls three times a day.

Carminative Powder.

Take of coriander-seed half an ounce; ginger, one dram, nutmegs, half a dram; fine sugar a dram and a half. Reduce them into powder for twelve doses.—This powder is employed for expelling flatulencies arising from indigestion, particularly those to which hysteric and hypochondriac persons are so liable. It may likewise be given in small quantities to children, in their food, when troubled with gripes.

Pills for the sick Headach.

A dram and a half of Castile soap; forty grains of rhubarb in powder; oil of juniper twenty drops; sirup of ginger, enough to form the whole into twenty pills. The dose is two or three of these pills, to be taken occasionally.

For an habitual headach, arising from costiveness, take of socotrine aloes, one dram; precipitated sulphur of antimony, and filings of iron, each half a dram: and simple sirup enough to make into twenty-four pills; two to be taken night and morning.

Tincture of Rhubarb.

Take of rhubarb two ounces and a half; lesser cardamom seeds, half an ounce; brandy two pints. Digest for a

week, and strain the tincture. Those who choose to have a vinous tincture of rhubarb may infuse the above ingredients in a bottle of Lisbon wine, adding to it about two ounces of proof spirits. If half an ounce of gentian and a dram of Virginian snake-root be added to the above ingredients, it will make the bitter tincture of rhubarb.—All these tinctures are designed as stomachics and corroborants, as well as purgatives. In weakness of the stomach, indigestion, laxity of the intestines, fluxes, colicky and such like complaints, they are frequently of great service. The dose is from half a spoonful to three or four spoonfuls, or more, according to the circumstances of the patient, and the purposes it is intended to answer.

Stomachic Elixir.

Take of gentian root, two ounces; Curassas oranges, one ounce; Virginian snake-root, half an ounce. Let the ingredients be bruised, and infused for three or four days in two pints of French brandy; afterwards strain out the elixir.—This is an excellent stomach bitter. In flatulencies, indigestion, want of appetite, and such like complaints, a small glass of it may be taken twice a day. It likewise relieves the gout in the stomach, when taken in a large dose.

Infusion for the Palsy.

Take of horse-radish root shaved, mustard seed bruised, each four ounces; outer rind of orange peel, one ounce. Infuse them in two quarts of boiling water, in a close vessel, for twenty-four hours.—In paralytic complaints, a tea cupful of this stimulating medicine may be taken three or four times a day. It excites the action of the solids, proves diuretic, and, if the patient be kept warm, promotes perspiration—If two or three ounces of the dried leaves of marsh-trefoil be used instead of the mustard, it will make the anti-scorbutic infusion.

Balm of Gilead Oil.

Put loosely into a bottle, of any size, as many balm of Gilead flowers as will come up to a third part of its height; then nearly fill up the bottle with good sweet oil; shake it a little occasionally, and let it infuse a day or two; it is then fit for use. If closely stopped, it will keep for years, and will be the better for keeping. When about half used, the bottle may be again filled up with oil, and well shaken; and,

in two or three days, it will be as good as at first. Cuts and bruises of the skin, are completely cured in a few days, and sometimes in a few hours, by this oil. It is excellent for all green wounds, burns, bruises, scalds, &c.

Cures for the Cramp.

Bathe the parts afflicted every morning and evening with the powder of amber; and take inwardly, at the same time, on going to bed at night, for eight or ten nights together, half a spoonful, in from a gill to half a pint of white wine. —For sudden attacks of the cramp in the legs, relief may be instantly obtained by stretching out the limb effected, and elevating the heei as much as possible, till the toes bend backward toward the shin.—This also, may be considered as an infallible remedy, when only in the leg. A hot brick, in a flannel bag, placed for the feet, at the bottom of the bed all night, and friction with the hand, warm flannels, coarse cloths, or the flesh-brush, well applied, to restore the free circulation of the blood in the contracted part, are all recommended as efficacious expedients for relieving this terrible pain, as well as for preventing its return.—In Italy, as an infallible cure, a new cork is cut in thin slices, and a narrow riband passed through the centre of them, and tied round the effected limb, laying the corks flat on the flesh; this, while thus worn, is said to prevent any return of the cramp.

Oils for a Sprain.

Take of oil of john's wort, oil of swallows, oil of worms, oil of whelps, oil of camomile, and spirits of wine, each half an ounce; mix them together, and apply them to the part affected, with a feather, by the fire-side when going to bed; keep it moist with the oil as fast as the fire dries it for half an hour, and, in the most obstinate case, it will effect a cure in a few days.

Cure for a recent Sprain.

Put an ounce of camphor, sliced or coarsely pounded, into a pint bottle; add half a pint of rectified spirits of wine; and nearly fill up the bottle with bullock's gall. Let it stand two or three days by the fire-side, shake it frequently till all the camphor be completely dissolved, and keep it very closely stopped for use. The sprained part is to be bathed plentifully every three or four hours, till relief be obtained.—This embrocation may be hastily prepared, by at once mixing common spirits of wine and camphor with an equal quantity of ox gall.

Receipt for the Rheumatism.

Take of garlic, two cloves; of ammoniac one dram; blend them by bruising together; make them into two or three bolusses, with fair water; and swallow them, one at night and one in the morning. Drink, while taking this medicine, sassafras tea made very strong, so as to have the teapot filled with chips. This is generally found to banish the rheumatism, and even contractions of the joints, in a few times taking.

Cure for Ague.

Take thirty grains of snake-root; forty of wormwood; half an ounce of the best powdered Jesuit's bark; and half a pint of red port wine. Put the whole into a bottle, and shake it well together. It should be taken in four equal quantities, the first thing in the morning, and the last thing at night, when the fit is quite over. The quantity should be made into eight parts for a child, and the bottle should always be well shaken before taking it.

This medicine should be continued some time after the ague and fever have left.

Pill for an aching Tooth.

Take half a grain of opium, and the same quantity of yellow sub-sulphate of quicksilver, formerly called Turpeth mineral; make them into a pill, and place it in the hollow of the tooth some time before bed-time, with a small piece of wax over the top.

Sirup of angelica Root, for the Influenza, &c.

Boil down gently, for three hours, a handful of angelica root, in a quart of water; then strain it off, and add liquid Narbonne, or best virgin honey, sufficient to make it into a balsam or sirup; and take two tea spoonfuls every night and morning, as well as several times in the day. If there be any hoarseness, or sore throat, add a few nitre drops.

Sirup for the Scurvy, King's Evil, Leprosy, and all Impurities of the Blood.

Boil together, in two gallons of soft water, over a slow fire, till one half is reduced, half a pound of angelica root sliced; four ounces each of the leaves of male speed-well or fluellen, the roots of comfrey and of fennel, both sliced; three ounces of Winter's bark, and two ounces of bark of elder. Strain off the decoction into an earthen pan, and

let it stand all night to settle. In the morning, pour the liquor carefully off from the sediment; and dissolve, in the clear liquid, three pounds of treble refined sugar, and two pounds of virgin honey; then simmer the whole into a thin sirup. Take a large tea cupful night and morning; or, in some cases, morning, noon, and night; adding to each dose, at the time of taking it, a small tea spoonful of Dr. Huxam's celebrated essence of antimony, which greatly heightens and improves the virtue of the former medicine.

Ointment for Burns, Scalds, Cuts, Bruises, &c.

Set over the fire, in a glazed pipkin, a quarter of a pound of the best olive oil: and when it boils, put in a quarter of an ounce of the best white lead, finely powdered and sifted; stir it with a wooden spoon, till it is of a light brown colour; then add four ounces of yellow bees' wax cut in small pieces; and keep stirring till it is all melted and mixed together. Take it off the fire, and continue stirring till it gets cool; then put in a quarter of an ounce of champhor, cut or pounded in small bits, and cover it up close with white paper for a short time. Afterward, stir it up, put it into gallipots, and let it be well secured with bladder, to keep out the air. This ointment is to be spread on linen cloth, and applied to the part affected; the plaister must be changed every twelve or twenty-four hours, as occasion may require; and great care must be taken not to let the air get to the wound.

Calamine Cerate.

Take of olive oil, one pint; calamine prepared, and yellow wax, of each half a pound. Melt the wax with the oil, and as soon as the mixture begins to thicken, mix with it the calamine, and stir the cerate until it be cold.—This composition is formed upon the plan of that which is commonly known by the name of Turner's Cerate, and which is an exceedingly good application in burns, and in cutaneous ulcerations and excoriations from whatever cause.

Remedy for the Gout.

Mix two ounces of finely pounded gum guaiacum, with three quarts of the best rum, in a glass vessel; stir and shake it from time to time. When it has remained for ten days properly exposed to the sun, distil the liquor through cotton or strong blotting paper, and bottle the whole, corking it up tight. The more there is made of it at a time the better,

as it improves by keeping. The dose is a table spoonful every morning fasting. The bottles should be corked closely as possible; but should not be quite filled, least the fermentation of the liquor should make them burst. This medicine must not be made with brandy, or any other sprit, but good genuine rum.

Foxglove Juice for Deafness.

Bruise in a marble mortar, the flowers, leaves, and stalks of fresh foxglove; mix the juice with double the quantity of brandy, and keep it for use. The herb flowers in June, and the juice, will thus also keep good till the return of the season. The method of using it is to drop one drop in the ear every night, and then moisten a bit of lint with a little of the juice, put it also in the ear, and take it out next morning, till the cure be completed.

Decoction of Foxglove for the Dropsy, Scurvy, &c.

Take four ounces of the leaves of the foxglove, boil it in a quart of water till reduced to a pint; add a table spoonful of brandy, and cork it up close for use. Of this decoction, the dropsical patient must take a table spoonful at going to rest; and another at eleven o'clock next morning. Should this prove too violent, the above quantity must be taken at bed-time only. In cases of scurvy, &c. where the patient is not too far reduced, and particularly where the lungs are ulcerated, it is of great use. It is, however, a powerful remedy, and caution must be taken in administering it to subjects of a tender age, &c.

Decoction of Logwood for the Flux.

Boil three ounces of the shavings, or chips of logwood, in four pints of water, till half the liquor is evaporated. Two or three ounces of simple cinnamon water may be added to this decoction. In fluxes of the belly, where stronger astringents are improper, a tea cupful of this may be taken with advantage three or four times a day.

Electuary for the Dysentery.

Take of the Japonic confection, two ounces; Locatelli's balsam, one ounce; rhubarb in powder, half an ounce; sirup of marshmallows, enough to make an electuary. This is a very safe and useful medicine for the purpose expressed in the title. About the bulk of a nutmeg should be taken twice or thrice a day, as the symptoms and constitution may require.

Sir Hans Sloane's Liniment for sore Eyes.

One ounce of prepared tutty, two scruples of prepared lapis hæmatites, twelve grains of the best prepared aloes, and four grains of prepared pearl. Put the whole into a marble mortar, and rub them very carefully with a marble pestle, and a sufficient quantity of viper's grease or fat to make a liniment. This should be used daily, either in the morning or evening, and sometimes both. It is to be applied with a small hair pencil, the eye at the same time winking or a little opened.

Means of preventing infectious Diseases in Hospitals, Prisons, &c.

Put some hot sand in a small pipkin, and place in it a tea cup, with half an ounce of strong vitriolic acid: when a little warm, add to it half an ounce of purified nitre powder, stir the mixture with a slip of glass, or the small end of a tobacco pipe. This should be repeated from time to time; the pipkin being set over a lamp. This has so often been tried with success, in infirmaries, jails, &c. at land, and in hospital and other ships, that it is known to possess a specific power on putrid contagion, jail fevers, &c.

Drink for a weak Constitution.

Boil as much pearl or Scotch barley, in water, as will make about three pints; then strain it off, and having dissolved an ounce of gum-arabic in a little water, mix them, and just boil the whole up together. The barley water need not be thick, as the gum gives it sufficient consistence. When used, take it milk warm; and the good effect will generally be soon manifest.

Cordial Electuary.

Boil a pint of the best honey; and, having carefully taken off all the scum, put into the clarified liquid a bundle of hyssop which has been well bruised previously to tying it up, and let them boil together till the honey tastes strongly of the hyssop. Then strain out the honey very hard; and put into it a quarter of an ounce each of powdered liquorice root and aniseed, half that quantity of pulverized elecampane and angelica roots, and one pennyweight each of pepper and ginger. Let the whole boil together a short time, being well stirred all the while. Then pour it into a gallipot, or small jar, and continue stirring it till quite

cold. Keep it covered for use; and whenever troubled with straitness at the stomach, or shortness of breath, take some of the electuary on a bruised stick of liquorice, which will very soon give relief.

METHOD OF RESTORING TO LIFE DROWNED PERSONS.

The greatest exertion should be used to take out the body before the elapse of one hour, and the resuscitative process should be immediately employed.

On taking bodies out of rivers, ponds, &c. the following cautions are to be used:

1. Never to be held up by the heels.

2. Not to be rolled on casks, or to suffer any other rough usage.

3. Avoid the use of salt in all cases of apparent death.

Particularly observe to do every thing with the utmost promptitude.

For the *drowned*, attend to the following directions:

1. Convey the body, with the head raised, to the nearest convenient house.

2. Strip and dry the body: clean the mouth and nostrils.

3. For young children: place the body between two persons in a warm bed.

4. For an adult: lay the body on a warm blanket, or bed; and in cold weather, near the fire. In the warm seasons, air should be freely admitted.

5. It is to be gently rubbed with flannel sprinkled with spirits; and a heated warming-pan, covered, lightly moved over the back and spine.

6. To restore breathing: introduce the pipe of a pair of bellows (when you have no apparatus) into one nostril; close the mouth and the other nostril, then inflate the lungs, till the breast be a little rais[ed:] the mouth and nostrils must then be let free. Repea[t th]is process till life appears.

7. Tobacco smoke is to be thrown gently up the fundament, with a proper instrument, or the bowl of a pipe covered so as to defend the mouth of the assistant.

8. The breast is to be fomented with hot spirits; if no signs of life appear, the warm bath to be used; or hot bricks, &c. applied to the palms of the hands, and the soles of the feet.

9. Electricity to be early employed by a medical assistant.

10. The breath is the principal thing to be attended to.

TABLES.

WEIGHTS AND MEASURES.

TROY WEIGHT.

24 Grains . .	1 Pennyweight
20 Pennyweights	1 Ounce
12 Ounces . .	1 Pound

AVOIRDUPOISE WEIGHT.

16 Drams . .	1 Ounce
16 Ounces . .	1 Pound
28 Pounds . .	1 Quarter
4 Quarters . .	1 Cwt. or 112lb.
20 Cwt. . . .	1 Ton

APOTHECARIES' WEIGHT.

20 Grains . .	1 Scruple
3 Scruples .	1 Dram
8 Drams . .	1 Ounce
12 Ounces . .	1 Pound

CLOTH MEASURE.

2¼ Inches . .	1 Nail
4 Nails . .	1 Quarter
4 Quarters .	1 Yard
3 Quarters .	1 Flemish ell
5 Quarters .	1 English ell
6 Quarters .	1 French ell

LONG MEASURE.

3 Barley-corns	1 Inch
12 Inches . .	1 Foot
3 Feet . . .	1 Yard
6 Feet . . .	1 Fathom
5 Yards & a half	1 Rod or Pole
40 Poles . .	1 Furlong
8 Furlongs .	1 Mile
3 Miles . .	1 League
60 Miles . .	1 Degree

WINE MEASURE.

2 Pints . .	1 Quart
4 Quarts . .	1 Gallon
10 Gallons . .	1 Anker
18 Gallons . .	1 Rundlet
42 Gallons . .	1 Tierce
63 Gallons . .	1 Hogshead
2 Hogsheads .	1 Pipe or Butt
2 Pipes or 4 Hogsheads	1 Tun

ALE AND BEER MEASURE.

2 Pints . .	1 Quart
4 Quarts .	1 Gallon
8 Gallons .	1 Firkin of ale
9 Gallons .	1 Firkin of beer
2 Firkins .	1 Kilderkin
4 Fir. or 2 Kil.	1 Barrel
1 Bar. & half or 54 Gal.	1 Hhd. of beer
2 Barrels .	1 Puncheon
3 Barrels .	1 Butt

DRY MEASURE.

2 Pints . .	1 Quart
2 Quarts .	1 Pottle
4 Quarts .	1 Gallon
2 Gallons .	1 Peck
4 Pecks .	1 Bushel
2 Bushels .	1 Strike
4 Bushels .	1 Coom
2 Cooms .	1 Quarter
4 Quarters .	1 Chaldron
5 Quarters .	1 Wey or load
2 Weys . .	1 Last of corn

COAL MEASURE.

4 Pecks .	1 Bushel
3 Bushels .	1 Sack
12 Sacks or 36 bus.	1 Chaldron
21 Chaldrons	1 Score

SQUARE MEASUSE.

144 Inches .	1 Square foot
9 Square feet	1 Square yard
272¼ Feet . .	1 Rod
40 Rds. or pch.	1 Rood
4 Roods .	1 Acre
640 Acres .	1 Square mile
30 Acres .	1 Yard of land
100 Acres .	1 Hide of land

SOLID MEASURE.

1728 Cubic inches	1 Solid foot
27 Cubic feet	1 Cubic yard

HAY.

A Load contains 36 Trusses
weighs 56 Pound

INTEREST TABLE.

Pr.	1 mon.			2 mon.			3 mon.			4 mon.			5 mon.			6 mon.			7 mon.			8 mon.			9 mon.			10 mon.			11 mon.			12 m.	
£.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.
1		0	1		0	2		0	3		0	4		0	5		0	6		0	7		0	8		0	9		0	10		0	11	0	1
2		0	2		0	4		0	6		0	8		0	10		1	0		1	2		1	4		1	6		1	8		1	10	0	2
3		0	3		0	6		0	9		1	0		1	3		1	6		1	9		2	0		2	3		2	6		2	9	0	3
4		0	4		0	8		1	0		1	4		1	8		2	0		2	4		2	8		3	0		3	4		3	8	0	4
5		0	5		0	10		1	3		1	8		2	1		2	6		2	11		3	4		3	9		4	2		4	7	0	5
6		0	6		1	0		1	6		2	0		2	6		3	0		3	6		4	0		4	6		5	0		5	6	0	6
7		0	7		1	2		1	9		2	4		2	11		3	6		4	1		4	8		5	3		5	10		6	5	0	7
8		0	8		1	4		2	0		2	8		3	4		4	0		4	8		5	4		6	0		6	8		7	4	0	8
9		0	9		1	6		2	3		3	0		3	9		4	6		5	3		6	0		6	9		7	6		8	3	0	9
10		0	10		1	8		2	6		3	4		4	2		5	0		5	10		6	8		7	6		8	4		9	2	0	10
20		1	8		3	4		5	0		6	8		8	4		10	0		11	8		13	4		15	0		16	8		18	4	1	0
30		2	6		5	0		7	6		10	0		12	6		15	0		17	6	1	0	0	1	2	6	1	5	0	1	7	6	1	10
40		3	4		6	8		10	0		13	4		16	8	1	0	0	1	3	4	1	6	8	1	10	0	1	13	4	1	16	8	2	0
50		4	2		8	4		12	6		16	8	1	0	10	1	5	0	1	9	2	1	13	4	1	17	6	2	1	8	2	5	10	2	10
60		5	0		10	0		15	0	1	0	0	1	5	0	1	10	0	1	15	0	2	0	0	2	5	0	2	10	0	2	15	0	3	0
70		5	10		11	8		17	6	1	3	4	1	9	2	1	15	0	2	0	10	2	6	8	2	12	6	2	18	4	3	4	2	3	10
80		6	8		13	4	1	0	0	1	6	8	1	13	4	2	0	0	2	6	8	2	13	4	3	0	0	3	6	8	3	13	4	4	0
90		7	6		15	0	1	2	6	1	10	0	1	17	6	2	5	0	2	12	6	3	0	0	3	7	6	3	15	0	4	2	6	4	10
100		8	4		16	8	1	5	0	1	13	4	2	1	8	2	10	0	2	18	4	3	6	8	3	15	0	4	3	4	4	11	8	5	0
200		16	8	1	13	4	2	10	0	3	6	8	4	3	4	5	0	0	5	16	8	6	13	4	7	10	0	8	6	8	9	3	4	10	0
300	1	5	0	2	10	0	3	15	0	5	0	0	6	5	0	7	10	0	8	15	0	10	0	0	11	5	0	12	10	0	13	15	0	15	0
400	1	13	4	3	6	8	5	0	0	6	13	4	8	6	8	10	0	0	11	13	4	13	6	8	15	0	0	16	13	4	18	6	8	20	0
500	2	1	8	4	3	4	6	5	0	8	6	8	10	8	4	12	10	0	14	11	8	16	13	4	18	15	0	20	16	8	22	18	4	25	0
800	3	6	8	6	13	4	10	0	0	13	6	8	16	13	4	20	0	0	23	6	8	26	13	4	30	0	0	33	6	8	36	13	4	40	0
1000	4	3	4	8	6	8	12	10	0	16	13	4	20	16	8	25	0	0	29	3	4	33	6	8	37	10	0	41	13	4	45	16	8	50	0

EXPENSES, INCOME, OR WAGES,

Shewing, at one View, what any Sum, from One Pound to One Thousand per Annum, is per Calendar Month, Week, or Day.

Per year. £.	s.		Per Month £.	s.	d.	Per Week. £.	s.	d.	f.	Per Day. £.	s.	d.	f.
1	0		0	1	8	0	0	4	2	0	0	0	3
1	10		0	2	6	0	0	7		0	0	1	
2	0		0	3	4	0	0	9	1	0	0	1	1
2	2		0	3	6	0	0	9	3	0	0	1	2
2	10		0	4	2	0	0	11	2	0	0	1	3
3	0		0	5	0	0	1	1	3	0	0	2	
3	3		0	5	3	0	1	2	2	0	0	2	
3	10		0	5	10	0	1	4	1	0	0	2	1
4	0		0	6	8	0	1	6	2	0	0	2	3
4	4		0	7	0	0	1	7	2	0	0	2	3
4	10		0	7	6	0	1	8	3	0	0	3	
5	0		0	8	4	0	1	11		0	0	3	1
5	5		0	8	9	0	2	0	1	0	0	3	2
5	10		0	9	2	0	2	1	2	0	0	3	3
6	0		0	10	0	0	2	3	3	0	0	4	
6	6		0	10	6	0	2	5		0	0	4	1
6	10		0	10	10	0	2	6		0	0	4	1
7	0		0	11	8	0	2	8	1	0	0	4	2
7	7		0	12	3	0	2	10		0	0	4	3
7	10		0	12	6	0	2	10	2	0	0	5	
8	0		0	13	4	0	3	1		0	0	5	1
8	8	is	0	14	0	0	3	2	3	0	0	5	2
8	10		0	14	2	0	3	3	1	0	0	5	2
9	0		0	15	0	0	3	5	2	0	0	6	
9	9		0	15	9	0	3	7	2	0	0	6	1
10	0		0	16	8	0	3	10		0	0	6	2
10	10		0	17	6	0	4	0	2	0	0	7	
11	0		0	18	4	0	4	3		0	0	7	1
11	11		0	19	3	0	4	5	1	0	0	7	2
12	0		1	0	0	0	4	7	2	0	0	8	
12	12		1	1	0	0	4	10		0	0	8	
13	0		1	1	8	0	5	0		0	0	8	2
13	13		1	2	9	0	5	3		0	0	9	
14	0		1	3	4	0	5	4	2	0	0	9	1
14	14		1	4	6	0	5	8		0	0	9	3
15	0		1	5	0	0	5	9		0	0	10	
15	15		1	6	3	0	6	0	2	0	0	10	1
16	0		1	6	8	0	6	2		0	0	10	2
16	16		1	8	0	0	6	5	2	0	0	11	
17	0		1	8	4	0	6	6	2	0	0	11	1
17	17		1	9	9	0	6	10	2	0	0	11	3
18	0		1	10	0	0	6	11		0	0	11	3
18	18		1	11	6	0	7	3		0	1	0	1

EXPENSES, &c.—continued.

Per year.		Per Month.			Per Week.				Per Day.			
£.		£.	s.	d.	£.	s.	d.	f.	£.	s.	d.	f.
19		1	11	8	0	7	3	2	0	1	0	2
20		1	13	4	0	7	8		0	1	1	1
30		2	10	0	0	11	6		0	1	7	3
40		3	6	8	0	15	4	2	0	2	2	1
50		4	3	4	0	19	3		0	2	9	
60		5	0	0	1	3	0	3	0	3	3	2
70		5	16	8	1	6	11		0	3	10	
80		6	13	4	1	10	9		0	4	4	2
90		7	10	0	1	14	7	1	0	4	11	
100	is	8	6	8	1	18	5	2	0	5	5	3
200		16	13	4	3	16	11		0	10	11	2
300		25	0	0	5	15	4	2	0	16	5	1
400		33	6	8	7	13	10		1	1	11	
500		41	13	4	9	12	3	2	1	7	4	3
600		50	0	0	11	10	9		1	12	10	2
700		58	6	8	13	9	2	3	1	18	4	1
800		66	13	4	15	7	8	1	2	3	10	
900		75	0	0	17	6	1	3	2	9	3	3
1000		83	6	8	19	4	7	1	2	14	9	2

It is hoped that the foregoing tables will be found to contain every thing which usually falls within the compass of female employment.

With respect to the Interest Table, it is only necessary to remark, that, by a little calculation, the interest for any time less than a month may be found, near enough for common purposes, by the application of the Rule of Division.

DIRECTIONS

TO FEMALE SERVANTS.

THE qualifications which are necessary to form the character of a *good* servant are many and various, for there is hardly a station in life which seems to require the combination of more opposite virtues. If we make our observations, we shall often find that in proportion as good temper is predominant in the mind of servants, negligence and carelessness are its attendants; and where a punctilious attention is paid to the duties of the station in which Providence may have placed them, it is so often accompanied by ill humour that the observation of the fact is quite proverbial. Nevertheless, it must be confessed, that one of the greatest and most advantageous qualifications in all servants (but particularly females) is that of good temper. Possessed with a strong desire of pleasing, you will seldom fail of doing it. A corresponding good temper will be charmed with your readiness, and a bad one disarmed of great part of its harshness; and though you may be somewhat deficient at first in executing the business in which you are employed, yet, when they see it is not occasioned by obstinacy or indolence, they will rather instruct you in what they find you ignorant, than be angry that you are so. On the contrary, though you may discharge your business with the greatest propriety, yet if you appear careless and indifferent whether you please or not, your services will lose great part of their merit. If you are fearful of offending, you can scarcely offend at all: because that very fearfulness is an indication of your respect for those you serve, and intimates a desire of deserving their approbation. In short, a good temper is the most valuable of female qualifications, and will infallibly conduct its possessors with ease and tranquillity through every stage of life.

What is the tincture of the finest skin,
To peace of mind and harmony within?
What the bright sparkling of the finest eye,
To the soft soothing of a calm reply?
Can comeliness of form, or grace, or air,
With comeliness of words and deeds compare?
No: those, perhaps, the unwary heart may gain,
But these, these, only, can that heart retain.

Cleanliness is another qualification that requires th particular attention of every female servant, but more especially of those who are employed in the character of cooks. These should be very careful to keep all the utensils in th kitchen free from any kind of dirt or rust; and to be alway clean in their persons.

Be careful to avoid talebearing, for that is a vice of the most pernicious nature, and generally, in the end, turns to the disadvantage of those who practise it. Many things, if heard from the mouth that first speaks them, would be wholly inoffensive; but they carry a different meaning when repeated by another. Those who cannot help telling all they hear, are very apt (at least are supposed by those who know them) to tell more than they hear. Neither ought you to interfere with what is not properly your province; do your duty and leave others to take care of theirs: by this means you will preserve peace, and acquire the love of all your fellow-servants, without running any danger of disobliging your master and mistress, who, however they may appear to countenance the tales you bring, will not in their hearts approve of your conduct.

Those who are entrusted with children should be very careful of them, as there is no negligence you can be guilty of that is likely to produce more disagreeable consequences. If you happen to live in a family where there are infants, part of the duty of a nurse will fall to your share; and to use the little innocents with any harshness, or omit any necessary attendance, is a barbarity which nothing can excuse. It was by diligence and tenderness you yourselves were reared to what you are: and it is by the same dispositions you must bring up your own children when you come to have them. Practise, therefore, if it falls in your way, those lessons, which it will behove you to be perfect in when you come to be mothers.

Let an attachment to the words of truth be ever impressed on your minds. If at any time you are accused of

a fault which you are conscious of having committed, never attempt to screen it with a falsehood: for the last fault is an addition to the former, and renders it more inexcusable. To acknowledge you have been to blame is the surest way both to merit and obtain forgiveness; and it will establish an opinion that you will be careful to avoid the like trespass for the future.

Humility and a modest deportment shoul be also observed, as they are not only becoming, but useful qualifications in all servants. If your mistress should be angry with you (even without a cause) never pretend to argue the case with her; but give her *a soft answer*, for that, as Solomon says, *puts away wrath.* If she is a discreet woman she will reflect, after her passion is over, and use you the more kindly; whereas if you endeavour to defend yourself by sharp and pert replies, it will give her a real occasion of offence, justify her ill humour, and make her more severely resent the like in future

Above all things, preserve a strict attention to honesty. Let no temptation whatever prevail on you to part with this inestimable jewel. To cheat or defraud any one is base and wicked; but, where breach of trust is added, the crime is infinitely enhanced. It has been a maxim with many, to suppose themselves entitled to what is generally called the *market penny*; but this is an ill-judged and dishonest notion. To purloin or secrete any part of what is put into your hands, in order to be laid out to the best advantage, is as evident a theft as if you took the money out of the pockets of those who entrust you; and in doing this you are guilty of a double wrong, first, to your master or mistress who sends you to market, by making them pay more than they ought; and to the tradesmen from whom you buy, by making them appear as guilty of imposition in exacting a greater price than the commodity is worth. Imagine not, that, by taking pains to find out where you can buy cheapest, you are entitled to the overplus you must have given in another place; for this is no more than your duty, and the time it takes to search out the best bargains is the property of those in whose service you are engaged. To obtain the character of a good market-woman is certainly a valuable acquisition, and far superior to those pitiful advantages, which cannot be continued long without a disgraceful discovery. You can live with very few who will not examine into the market prices; they will enquire of those who buy for themselves; and as some people have a

foolish way of boasting of the bargains they make, those who pretend to buy the cheapest will be the most readily believed ; so that, do the best you can, you will be able to give but very indifferent satisfaction. Buy, therefore, for your master and mistress, as you would for yourself ; and whatever money remains, immediately on your return deliver it to the owner.

Be not generous at the expense of your master's and mistress's property, and your own honesty. Give not any thing away without their consent. When you find there is any thing to spare, and that it is in danger of being spoiled if kept longer, it is commendable in you to ask leave to dispose of it while fit for use. If such permission is refused, you have nothing to answer for on that account ; but you must not give away the least morsel without the approbation of those to whom it belongs. Be careful also not to make any waste, for that is a crime of a much deeper die than is imagined by those who are guilty of it ; and seldom goes without its punishment, by the severe want of that which they have so lavishly destroyed.

Never speak in a disrespectful manner of your master or mistress, nor listen to any idle stories related by others to their prejudice. Always vindicate their reputations from any open aspersions or malicious insinuations. Mention not their names in a familiar manner yourself, nor suffer others to speak of them with contempt. As far as you can, magnify their virtues ; and what failings they may have, shadow them over as much as possible. When this is known, it will not only endear you to them, but also gain you the esteem of those who hear you talk ; for though many people have the ill nature to be pleased with picking out what they can to the prejudice of their neighbours, yet none in their hearts approve of the person who makes the report. It is natural, at the same time we love the treason, to hate the traitor.

Avoid, as much as possible, entering into any dispute or quarrels with your fellow-servants. Let not every trifle ruffle you, or occasion you to treat them with grating reflections, even though they should be the first aggressors. It is better to put up with a small affront, than, by returning it, provoke yet more and raise a disturbance in the family. When quarrels in the kitchen are loud enough to be heard in the parlour, both parties are blamed, and it is not always that the innocent person finds the most protection.

If you live in a considerable family, where there are many men servants, you must be very circumspect in your behaviour to them. As they have in general little to do, they are for the most part very saucy and pert where they dare, and are apt to take liberties on the least encouragement. You must therefore carry yourself at a distance towards them, though not with a proud or prudish air. You must neither look as if you thought yourself above them, nor seem as if you imagined every word they spoke intended as a design upon you. No: the one would make them hate and affront you; and the other would be turned into ridicule. On the contrary, you must behave with a civility mixed with seriousness; but on no account whatever suffer your civility to admit of too great familiarities.

If you live in a tradesman's family, where there are apprentices, your conduct to them must be of a different nature. If there be more than one, the elder must be treated with the most respect; but at the same time you must not behave to the others in a haughty or imperious manner. You must remember that they are servants only to become masters, and should therefore be treated not only with kindness but civility. It may in time be in their power to recompense any little favour you do them, such as mending their linen, or other offices of that kind when you have a leisure hour; but this good nature must not proceed too far as they advance in years, lest the vanity of youth should make them imagine you have other motives for it, which to prevent, you must behave with an open civility intermixed with a modest and serious reserve.

We subjoin a few observations with respect to religious duties, which must be considered as of more importance than all the preceding, because, they respect the welfare of the soul.

Regularly attend public worship, whenever you have an opportunity, twice every Sunday, with seriousness and reverence. If ever you go home on that day to visit your friends or take a walk with them, remember that though the Sabbath is a day of rest, and of relaxation from business, it is also a day to be kept holy: and to be used chiefly in glorifying the great Creator and Redeemer; and in preparing ourselves for a better world, by prayer and meditation, by godly reading and conversation, and by a serious examination of our conduct, and the state of our minds,

What a pity,

and what a shame it is, that any person should ever make it a day of mere idle gossipping, and wandering about; or of loose talk and behaviour. At the same time, you must not, under a pretence of keeping the Sabbath-day holy, refuse to do any necessary work; such as making fires and beds; dressing victuals for the family; milking cows; feeding cattle; attending sick people, and young children. "The Sabbath was made for man," says our blessed Saviour; "not man for the Sabbath." It was made to do good to men; not to afflict or punish them, or deprive them of any real comfort. No work ought to be done on Sunday which may as well be done on another day. Contrive to do as much as you properly can the day before, in order that you may have the less to do on the Sabbath-day. Whenever you are prevented by sickness, or by any necessary employments, from attending the public worship of God on the Lord's day, keep the day holy in the best manner your situation will allow. Pray to the Lord; worship him in the secret of your own heart; meditate upon his holy word, even if you are not able to read it, or hear it read. "Families," says an excellent lady, "may be so ordered, that every one may go to church in turns: and if there is any service in which this is not allowed, I would advise the servant of Christ to leave such a master, and to seek for one who fears God."

If you have an opportunity of attending family worship and instruction, be thankful for so great an advantage, and endeavour to improve from it. By your constant and willing attendance, show that you are desirous to give what encouragement you can to your masters and mistresses to continue so excellent a practice.

Neglect not private prayer. If you have not an opportunity of praying to your heavenly Father in secret (which most persons may contrive to have) be not ashamed or afraid to kneel down, and pray, every morning, and every evening, in the presence of your fellow-servants, or of any one else; even if you should think they neglect prayer themselves, and deride you for doing your duty. You stand much in need of divine assistance, to guide you safely through all the sorrows, trials, and temptations, you must meet with in the world: and particularly to enable you to fulfil a Christian servant's duty, which is very important; and often, even in sober families, very difficult — Matthew Henderson, a servant, who was executed at Tyburn, in the year 1746, for murder, sorrowfully owned, that he

had long neglected private prayer; that he had forsaken God, and been a stranger at the throne of grace; and that, therefore, God had given him up unto his own heart's lust, and suffered him to follow his own imaginations; and that he had no help from above in the needful time of trouble and temptation.

Diligently read the Bible. Learn by heart, and treasure up in your memory, the texts in Scripture, especially the following, which teach a servant's duty; and rest not till, by divine assistance, you are able to observe the instructions, and to lay hold on the promises, contained in them.

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ: not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men; knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free."—Ephes. vi. 5—8.

"Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers, but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord, and not unto men: knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doth wrong shall receive for the wrong which he hath done: and there is no respect of persons."—Col. iii. 22—25.

"Let as many servants as are under the yoke, count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them because they are brethren; but rather do them service because they are faithful and beloved partakers of the benefit."—1 Tim. vi. 1, 2.

"Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again, not purloining but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."—Titus ii. 9—12.

"Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God

endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness."—1 Peter ii. 18—24.

COOKERY IN ALL ITS BRANCHES.

ALTHOUGH the following directions are principally addressed to servants, yet they will be found useful to all those, whether mistresses or servants, to whom the care of providing for a family is committed. In every rank, those deserve the greatest praise who best acquit themselves of the duties which their station requires. Indeed, this line of conduct is not a matter of choice, but of necessity, if we would maintain the dignity of our character as rational beings.

In the variety of female acquirements, though domestic occupations stand not so high in esteem as they formerly did, yet when neglected they produce much human misery. There was a time when ladies knew nothing beyond their own family concerns; but in the present day there are many who know nothing about them. Each of these extremes should be avoided: but is there no way to unite in the female character cultivation of talents and habits of usefulness? Happily there are still great numbers in every situation, whose example proves that this is possible. Instances may be found of ladies in the higher walks of life, who condescend to examine the accounts of their house steward; and by overlooking and wisely directing the expenditure of that part of their husband's income which falls under their own inspection, avoid th inconveniences of embarrassed circumstances. How much more necessary, then, is domestic knowledge in those whose limited fortunes press on their attention considerations of the strictest economy. There

ought to be a material difference in the degree of care which a person of a large and independent estate bestows on money concerns, and that of a person in confined circumstances; yet both may very commendably employ some portion of their time and thoughts on this subject. The custom of the times tends in some measure to abolish the distinctions of rank; and the education given to young people is nearly the same in all: but though the leisure of the higher may be well devoted to different accomplishments, the pursuits of those in a middle line, if less ornamental, would better secure their own happiness and that of others connected with them.

Perhaps there are few incidents in which the respectability of a man is more immediately felt, than the style of dinner to which he may accidentally bring home a visitor. Every one is to live as he can afford, and the meal of the tradesman ought not to emulate the entertainments of the higher classes; but if two or three dishes are well served, with the usual sauces, the table linen clean, the small sideboard neatly laid, and all that is necessary be at hand, the expectation of the husband and friend will be gratified because no irregularity of domestic arrangement will disturb the social intercourse. The same observation holds good on a larger scale. In all situations of life, the entertainment should be no less suited to the station, than to the fortune of the entertainer, and to the number and rank of those invited.

The manner of carving is not only a very necessary branch of information, to enable a lady to do the honours of her table, but makes a considerable difference in the consumption of a family; and though in large parties she is so much assisted as to render this knowledge apparently of less consequence, yet she must at times feel the deficiency; and should not fail to acquaint herself with an attainment, the advantage of which is evident every day.

The mistress of a family should always remember that the welfare and good management of the house depend on the eye of the superior; and consequently, that nothing is too trifling for her notice, whereby waste may be avoided; and this attention is of more importance now that the price of every necessary of life is increased to an enormous degree.

March's "Family Book-keeper," is a very useful work, and saves much trouble; the various articles of expense being printed, with a column for every day in the year, so

that at one view the amount of expenditure on each, and the total sum may be known.

To give unvarying rules cannot be attempted, for people ought to form their conduct on their circumstances; but it s presumed that a judicious arrangement according to them, will be found equally advantageous to all.

MARKETING.

The first thing requisite is to know the various parts of the different animals, which are brought into our markets ready slaughtered, and generally denominated "butchers' meat."

In an Ox or Cow, the fore-quarter consists of the haunch, which includes the clod, marrow-bone, shin, and the sticking-piece, which is the neck-end. The next is the leg-of-mutton-piece, which has part of the blade-bone; then the chuck, the brisket, the fore-ribs, and middle-rib, which is called the chuck-rib The hind-quarter contains the sirloin and rump, the thin and thick flank, the veiny-piece, and the isch, each, or ash bone, buttock, and leg. These are the principal parts of the carcass; besides which are the head, tongue, and palate. The entrails are the sweetbreads, kidneys, skirts, and tripe; of the latter of which there are three sorts, the double, the roll, and the reed tripe.

In a Sheep, the fore-quarter contains the neck, breast, and shoulder; and the hind-quarter, the leg and loin. The two loins together are called a chine, or saddle of mutton, which is esteemed as a fine dish, when the meat is small and fat. Besides these, are the head and pluck, which includes the liver, lights, heart, sweetbreads, and melt.

In a Calf, the fore-quarter consists of the shoulder, neck and breast; and the hind-quarter, of the leg, which contains the knuckle, the fillet, and the loin. The head and inwards are called the pluck, in Staffordshire the *calf's race*, and in Lancashire the *mid calf*; it consists of the heart, liver, lights, nut, and melt, and what is called the skirts; the throat sweetbread, and the wind-pipe sweetbread.

Beef, mutton, and veal, are in season at all times of the year.

The fore-quarter of a Lamb consists of a shoulder, neck, and breast, together. The hind-quarter is the leg and loin. The head and pluck consists of the liver, lights, heart, nut and melt; as also the fry, which is formed of the sweetbreads, and skirts, with some of the liver. Lamb may

be had at all times in the year ; but it is particularly in high season at Christmas, when it is considered as one of the greatest presents that can be made from any person in London to another residing in the country.

Grass-lamb comes in about April or May, according to the nature of the weather at that season of the year. In general it holds good till the middle of August.

In a Hog, the fore-quarter is the fore-leg and spring ; and if it is a large hog, you may cut off a spare-rib. The hind-quarter is only the leg and loin. The inwards form what is called the haslet, which consists of the liver, crow, kidney, and skirts. Besides these there are chitterlins, or guts, the smaller parts of which are cleansed for sausages and black-puddings.

What is called a bacon-hog is cut differently on account of making hams, bacon, and pickled pork. Here you have fine spare-ribs, chines, and griskins, and fat for hog's lard The liver and crow are much admired fried with bacon.

The proper season for pork commences about Bartholomew-tide, and lasts all the winter. When the summer begins, it grows flabby, and is therefore not used except by those who are particularly attached to that kind of animal provision.

Having mentioned these previous matters relative to the subject in question, we shall now proceed to describe the proper signs by which the market-woman may make a judicious choice of such articles as she may have occasion to provide.

MEAT.

Beef.

In making choice of ox-beef, that meat which is young will have a fine, smooth, open grain, a pleasing carnation red colour, and be very tender. The fat must look rather white than yellow ; for when it is quite yellow the meat is seldom good. The suet likewise must be perfectly white. To know the difference between ox, cow, and bull-beef, attend to these particulars ; the grain of cow-beef is closer, and the fat whiter, than that of ox-beef ; but the lean is not of so bright a red. The grain of bull-beef is still closer, the fat hard and skinny, the lean of a deep red , and gives a very strong scent.

Mutton.

In order to know whether mutton is young or not, squeeze the flesh with your finger and thumb, and if it is

young it will feel tender; but if old, hard, continue wrinkled, and the fat will be fibrous and clammy. The flesh of ewe-mutton is paler than that of the wether, and the grain closer. The grain of ram mutton likewise is closer, and the flesh is of a deep red, and the fat spungy.

Lamb.

If the eyes appear bright and full in the head, it is good; but if they are sunk and wrinkled, it is stale. Another way of knowing this difference is, that if the vein in the fore-quarter appears of a fine blue colour, it is fresh; but if green or yellow, there is no doubt but it is stale. You may likewise be sure it is not good, if you find a faint disagreeable scent from the kidney in the hind-quarter, or if the knuckle feels limber on touching it with your fingers.

Veal.

Though the flesh of a cow-calf is much whiter than that of a bull, yet it is not so firm: but the fillet of the former is generally preferred on account of the udder. If the head is fresh, the eyes will be plump; but if stale, they will be sunk and wrinkled. If the vein in the shoulder is not of a bright red, the meat is not fresh; and if there are any green and yellow spots in it be assured it is very bad. A good neck and breast will be white and dry; but if they are clammy, and look green or yellow at the upper end, they are stale. The kidney is the soonest apt to taint in the loin, and if it is stale, it will be soft and flimsy. If a leg is firm and white, it is good; but if limber and the flesh is flabby, you may be assured it is bad.

Pork.

If pork is young, the lean on being pinched with the finger and thumb, will break, and the skin dent. If the rind is thick, rough, and cannot be easily impressed with the finger it is old. If the flesh is cool and smooth, it is fresh: but if clammy, it is tainted; and in this case the knuckle is always the worst. There is some pork which is called measly, and is very unwholesome to eat; but this may be easily known by the fat being full of little kernels, which is not the case with good pork.

Hams.

In order to know whether the ham is sweet, stick a knife under the bone, and on smelling at the knife, if the ham is

good, it will have a pleasant flavour. If it is daubed and smeared, and has a disagreeable scent, it is not good. Those in general turn out the best hams that are short in the hock.

Bacon.

If bacon is good, the fat will feel firm, and have a red tinge, and the lean will be of a good colour and stick close to the bone; but if you observe any yellow streaks in the lean, it either is, or will be rusty very soon. If bacon is young, the rind will be thin, but if old, it will be thick.

Brawn.

If brawn is young, the rind will feel moderately tender; but if old, it will be thick and hard.

Venison.

Your choice of venison must be, in a great measure, directed by the fat. If the fat is thick, bright, and clear, the clefts smooth and close, it is young; but if the clefts are very wide and tough, it shews it to be old. Venison will first change at the haunches and shoulders; in order to know which, run a knife into those parts, and you will be able to judge of its newness or staleness by its sweet or rank scent. If it looks greenish, or is inclined to have a very black appearance, depend upon it, it is tainted.

POULTRY, &c.

Turkeys.

The most certain way of knowing if a cock-turkey be young, is the shortness of the spurs, and the smoothness and blackness of the legs. The eyes likewise will be full and bright, and the feet limber and moist; but you must carefully observe that the spurs are not cut or scraped to deceive you, which is an artifice too frequently practised by the poulterer. If the turkey is stale, the feet will be dry, and the eyes sunk. The same rule will determine, whether a hen-turkey is fresh or stale, young or old; with this difference, that if she is old her legs will be rough and red; if with egg, the vent will be soft and open; but if she has no eggs the vent will be hard.

Fowls.

If a cock is young, the spurs will be short; but the same precaution is necessary here in that point as just observed in the choice of turkeys. If they are stale, the vents will

be open; but if fresh, close and hard. Hens are always best when full of eggs, and just before they begin to lay. The combs and legs of an old hen are rough; but in a young hen they are smooth. The comb of a good capon is very pale, its breast remarkably fat, and it has a thick belly with a large rump.

Geese.

When a goose is young, the bill and feet will be yellow, with but few hairs upon them; but if old both will look red. If it is fresh, the feet will be limber; but if old, they will be stiff and dry. Green geese are in season from May or June, till they are three months old. A stubble goose will be good till it is five or six months old, and should be picked dry; but green geese should be scalded.

Ducks.

The legs of a fresh killed duck are limber; and if it is fat the belly will be hard and thick. The feet of a tame duck are inclining to a dusky yellow, and are thick. The feet of a stale duck are dry and stiff. The feet of a wild duck are smaller than a tame one, and are of a reddish colour, Ducks must be plucked dry, but ducklings should be scalded.

Pigeons.

These birds, if new, are full and fat at the vent, and limber footed; but if the toes are harsh, the vent loose, open, and green, they are stale. If they are old, their legs will be large and red. The tame pigeon is preferable to the wild, and should be large in the body, fat, and tender; but the wild pigeon is not so fat. Wood-pigeons are much larger than either wild or tame, but in all other respects like them. The same rule will hold good in the choice of the plover, fieldfare, lark, and other small birds.

FISH.

In order to know whether fish is fresh or stale, the general rule to be noticed in all kinds is, by observing the colour of the gills, which should be of a lively red; whether they are hard, or easily to be opened; the projection or indention of their eyes, the stiffness or limberness of their fins, and by the scent from their gills.

Turbot.

If a turbot is good, it will be thick and plump, and the belly of yellowish white; but if they appear thin and

bluish, they are not good. Turbot are in season the greatest part of the summer.

Cod.

This fish, if perfectly fine and fresh, should be very thick at the neck, the flesh white and firm, and of a bright clear colour, and the gills red. If they appear flabby, they are stale, and will not have their proper flavour. The proper season for them is, from about Christmas to Lady-day.

Soles.

If soles are good they will be thick and firm, and the belly of a fine cream colour; but if they are flabby, or incline to a bluish white, they are not good. The proper season for soles is about Midsummer.

Skate.

If this fish is perfectly good and sweet, the flesh will look exceedingly white, and be thick and firm. One inconvenience is particularly attendant on this fish, and that is, if too fresh, it will eat very rough ; and if stale, they produce so strong a scent as to be very disagreeable ; so that some judgment is necessary to dress them in proper time.

Herrings.

If the herrings are fresh, the gills will be of a fine red, and the whole fish stiff and very bright ; but if the gills are of a faint colour, the fish limber and wrinkled, they are bad. The goodness of pickled herrings, is known by their being fat, fleshy, and white. Red herrings, if good, will be large, firm and dry. They should be full of roe, or milt, and the outside of a fine yellow. Those that have the skin or scales wrinkled on the back will turn out preferable to those whose scales are very broad, the distinction between which is sufficiently obvious.

Salmon.

The flesh of salmon, when new, is a fine red, and particularly so at the gills; the scales should be bright, and the fish very stiff. The spring is the proper season for this fish, which in its nature is both luscious and pleasant flavoured.

Trout.

This is a very beautiful and excellent fresh-water fish ; but the best are those that are red and yellow. The females are most in esteem, and are known by having a smaller

head and deeper body than the male. They are in high season the latter end of June; and their freshness may be known by the rules already given for that purpose, with respect to fish in general.

Tench.

In order to eat this fish in perfection, they should be dressed alive: so says the epicure; but what says humanity? The wretch who would order his cook to dress a tench whilst it lived, would almost deserve to be fried alive himself.—If they are dead, examine the gills, which should be red and hard to open, the eyes bright, and the body firm, and stiff if fresh. These are in general covered with a kind of slimy matter, which if clear and bright, is a proof of their being good. This slimy matter may be easily removed, by rubbing them with a little salt.

Smelts, or Sparlings.

When these are fresh, they are of a fine silver hue, very firm, and have a particular scent.

Flounders.

This is both a salt and fresh water fish, and should be dressed as soon as possible after being dead. When fresh and fine, they are stiff, their eyes bright and full, and their bodies thick.

Sturgeon.

The flesh of a good sturgeon is very white, with a few blue veins, the grain even, the skin tender, good coloured, and soft. All the veins and gristles should be blue; for when these are brown or yellow, the skin harsh, tough, and dry, the fish is bad. It has a pleasant smell when good, but a very disagreeable one when bad. It should also cut firm without crumbling. The females are as full of roe as any carp; which is taken out and spread upon a table, beat flat, and sprinkled with salt; it is then dried in the air and sun, and afterwards in ovens. It should be of a reddish brown colour, and very dry. This is called caviere, and is eaten with oil and vinegar.

Eels.

The best, and most greatly esteemed, is the Thames silver eel, and the worst are those brought by the Dutch, and sold at Billingsgate market. They should be dressed

fresh; and except the time of the very hot months in the summer, are in season all the year.

Lobsters.

If a lobster be fresh, the tail will be stiff, and pull up with a spring in it; but if stale the tail will be flabby, and have no spring in it. This rule, however, concerns lobsters that are boiled; but it is much better to buy them alive, and boil them yourself, taking care that they are not spent by too long keeping. If they have not been long taken, the claws will have a quick and strong motion upon squeezing the eyes, and the heaviest are esteemed the best. The male lobster is known by the narrow back part of his tail. The two uppermost fins within his tail are stiff and hard; but those of the females are soft, and the tail broader. The male, though generally smaller than the female, has the higher flavour, the flesh is firmer, and the body of a redder colour when boiled

Oysters.

Among the various kinds of this fish, those called the native Milton are exceedingly fine, and by far the fattest and whitest. But those most esteemed are the Colchester, Pyfleet, and Milford oysters. When they are alive, and in full vigour, they will close fast upon the knife on opening, and let go as soon as they are wounded in the body.

Prawns and Shrimps.

These fish give an excellent scent when in perfection, which may be known by their firmness, and the tails turning stiffly inward. When fresh their colours are very bright; but when stale, they grow limber, the brightness of their colour goes off, and they become pale and clammy.

SEASONABLE ARTICLES FOR EVERY MONTH IN THE YEAR.

JANUARY.

Meat.—Beef, mutton, house-lamb, veal, and pork.

Poultry, &c.—Game, pheasants, partridges, hares, rabbits, woodcocks, and snipes. Turkeys, capons, pullets, fowls, chickens, and tame pigeons.

Fish.—Carp, tench, perch, lampreys, eels, crawfish, cod, soles, flounders, plaiçe, turbot, thornback, skate, sturgeon, smelts, whitings, lobsters, crabs, prawns, and oysters.

Vegetables, &c.—Cabbage, savoys, coleworts, sprouts, brocoli, purple and white spinage, lettuces, cresses, mustard, rape, radish, turnips, tarragon, sage, parsnips, carrots, potatoes, scorzonera, skirrets, cardoons, beets, parsley, sorrel, chervil, celery, endive, mint, cucumbers in hot-houses, thyme, savory, pot-marjorum, hyssop, salsifie. *To be had though not in season.* Jerusalem artichokes, asparagus, and mushrooms.

Fruit.—Apples, pears, nuts, almonds, services, medlars, grapes, oranges, and lemons.

FEBRUARY.

Meat.--Beef, house-lamb, mutton, veal, and pork.

Poultry, &c.—Turkeys, capons, pullets, fowls, chickens, pigeons, pheasants, partridges, woodcocks, snipes, hares, and tame rabbits.

Fish.—Cod, soles, sturgeon, flounders, plaice, turbot, thornback, skate, whitings, smelts, lobsters, crabs, oysters, prawns, tench, perch, carp, eels, lampreys, and crawfish.

Vegetables, &c.—Cabbage, savoys, coleworts, sprouts, brocoli, purple and white mustard, rape, radishes, turnips, parsnips, potatoes, cardoons, beets, parsley , chervil, endive, sorrel, celery chard, beets, lettuces, cresses, burnet, tansy, thyme, savory, marjorum. *Also may be had,* forced radishes, cucumbers,onions, leeks, shalots, garlic, rocombole, salsifie, skirret, scorzonera, and Jerusalem artichokes.

Fruit.—Pears, apples, grapes, oranges, and lemons.

MARCH.

Meat.—Beef, pork, mutton, veal, and house-lamb.

Poultry, &c.—Turkeys, pullets, capons, fowls, chickens, ducklings, pigeons, and tame rabbits.

Fish.—Carp, tench, turbot, thornback, skate, eels, mullets, plaice, flounders, lobsters, soles, whitings, crabs, crawfish, and prawns.

Vegetables, &c.—Carrots, turnips, parsnips, Jerusalem artichokes, onions, garlic, shalots, brocoli, cardoons, beets, parsley, fennel, celery, endive, tansy, rape, radishes, turnips, tarragon, mint, burnet, thyme, winter savory, coleworts, brocoli, cabbages, savoys, spinage, mushrooms, lettuces, chives, cresses, mustard, pot-marjorum, hyssop, fennel, ucumbers, and kidney-beans.

Fruit.—Pears, apples, forced strawberries, oranges, and almonds.

APRIL.

Meat.—Beef, mutton, veal, and lamb.

Poultry, &c.—Pullets, fowls, chickens, ducklings, pigeons, rabbits, and leverets.

Fish.—Carp, chub, tench, trout, crawfish, salmon, turbot, soles, skate, mullets, smelts, herrings, crabs, lobsters, and prawns.

Vegetables, &c.—Coleworts, sprouts, brocoli, spinage, fennel, parsley, chervil, young onions, celery, endive, sorrel, burnet, tarragon, radishes, lettuces, small salad, thyme, and all sorts of pot-herbs.

Fruit.—Apples, pears, forced cherries, and apricots for tarts.

MAY.

Meat.—Beef, mutton, veal, and lamb.

Poultry, &c.—Pullets, fowls, chickens, green geese, ducklings, turkey-poults, rabbits, and leverets.

Fish.—Carp, tench, eels, trout, chub, salmon, soles, turbots, herrings, smelts, lobsters, crawfish, crabs, and prawns.

Vegetables, &c.—Early potatoes, carrots, turnips, radishes, early cabbages, cauliflowers, artichokes, spinage, parsley, sorrel, balm, mint, purslain, fennel, lettuces, cresses, mustard, all sorts of salad herbs, thyme, savory, all other sweet herbs, pease, beans, kidney-beans, asparagus, tragopogan, cucumbers, &c.

Fruit.—Pears, apples, strawberries, cherries, melons, green apricots, currants for tarts, and gooseberries.

JUNE.

Meat.—Beef, mutton, veal, lamb, and buck-venison.

Poultry, &c.—Fowls, pullets, chickens, green geese, ducklings, turkey-poults, plovers, wheat-ears, leverets, and rabbits.

Fish.—Trout, carp, tench, pike, eels, salmon, soles, turbot, mullets, mackerel, herrings, smelts, lobsters, crawfish, and prawns.

Vegetables, &c.—Carrots, turnips, potatoes, parsnips, radishes, onions, beans, pease, asparagus, kidney-beans, artichokes, cucumbers, lettuce, spinage, parsley, purslain, rape, cresses, and all other small salading, thyme, and all sorts of pot-herbs.

Fruit.—Cherries, strawberries, gooseberries, currants

apricots, apples, pears, some peaches, nectarines, grapes, melons, and pine apples.

JULY.

Meat.—Beef, mutton, veal, lamb, and buck-venison.

Poultry, &c.—Pullets, fowls, chickens, pigeons, green geese, ducklings, turkey-poults, ducks, young partridges, pheasants, wheat ears, plovers, leverets, and rabbits.

Fish.—Cod, haddock, mullets, mackerel, tench, pike, herrings, soles, plaice, flounders, eels, lobsters, skate, thornback, salmon, carp, prawns, and crawfish.

Vegetables, &c.—Carrots, turnips, potatoes, radishes, onions, garlic, rocambole, scorzonera, salsifie, mushrooms, cauliflowers, cabbages, sprouts, artichokes, celery, endive, finocha, chervil, sorrel, purslain, lettuces, cresses, and all sorts of small herbs, mint, balm, thyme, and all other pot-herbs, pease, beans, and kidney-beans.

Fruit.—Pears, apples, cherries, peaches, nectarines, plums, apricots, gooseberries, strawberries, raspberries, melons, and pine apples.

AUGUST.

Meat.—Beef, mutton, veal, lamb, and buck-venison.

Poultry, &c.—Fowls, pullets, chickens, green geese, turkey-poults, ducklings, leverets, rabbits, pigeons, pheasants, wild ducks, wheat ears, and plovers.

Fish.—Cod, haddock, flounders, plaice, skate thornback, mullets, mackerel, herrings, pike, carp, eels, lobsters, crawfish, prawns, and oysters.

Vegetables, &c.—Carrots, turnips, potatoes, radishes, onions, garlic, shalots, scorzonera, salsifie, pease, beans, kidney beans mushrooms, artichokes, cabbages, cauliflowers, sprouts, beets, celery, endive, finocha, parsley, lettuces, and all sorts of sweet herbs.

Fruit.—Peaches, nectarines, plums, cherries, apples, pears, grapes, figs, filberts, mulberries, strawberries, gooseberries, currants, melons, and pine apples.

SEPTEMBER.

Meat.—Beef, mutton, lamb, veal, pork, and buck-venison.

Poultry, &c.—Geese, turkeys, teals, pigeons, larks, pullets, fowls, hares, rabbits, chickens, ducks, pheasants, and partridges.

Fish.—Cod, haddock, flounders, plaice, thornback, skate, soles, salmon, carp, tench, pike, lobsters, and oysters.

Vegetables, &c.—Carrots, turnips, potatoes, shallots, onions, leeks, garlic, scorzonera, salsifie, pease, beans, kidney-beans, mushrooms, artichokes, cabbages, sprouts, cauliflowers, cardoons, endive, celery, parsley, finocha, lettuces, and small salad, chervil, sorrel, beets, thyme, and all sorts of soup herbs.

Fruit.—Peaches, plums, apples, pears, grapes, and walnuts: filberts, hazel-nuts, medlars, quinces, lazaroles, currants, morel cherries, melons and pine-apples

OCTOBER.

Meat.—Beef, mutton, lamb, veal, buck and doe-venison.

Poultry, &c.—Geese, turkeys, pigeons, pullets, fowls, chickens, rabbits, wild ducks, teals, widgeons, woodcocks, snipes, larks, dotterels, hares, pheasants, and partridges.

Fish.—Dories, holobets, barbet, smelts, brills, gudgeons, pike, carp, tench, perch, salmon, trout, lobsters, cockles, muscles, and oysters.

Vegetables, &c.—Cabbage sprouts, cauliflowers artichokes, carrots, parsnips, turnips, potatoes, skirrets, salsifie, scorzonera, leeks, shallots, garlic, rocambole, celery, endive, cardoons, chervil, finocha, chard beets, corn salad, lettuces, all sorts of young salad, thyme, savory, and all sorts of pot-herbs.

Fruit.—Peaches, grapes, figs, medlars, services, quinces, black and white bullace, walnuts, filberts hazel-nuts, pears, and apples.

NOVEMBER.

Meat.—Beef, mutton, veal, house-lamb, and doe venison,

Poultry, &c.—Geese, turkeys, fowls, chickens, pullets, pigeons, wild ducks, teals, widgeons, woodcocks, snipes, larks, dotterels, hares, rabbits, partridges, and pheasants.

Fish.—Gurnets, dories, salmon, trout, smelts, gudgeons, lobsters, holobets, barbet, carp, pike, tench, oysters, cockles, and muscles,

Vegetables, &c.—Carrots, turnips, parsnips, potatoes, skirret, salsifie, scorzonera, onions, leeks, shallots, rocambole, Jerusalem artichokes, cabbages, cauliflowers, savoys sprouts, coleworts, spinage, chard beets, cardoons, parsley cresses, endive, chervil, thyme, lettuces, and all sorts of salad and pot-herbs.

Fruit.—Pears, apples, bullace, chesnuts, hazel-nuts, walnuts, medlars, services, and grapes.

DECEMBER.

Meat.—Beef, mutton, veal, house-lamb, pork, and doe-venison.

Poultry, &c.—Geese, turkeys, pullets, pigeons, capons, fowls, chickens, hares, rabbits, woodcocks, snipes, larks, wild ducks, teals, widgeons, dotterels, partridges, and pheasants.

Fish.—Turbot, gurnets, sturgeon, holobets, barbet, smelts, cod, codlings, soles, carp, gudgeons, eels, cockles, muscles, oysters, and dories.

Vegetables, &c.—Cabbage, savoys, brocoli, purple and white, carrots, parsnips, turnips, lettuces, cresses, small salad, potatoes, skirrets, scorzonera, salsific, leeks, onions, shallots, cardoons, forced asparagus, garlic, rocambole, celery, endive, spinage, parsley, thyme, and all sorts of pot-herbs.

Fruit.—Apples, pears, medlars, services, chesnuts, walnuts, hazel-nuts, and grapes.

OBSERVATIONS ON DRESSING FISH.

If the fishmonger does not clean it, fish is seldom very nicely done: but those in great towns wash it beyond what is necessary for cleaning, and by perpetual watering diminish the flavour. When quite clean, if it be boiled, some salt and a little vinegar should be put into the water to give firmness; but cod, whiting, and haddock, are far better if a little salted, and kept a day; and if not very hot weather they will be good two days.

Those who know how to purchase fish, may, by taking more at a time than they want for one day, often get it cheap; and such kinds as will pot or pickle, or keep by being sprinkled with salt and hung up, or by being fried will serve for stewing the next day, may then be bought with advantage.

Fresh-water fish has often a muddy smell and taste, to take off which, soak it in strong salt and water after it is nicely cleaned; or if of a size to bear it, scald it in the same: then dry and dress it

To boil Salmon.

Clean it carefully, boil it gently, and take it out of the water as soon as done. Let the water be warm if the fish

be split. If underdone it is very unwholesome.—Shrimp or anchovy sauce

To broil Salmon.

Cut slices an inch thick, and season with pepper and salt; lay each slice in half a sheet of white paper, well buttered, twist the ends of the paper, and broil the slices over a slow fire six or eight minutes. Serve in the paper with anchovy sauce.

To pot Salmon.

Take a large piece, scale and wipe, but do not wash it; salt it very well, let it lie till the salt is melted and drained from it, then season with beaten mace, cloves, and whole pepper; lay in a few bay leaves, put it close into a pan, cover it over with butter, and bake it; when well done, drain it from the gravy, put it into the pots to keep, and when cold cover it with clarified butter.—In this manner you may do any firm fish.

To pickle Salmon.

Boil as before directed, take the fish out, and boil the liquor with bay leaves, peppercorns, and salt; add vinegar when cold, and pour over the fish.

Another way.

After scalding, and cleaning, split the salmon, and divide it into such pieces as you choose, lay it in the kettle to fill the bottom, and as much water as will cover it; to three quarts put a pint of vinegar, a handful of salt, twelve bay leaves, six blades of mace, and a quarter of an ounce of black pepper. When the salmon is boiled enough, drain it and put it on a clean cloth, then put more salmon into the kettle, and pour the liquor upon it, and so on till all is done. After this, if the pickle be not smartly flavoured with the vinegar and salt, add more, and boil it quick three quarters of an hour. When all is cold, pack the fish in something deep and let there be enough of pickle to plentifully cover it. Preserve it from the air. The liquor must be drained from the fish, and occasionally boiled and skimmed.

Cod.

Some people boil the cod whole; but a large head and shoulders contain all the fish that is proper to keep, the thinner parts being overdone and tasteless before the thick

are ready. But the whole fish may be purchased at times more reasonably; and the lower half, if sprinkled and hung up, will be in high perfection one or two days. Or it may be made salter, and served with egg sauce, potatoes, and parsnips.

Cod when small is usually very cheap. If boiled quite fresh it is watery; but eats excellently if salted and hung up for a day, to give it firmness, then stuffed, and broiled, or boiled.

Cod's Head and Shoulders.

This fish will eat much finer by having a little salt rubbed down the bone, and along the thick part, even if it be eaten the same day.

Tie it up, and put it on the fire in cold water which will completely cover it; throw a handful of salt into it. Great care must be taken to serve it without the smallest speck of black or scum. Garnish it with a large quantity of double parsley, lemon, horse-raddish, and the milt, roe, and liver, and fried smelts if approved. If with smelts be careful that no water hangs about the fish; or the beauty of the smelts will be taken off, as well as their flavour.—Serve with plenty of oyster or shrimp sauce, and anchovy and butter.

To dress salt Cod.

Soak and clean the piece you mean to dress, then lay it all night in water, with a glass of vinegar. Boil it enough, then break it into flakes on the dish; pour over it parsnips boiled, beaten in a mortar, and then boil up with cream and a large piece of butter rubbed with a bit of flour. It may be served with egg sauce instead of parsnip, and the root sent up whole; or the fish may be boiled, and sent up without flaking, with the sauces before mentioned.

Stewed Carp.

Scale and clean it, taking care of the roe, &c. Lay the fish in a stewpan, with a rich beef gravy, an onion, eight cloves, a dessert-spoonful of Jamaica pepper, the same of black, a fourth part of the quantity of gravy or port (cider may do) simmer close covered; when nearly done add two anchovies chopped fine, a dessert-spoonful of made mustard, and some fine walnut catsup, a bit of butter rolled in flour: shake it and let the gravy boil a few minutes.—Serve with sippets of fried bread, the roe fried, and a good deal of horse-raddish and lemon.

Mackerel.

Boil and serve with butter and fennel.

To broil them, split and sprinkle with herbs, pepper, and salt; or stuff with the same, crumbs, and chopped fennel.

Collared, as eel.

Potted: clean, season, and bake them in a pan with spice, bay leaves, and some butter; when cold, lay them in a potting pot, and cover with butter.

Pickled: boil them, then boil some of the liquor, a few peppers, bay leaves, and some vinegar; when cold pour it over them.

Pickled Mackerel, called Caveach.

Clean and divide them, then cut each side into three, or leaving them undivided, cut each fish into five or six pieces. To six large mackerel, take near an ounce of pepper, two nutmegs, a little mace, four cloves, and a handful of salt, all in the finest powder; mix, and making holes in each bit of fish thrust the seasoning into them, rub each piece with some of it; then fry them brown in oil; let them stand till cold, then put them into a stone jar, and cover with vinegar; if to keep long, pour oil on the top. Thus done, they may be preserved for months.

Soles.

If boiled, must be served with great care to look perfectly white, and should be much covered with parsley.

If fried, dip in egg, and cover them with fine crumbs of bread; set on a frying-pan that is just large enough, and put into it a large quantity of fresh lard or dripping, boil it, and immediatly slip the fish into it; do them of a fine brown.

Soles that have been fried eat good cold, with oil, vinegar, salt, and mustard.

Stewed soles.—Do as carp.

An excellent way of dressing a large Plaice, especially if there be a Roe.

Sprinkle with salt, and keep twenty-four hours; then wash and wipe it dry, wet over with egg, cover with crumbs of bread; make some lard or fine dripping, and two large spoonfuls of vinegar, boiling hot; lay the fish in, and fry it a fine colour, drain it from the fat, and serve with fried

parsley round, and anchovy sauce. You may dip the fish in vinegar, and not put it into the pan.

To fry Smelts.

They should not be washed more than is necessary to clean them. Dry them in a cloth; then lightly flour them, but shake it off. Dip them into plenty of egg, then into bread crumbs grated fine, and plunge them into a good pan of boiling lard; let them continue gently boiling, and a few minutes will make them a bright yellow brown. Take care not to take off the light roughness of the crumbs, or their beauty will be lost.

Spitchcock Eels.

Take one or two large eels, leave the skin on, cut them into pieces of three inches long, open them on the belly-side, and clean them nicely: wipe them dry, and then wet them with beaten egg, and strew over on both sides chopped parsley, pepper, salt, a very little sage, and a bit of mace pounded fine and mixed with the seasoning. Rub the gridiron with a bit of suet, and broil the fish of a fine colour.—Serve with anchovy and butter for sauce.

Fried Eels.

If small they should be curled round and fried, being first dipped into egg and crumbs of bread.

Boiled Eel.

The small ones are best: do them in a small quantity of water, with a good deal of parsley, which should be served up with them and the liquor.—Serve chopped parsley and butter for sauce.

Eel Broth, very nourishing for the Sick.

Do as above; but stew two hours, and add an onion and peppercorns: salt to taste.

Collared Eel.

Bone a large eel, but don't skin it: mix pepper, salt, mace, allspice, and a clove or two in the finest powder, and rub over the whole inside: roll it tight, and bind with a coarse tape. Boil in salt and water till enough, then add vinegar, and when cold keep the collar in pickle. Serve it either whole or in slices. Chopped sage, parsley, and a little thyme, knotted marjoram, and savory, mixed with the spices greatly improve the taste.

Hot Crab.

Pick the meat out of a crab, clear the shell from the head, then put the meat with a little nutmeg, salt, pepper, a bit of butter, crumbs of bread, and three spoonfuls of vinegar, into the shell again, and set it before the fire. You may brown it with a salamander. Drv toast should be served to eat it upon.

Dressed Crab cold.

Empty the shells, and mix the flesh with oil, vinegar, salt, and a little white pepper and Cayenne; then put the mixture into the large shell, and serve. Very little oil is necessary.

To stew Oysters.

Open, and separate the liquor from them, then wash them from the grit; strain the liquor, and put with the oysters a bit of mace and lemon-peel, and a few white peppers. Simmer them very gently, and put some cream, and a little flour and butter.—Serve with sippets.

Boiled Oysters.

Let the shells be nicely cleaned first; and serve in them, to eat with cold butter.

To scallop Oysters.

Put them with crumbs of bread, pepper, salt, nutmeg, and a bit of butter, into scallop-shells, or saucers, and bake them before the fire in a Dutch oven.

Fried Oysters, to garnish boiled Fish.

Make a batter of flour, milk, and eggs, season it a very little, dip the oysters into it, and fry them a fine yellow-brown. A little nutmeg should be put into the seasoning, and a few crumbs of bread into the flour.

MEATS.

To dress Venison.

A haunch of buck will take three hours and a half, or three quarters, roasting: doe, only three hours and a quarter. Venison should be rather under than over done.

Spread a sheet of white paper with butter, and put it over the fat, first sprinkling it with a little salt; then lay a coarse paste on strong paper, and cover the haunch; tie it

with fine packthread, and set at a distance from the fire, which must be a good one. Baste it often; ten minutes before serving take off the paste, draw the meat nearer the fire, and baste it with butter, and a good deal of flour, to make it froth up well.

Gravy for it should be put into a boat, and not into the dish (unless there is none in the venison) and made thus: Cut off the fat from two or three pounds of a loin of old mutton, and set in steaks on a gridiron for a few minutes, just to brown one side; put them into a saucepan with a quart of water, cover quite close for an hour, and simmer it gently; then uncover it, and stew till the gravy is reduced to a pint. Season with salt only.

Currant-jelly sauce must be served in a boat.

Formerly pap sauce was eaten with venison; which, as some still like it, it may be necessary to direct. Grate white bread, and boil it with port wine, water, and a large stick of cinnamon; and when quite smooth take out the cinnamon, and add sugar. Claret may be used for it.

Make the jelly-sauce thus. Beat some currant-jelly and a spoonful or two of port wine, and set it over the fire till melted. Where jelly runs short put more wine, and a few lumps of sugar to the jelly, and melt as above.—Serve with French beans.

To salt Beef or Pork for eating immediately.

The piece should not weigh more than five or six pounds. Salt it very thoroughly just before you put it into the pot, take a coarse cloth, flour it well, put the meat in, and fold it up close. Put it into a pot of boiling water, and boil it as long as you would any other salt beef of the same size, it will be as salt as if done four or five days.

Great attention is requisite in salting meat: and in the country, where large quantities are cured, this is of particular importance. Beef and pork should be well sprinkled: and a few hours afterwards hung to drain, before it is rubbed with the salt: which method, by cleansing the meat from the blood, serves to keep it from tasting strong. It should be turned every day; and if wanted soon, should be rubbed as often. A salting-tub or lead may be used, and a cover to fit close. Those who use a good deal of salt meat will find it answer well to boil up the pickle, skim it, and when cold, pour it over meat that has been sprinkled and drained. Salt is so much increased in price, from the

heavy duties, as to require great care in using it; and the brine ought not to be thrown away, as is the practice of some, after once using.

To salt Beef red; which is extremely good to eat fresh from the Pickle, or to hang to dry.

Choose a piece of beef with as little bone as you can (the flank is most proper) sprinkle it, and let it drain a day; then rub it with common salt, saltpetre, and bay-salt, but only a small proportion of the saltpetre, and you may add a few grains of cochineal, all in fine powder. Rub the pickle every day into the meat for a week, then only turn it. It will be excellent in eight days. In sixteen, drain it from the pickle; and let it be smoked at the oven mouth when heated with wood, or send it to the baker's. A few days will smoke it.

A little of the coarsest sugar may be added to the salt.

It eats well, boiled tender with greens or carrots. If to be gratèd as Dutch, then cut a lean bit, boil it till extremely tender, and while hot put it under a press. When cold fold it in a sheet of paper, and it will keep in a dry place two or three months, ready for serving on bread and butter.

The Dutch Method of salting Beef.

Take a lean piece of beef; rub it well with treacle or brown sugar, and let it be turned often. In three days wipe it, and salt it with common salt and saltpetre beaten fine: rub these well in, and turn it every day for a fortnight. Roll it tight in a coarse cloth, and press it under a large weight: hang to dry in a wood smoke, but turn it upside down every day. Boil it in pump water, and press it: it will grate or cut into shivers, like Dutch beef.

Beef a-la-Mode.

Choose a piece of thick flank of a fine heifer or ox. Cut into long slices some fat bacon, but quite free from yellow; let each bit be near an inch thick; dip them into vinegar, and then into a seasoning ready prepared of salt, black pepper, allspice, and a clove, all in fine powder, with parsley, chives, thyme, savoury, and knotted marjoram, shred as small as possible, and well mixed. With a sharp knife make holes deep enough to let in the larding; then rub the beef over with the seasoning, and bind it up tight with tape. Set it in a well tinned pot over a fire or rather stove; three or four onions must be fried brown and

put to the beef, with two or three carrots, one turnip, a head or two of celery, and a small quantity of water; let it simmer gently ten or twelve hours, or till extremely tender, turning the meat twice.

Put the gravy into a pan, remove the fat, keep the beef covered, then put them together, and add a glass of port wine. Take off the tape, and serve with the vegetables; or you may strain them off, and send them up cut into dice for garnish. Onions roasted, and then stewed with the gravy, are a great improvement. A tea cupful of vinegar should be stewed with the beef.

To stew a Brisket of Beef.

Put the part which has the hard fat into a stew pot with a small quantity of water. Let it boil up, and skim it thoroughly; then add carrots, turnips, onions, celery, and a few peppercorns. Stew till extremely tender; then take out the flat bones, and remove all the fat from the soup. Either serve that and the meat in a tureen, or the soup alone, and the meat on a dish, garnished with some vegetables. The following sauce is much admired, served with the beef: Take half a pint of the soup and mix it with a spoonful of catsup, a glass of port wine, a tea spoonful of made mustard, a little flour, a bit of butter, and salt; boil all together a few minutes, then pour it round the meat. Chop capers, walnuts, red cabbage, pickled cucumbers, and chives or parsley small, and put in separate heaps over it.

An excellent Mode of dressing Beef.

Hang three ribs three or four days; take out the bones from the whole length, sprinkle it with salt, roll the meat tight, and roast it. Nothing can look nicer.—The above done with spices, &c. and baked as hunter's beef, is excellent.

To collar Beef.

Choose the thin end of the flank of fine mellow beef, but not too fat; lay it into a dish with salt and saltpetre, turn and rub it every day for a week, and keep it cool. Then take out every bone and gristle, remove the skin off the inside part, and cover it thick with the following seasoning cut small; a large handful of parsley, the same of sage, some thyme, marjoram, and penny-royal, pepper, salt, and allspice. Roll the meat up as tight as possible, and bind it, then boil it gently for seven or eight hours. A cloth must

be put round before the tape. Put the beef under a good weight while hot, without undoing it; the shape will then be oval. Part of a breast of veal rolled in with the beef, looks and eats very well.

Beef Steaks and Oyster Sauce.

Strain off the liquor from the oysters, and throw them into cold water to take off the grit, while you simmer the liquor, with a bit of mace and lemon-peel; then put the oysters in, stew them a few minutes, and a little cream if you have it, and some butter rubbed in a bit of flour; let them boil up once; and have rump steaks, well seasoned and broiled, ready for throwing the oyster sauce over, the moment you are to serve.

Beef Palates.

Simmer them in water several hours, till they will peel; then cut the palates into slices, or leave them whole, as you choose; and stew them in a rich gravy till as tender as possible. Before you serve, season them with Cayenne, salt, and catsup. If the gravy was drawn clear, add also some butter and flour.

If to be served white, boil them in milk, and stew them in a fricassee sauce; adding cream, butter, flour, and mushroom-powder, and a little pounded mace.

Fricassee of cold roast Beef.

Cut the beef into very thin slices, shred a handful of parsley very small, cut an onion into quarters, and put all together in a stewpan, with a piece of butter and some strong broth: season with salt and pepper, and simmer very gently a quarter of an hour; then mix into it the yolks of two eggs, a glass of port wine, and a spoonful of vinegar; stir it quick, rub the dish with shalot, and turn the fricassee into it.

To dress cold Beef that has not been done enough, called Beef Olives.

Cut slices half an inch thick, and four inches square; lay on them a forcemeat of crumbs of bread, shalot, a little suet, or fat, pepper, and salt. Roll them, and fasten with a small skewer: put them into a stewpan with some gravy made of the beef bones, or the gravy of the meat and a spoonful or two of water, and stew them till tender. Fresh meat will do.

Round of Beef

Should be carefully salted, and wet with the pickle for eight or ten days. The bone should be cut out first, and the beef skewered and tied up to make it quite round. It may be stuffed with parsley, if approved; in which case the holes to admit the parsley must be made with a sharp pointed knife, and the parsley coarsely cut and stuffed in tight. As soon as it boils it should be skimmed, and afterwards kept boiling very gently.

Rolled Beef that equals Hare.

Take the inside of a large sirloin, soak it in a glass of port wine and a glass of vinegar mixed, for forty-eight hours: have ready a very fine stuffing, and bind it up tight. Roast it on a hanging spit; and baste it with a glass of port wine, the same quantity of vinegar, and a tea spoonful of pounded allspice. Larding it improves the look and flavour; serve with a rich gravy in the dish; currant-jelly and melted butter, in tureens.

To roast Tongue and Udder.

After cleaning the tongue well, salt it with common salt and saltpetre three days; then boil it, and likewise a fine young udder, with some fat to it, till tolerably tender; then tie the thick part of one to the thin part of the other, and roast the tongue and udder together.

Serve them with good gravy, and currant-jelly sauce. A few cloves should be stuck in the udder. This is an excellent dish.

Some people like neats' tongues cured with the root, in which case they look much larger; but otherwise the root must be cut off close to the gullet, next to the tongue, but without taking away the fat under the tongue. The root must be soaked in salt and water, and extremely well cleaned, before it is dressed; and the tongue should be laid in salt for a day and a night before pickled.

To pickle Tongues for boiling.

Cut off the root, but leave a little of the kernel and fat. Sprinkle some salt, and let it drain from the slime till next day; then for each tongue mix a large spoonful of common salt, the same of coarse sugar, and about half as much of saltpetre; rub it well in, and do so every day. In a week add another heaped spoonful of salt. If rubbed every day,

a tongue will be ready in a fortnight; but if only turned in the pickle daily, it will keep four or five weeks without being too salt.

When you dry tongues, write the date on a parchment, and tie it on. Smoke them, or dry them plain, if you like best.

When it is to be dressed boil it till extremely tender; allow five hours; and if done sooner, it is easily kept hot. The longer kept after drying, the higher it will be; if hard, it may require soaking three or four hours.

To stew Tongue.

Salt a tongue with saltpetre and common salt for a week, turning it every day. Boil it tender enough to peel: when done, stew it in a moderately strong gravy; season with soy, mushroom catsup, Cayenne, pounded cloves, and salt, if necessary.

Serve with truffles, morels, and mushrooms. In both this receipt and the next, the roots must be taken off the tongues before salting, but some fat left.

An excellent Method of dressing Tongues to eat cold.

Season with common salt and saltpetre, brown sugar, a little dry-salt, pepper, cloves, mace, and allspice, in fine powder, for a fortnight: then take away the pickle, put the tongue into a small pan, and lay some butter on it; cover it with brown crust, and bake slowly till so tender that a straw would go through it.

The thin part of tongues, when hung up to dry, grates like hung beef, and also makes a fine addition to the flavour of omlets.

Beef-heart.

Wash it carefully: stuff as hare; and serve with rich gravy, and currant-jelly sauce.—Hash with the same, and port wine.

Stewed Ox-cheek, plain.

Soak and cleanse a fine check the day before it is to be eaten; put it into a stewpot that will cover close, with three quarts of water; simmer it after it has first boiled up and been well skimmed. In two hours put plenty of carrots, leeks, two or three turnips, a bunch of sweet herbs, some whole pepper, and four ounces of allspice. Skim it often; when the meat is tender, take it out: let the soup get cold, take off the cake of fat, and serve the soup separate, or with the meat.

It should be of a fine brown; which might be done by burnt sugar; or by frying some onions quite brown with flour, and simmering them with it. This last way improves the flavour of all soups and gravies of the brown kind.

If vegetables are not approved in the soup, they may be taken out, and a small roll be toasted, or bread fried and added. Celery is a great addition, and should always be served. Where it is not to be got, the seed of it gives quite as good a flavour, boiled in, and strained off.

Tripe

May be served in a tureen, stewed with milk and onion till tender. Melted butter for sauce.

Or fry it in small bits dipped in batter.

Or stew the thin part, cut into bits, in gravy: thicken with flour and butter, and add a little catsup.

Or fricassee it with white sauce.

Ox-feet, or Cow-heels,

May be dressed in various ways, and are very nutritious in all.

Boil them; and serve in a napkin with melted butter, mustard, and a large spoonful of vinegar.

Or boil them very tender, and serve them as a brown fricassee: the liquor will do to make jelly sweet or relishing, and likewise to give richness to soups or gravies.

Or cut them into four parts, dip them into an egg, and then flour and fry them: and fry onions (if you like them) to serve round. Sauce as above.

Or bake them as for mock-turtle.

To keep Veal.

The first part that turns bad of a leg of veal is where the udder is skewered back. The skewer should be taken out, and both that and the part under it wiped every day, by which means it will keep good three or four days in hot weather. Take care to cut out the pipe that runs along the chine of a loin of veal, as you do beef, to hinder it from tainting. The skirt of the breast of veal is likewise to be taken off; and the inside of the breast wiped and scraped, and sprinkled with a little salt.

Leg of Veal.

Let the fillet be cut large or small as best suits the number of your company Take out the bone, fill the space

with a fine stuffing, and let it be skewered quite round; and send the large side uppermost. When half roasted, if not before, put a paper over the fat: and take care to allow a sufficient time, and put it a good distance from the fire, as the meat is very solid. Serve with melted butter poured over it.—You may pot some of it.

Knuckle of Veal.

As few people are fond of boiled veal, it may be well to leave the knuckle small, and take off some cutlets or collops before it be dressed; but as the knuckle will keep longer than the fillet, it is best not to cut off the slices till wanted. Break the bones to make it take less room; wash it well; and put it into a saucepan with three onions, a blade of mace or two, and a few peppercorns; cover it with water, and simmer till quite ready. In the mean time some macaroni should be boiled with it, if approved, or rice, or a little rice flour, to give it a small degree of thickness; but do not put too much. Before it is served, add half a pint of milk and cream, and let it come up either with or without the meat.

Or fry the knuckle with sliced onion and butter to a good brown; and have ready pease, lettuce, onion, and a cucumber or two stewed in a small quantity of water an hour; then add these to the veal; and stew it till the meat is tender enough to eat, but not overdone. Throw in pepper, salt, and a bit of shred mint, and serve all together.

Shoulder of Veal.

Cut off the knuckle, for a stew or gravy. Roast the other part for stuffing; you may lard it. Serve with melted butter.

The blade-bone, with a good deal of meat left on, eats extremely well with mushrooms or oyster sauce, or mushroom catsup in butter.

Breast of Veal.

Before roasted, if large, the two ends may be taken off and fried to stew, or the whole may be roasted. Butter should be poured over it.

If any be left, cut the pieces in handsome sizes, put them into a stewpan, and pour some broth over it; or if you have no broth, a little water will do; add a bunch of herbs, a blade or two of mace, some pepper, and an anchovy; stew till the meat is tender, thicken with butter and flour

and add a little catsup; or the whole breast may be stewed after cutting off the two ends.

Serve the sweetbread whole upon it; which may either be stewed or parboiled, and then covered with crumbs, herbs, pepper, and salt, and browned in a Dutch oven.

If you have a few mushrooms, truffles, and morels, stew them with it, and serve.

Boiled breast of veal, smothered with onion sauce, is an excellent dish if not old nor too fat.

To roll a Breast of Veal.

Bone it, take off the thick skin and gristle, and beat the meat with a rolling-pin. Season it with herbs chopped very fine, mixed with salt, pepper, and mace. Lay some thick slices of fine ham; or roll it into two or three calves' tongues of a fine red, boiled first an hour or two and skinned. Bind it up tight in a cloth, and tape it. Set it over the fire to simmer in a small quantity of water till it is quite tender; this will take some hours. Lay it on the dresser, with a board and weight on it till quite cold.

Chump of Veal a la daube.

Cut off the chump end of the loin; take out the edge-bone; stuff the hollow with good forcemeat, tie it up tight, and lay it in a stewpan with the bone you took out, a little faggot of herbs, an anchovy, two blades of mace, a few white peppers, and a pint of good veal broth. Cover the veal with slices of fat bacon, and lay a sheet of white paper over it. Cover the pan close, simmer it two hours, then take out the bacon, and glaze the veal.—Serve it on mushrooms, or with sorrel sauce, or what else you please.

Veal Rolls of either cold Meat or fresh.

Cut thin slices; and spread on them a fine seasoning of a very few crumbs, a little chopped bacon or scraped ham, and a little suet, parsley, and shalot (or instead of the parsley, and shalot, some fresh mushrooms stewed and minced) pepper, salt, and a small piece of pounded mace.

This stuffing may either fill up the roll like a sausage, or be rolled with the meat. In either case tie it up very tight, and stew it very slowly in a gravy and a glass of sherry.—Serve it when tender, after skimming it nicely.

Harrico of Veal.

Take the best end of a small neck: cut the bones short, but leave it whole; then put it into a stewpan just covered

with brown gravy: and when it is nearly done, have ready a pint of boiled pease, six cucumbers pared and sliced, and two cabbage-lettuces cut into quarters, all stewed in a little good broth; put them to the veal, and let them simmer ten minutes. When the veal is in the dish, pour the sauce and vegetables over it, and lay the lettuce with forcemeat balls round it.

Cutlets Maintenon.

Cut slices about three quarters of an inch thick, beat them with a rolling-pin, and wet them on both sides with egg; dip them into a seasoning of bread crumbs, parsley, thyme, knotted marjoram, pepper, salt, and a little nutmeg grated; then put them into papers folded over, and broil them; and have in a boat melted butter, with a little mushroom catsup.

Cutlets another way.

Prepare as above, and fry them: lay them into a dish, and keep them hot; dredge a little flour, and put a bit of butter into the pan; brown it, then pour a little boiling water into it, and boil quick: season with pepper, salt, and catsup, and pour over them.

Other ways.—Prepare as before, and dress the cutlets in a Dutch oven; pour over them melted butter and mushrooms.

Or, pepper, salt, and broil them, especially neck-steaks. They are excellent without herbs.

Veal Collops.

Cut long thin collops; beat them well; and lay on them a bit of thin bacon of the same size, and spread forcemeat on that, seasoned high, and also a little garlic and Cayenne. Roll them up tight, about the size of two fingers, but not more than two or three inches long; put a very small skewer to fasten each firmly; rub egg over; fry them of a fine brown, and pour a rich brown gravy over.

To dress Collops quick.

Cut them as thin as paper with a very sharp knife, and in small bits, throw the skin, and any odd bits of the veal, into a little water, with a dust of pepper and salt; set them on the fire while you beat the collops; and dip them into a seasoning of herbs, bread, pepper, salt, and a scrape of nutmeg, but first wet them in egg. Then put a bit of butter into a frying-pan, and give the collops a very quick

fry: for as they are so thin, two minutes will do them on both sides; put them into a hot dish before the fire; then strain and thicken the gravy, give it a boil in the frying-pan, and pour it over the collops. A little catsup is an improvement.

Scallops of cold Veal or Chicken.

Mince the meat extremely small; and set it over the fire with a scrape of nutmeg, a little pepper and salt, and a little cream, for a few minutes; then put it into the scallop shells, and fill them with crumbs of bread, over which put some bits of butter, and brown them before the fire.

Either veal or chicken looks and eats well prepared in this way, and lightly covered with crumbs of bread, fried; or these may be put on in little heaps.

Veal Sausages.

Chop equal quantities of lean veal and fat bacon, a handful of sage, a little salt and pepper, and a few anchovies. Beat all in a mortar; and when used, roll and fry it, and serve it with fried sippets, or on stewed vegetables, or on white collops.

Scotch Collops.

Cut veal into thin bits about three inches over, and rather round; beat with a rolling-pin, and grate a little nutmeg over them; dip into the yolk of an egg, and fry them in a little butter of a fine brown: pour the butter off; and have ready warm, to pour upon them, half a pint of gravy, a little bit of butter rubbed into a little flour, a yolk of egg, two large spoonfuls of cream, and a bit of salt. Do not boil the sauce, but stir it till of a fine thickness to serve up with the collops.

To boil a Calf's Head.

Clean it very nicely; and soak it in water, that it may look very white; take out the tongue to salt, and the brains to make a little dish. Boil the head extremely tender; then strew it over with crumbs and chopped parsley, and brown them: or, if liked better, leave one side plain. Bacon and greens are to be served to eat with it.

The brains must be boiled; and then mixed with melted butter, scalded sage chopped, pepper, and salt.

If any of the head is left, it may be hashed next day, and a few slices of bacon just warmed and put round.

Cold calf's head eats well if grilled.

To hash Calf's Head.

When half boiled, cut off the meat in slices, half an inch thick, and two or three inches long; brown some butter, flour, and sliced onion, and throw in the slices with some good gravy, truffles and morels; give it one boil, skim it well, and set it in a moderate heat to simmer till very tender.

Season with pepper, salt, and Cayenne at first; and ten minutes before serving, throw in some shred parsley and a very small bit of tarragon and knotted marjoram, cut as fine as possible; just before you serve, add the squeeze of a lemon. Forcemeat balls, and bits of bacon rolled round.

Another way.—Boil the head almost enough, and take the meat of the best side neatly off the bone with a sharp knife; lay this into a small dish, wash it over with the yolks of two eggs, and cover it with crumbs, a few herbs nicely shred, a little pepper and salt, and a grate of nutmeg, all mixed together first. Set the dish before the fire, and keep turning it now and then, that all parts of the head may be equally brown. In the mean time slice the remainder of the head and the tongue, but first peel the tongue; put a pint of good gravy into a pan, with an onion, a small bunch of herbs (consisting of parsley, basil, savoury, tarragon, knotted marjoram, and a little thyme) a little salt, and Cayenne, a shalot, a glass of sherry, and a little oyster liquor. Boil this for a few minutes, and strain it upon the meat, which should be dredged with some flour. Add some mushrooms either fresh or pickled, a few truffles and morels, and two spoonfuls of catsup; then beat up half the brains, and put this to the rest with a bit of butter and flour. Simmer the whole.

Beat the other part of the brains with shred lemon-peel, a little nutmeg and mace, some parsley shred, and an egg. Then fry it in little cakes of a beautiful yellow-brown. Dip some oysters into the yolk of an egg, and do the same: and also some relishing forcemeat balls made as for mock-turtle. Garnish with these, and small bits of bacon just made hot before the fire.

Calf's Head fricasseed.

Clean and half boil half a head; cut the meat into small bits, and put it into a tosser, with a little gravy made of the bones, some of the water it was boiled in, a bunch of sweet herbs, an onion, and a blade of mace. If you have any young cockrels in the house, use the cockscombs; but

first boil them tender, and blanch them; or a sweetbread will do as well. Season the gravy with a little pepper, nutmeg, and salt, rub down some flour and butter, and give all a boil together; then take out the herbs and onion, and add a little cup of cream, but do not boil it in.—Serve with small bits of bacon rolled round, and balls.

To collar Calf's Head.

Scald the skin off a fine head, clean it nicely, and take out the brains. Boil it tender enough to remove the bones: then have ready a good quantity of chopped parsley, mace, nutmeg, salt, and white pepper, mixed well; season it high with these; lay the parsley in a thick layer, then a quantity of thick slices of fine ham, or a beautiful coloured tongue skinned, and then the yolks of six nice yellow eggs stuck here and there about. Roll the head quite close, and tie it up as close as you can. Boil it, and then lay a weight on it.

A cloth must be put under the tape, as for other collars.

Mock Turtle.

Bespeak a calf's head with the skin on, cut it in half, and clean it well; then half boil it, take all the meat off in square bits, break the bones of the head, and boil them in some veal and beef broth to add to the richness. Fry some shalot in butter, and dredge in flour enough to thicken the gravy; stir this into the browning, and give it one or two boils; skim it carefully, and then put in the head; put in also a pint of Madeira wine, and simmer it till the meat is quite tender. About ten minutes before you serve, put in some basil, tarragon, chives, parsley, Cayenne pepper, and salt to your taste; also two spoonfuls of mushroom catsup, and one of soy. Squeeze the juice of a lemon into the tureen, and pour the soup upon it. Forcemeat balls, and small eggs.

A cheap way.—Prepare half a calf's head, without the skin, as above; when the meat is cut off, break the bones, and put them into a saucepan with some gravy made of beef and veal bones, and seasoned with fried onions, herbs, mace, and peppers. Have ready two or three ox-palates boiled so tender as to blanch, and cut into small pieces; to which a cow-heel likewise cut into pieces, is a great improvement. Brown some butter, flour, and onion, and pour the gravy to it; then add the meats as above, and stew. Half a pint of sherry, an anchovy, two spoonfuls of walnut

catsup, the same of mushroom catsup, and some chopped herbs, as before. Balls, &c.

Another.—Put into a pan a knuckle of veal, two fine cow-heels, two onions, a few cloves, peppers, berries of allspice, mace, and sweet herbs; cover them with water, then tie a thick paper over the pan, and set it in an oven for three hours. When cold take off the fat very nicely; cut the meat and feet into bits an inch and a half square; remove the bones and coarse parts; and then put the rest on to warm, with a large spoonful of walnut and one of mushroom catsup, half a pint of sherry or Madeira wine, a little mushroom powder, and the jelly of the meat. When hot, if it wants any more seasoning, add some; and serve with hard eggs, forcemeat balls, a squeeze of lemon, and a spoonful of soy.—This is a very easy way, and the dish is excellent.

Another.—Stew a pound and a half of scrag of mutton, with from three pints of water to a quart; then set the broth on, with a calf's foot and a cow-heel, cover the stew-pan tight, and simmer till you can get off the meat from the bones in proper bits. Set it on again with the broth, a quarter of a pint of Madeira wine or sherry, a large onion, half a tea spoonful of Cayenne pepper, a bit of lemon-peel, two anchovies, some sweet herbs, eighteen oysters cut into pieces and then chopped fine, a tea spoonful of salt, a little nutmeg, and the liquor of the oysters; cover it tight, and simmer three quarters of an hour. Serve with forcemeat balls, and hard eggs in the tureen.

An excellent and very cheap mock-turtle may be made of two or three cow-heels baked with two pounds and a half of gravy beef, herbs, &c. as above, with cow-heels and veal.

Calf's Liver.

Slice it, season with pepper and salt, and broil nicely; rub a bit of cold butter on it, and serve hot.

Calf's Liver roasted.

Wash and wipe it; then cut a long hole in it, and stuff it with crumbs of bread, chopped anchovy, herbs, a good deal of fat bacon, onion, salt, pepper, a bit of butter, and an egg; sew the liver up; then lard it, or wrap it in a veal cawl, and roast it.—Serve with good brown gravy, and currant-jelly.

To dress the Liver and Lights.

Half boil an equal quantity of each, then cut them into middling sized mince, put to it a spoonful or two of the water that boiled it, a bit of butter, flour, salt, and pepper, simmer ten minutes and serve hot.

Sweetbreads.

Half boil them, and stew them in a white gravy : add cream, flour, butter, nutmeg, salt, and white pepper.

Or do them in brown sauce seasoned.

Or parboil them, and then cover them with crumbs, herb, and seasoning, and brown them in a Dutch oven.

Serve with butter and mushroom catsup, or gravy.

Sweetbreads roasted.

Parboil two large ones; when cold, lard them with bacon, and roast them in a Dutch oven. For sauce, plain butter and mushroom catsup.

Sweetbreads Ragout.

Cut them about the size of a walnut, wash and dry them, then fry them of a fine brown; pour to them a good gravy, seasoned with salt, pepper, allspice, and either mushrooms or mushroom catsup: strain, and thicken with butter and a little flour. You may add truffles, morels, and mushrooms.

Kidney.

Chop veal kidney, and some of the fat; likewise a little leek or onion, pepper and salt; roll it up with an egg into balls, and fry them.

Calf's heart stuff and roast as beef's heart, or sliced, make it into a pudding, as directed for steak or kidney pudding.

To ro t a Leg of Pork.

Choose a small leg of fine young pork; cut a slit in the knuckle with a sharp knife; and fill the space with sage and onion chopped, and a little pepper and salt. When half done, score the skin in slices, but do not cut deeper than the outer rind.

Apple sauce and potatoes should be served to eat with it.

To boil a Leg of Pork.

Salt it eight or ten days; when it is to be dressed, weigh it, let it lay half an hour in cold water to make it white;

allow a quarter of an hour for every pound, and half an hour over, from the time it boils up; skim it as soon as it boils, and frequently after. Allow water enough. Save some of it to make pease soup. Some boil it in a very nice cloth, floured; which gives a very delicate look. It should be small and of a fine grain.—Serve pease pudding and turnips with it.

Rolled Neck of Pork.

Bone it; put a forcemeat of chopped sage, a very few crumbs of bread, salt, pepper, and two or three berries of allspice over the inside; then roll the meat as tight as you can, and roast it slowly, and at a good distance at first.

Spring or Forehand of Pork.

Cut out the bone: sprinkle salt, pepper, and sage dried over the inside: but first warm a little butter to baste it, and then flour it: roll the pork tight, and tie it; then roast by a hanging jack. About two hours will do it.

Spare-rib

Should be basted with a very little butter and a little flour, and then sprinkled with dried sage crumbled. Apple sauce and potatoes, as for roast pork.

Pork Griskin

Is usually very hard: the best way to prevent this is to put it into as much cold water as will cover it, and let it boil up; then instantly take it off, and put it into a Dutch oven: a very few minutes will do it. Remember to rub butter over it, and then flour it, before you put it to the fire.

Blade-bone of Pork

Is taken from the bacon hog; the less meat left on it, in moderation, the better. It is to be broiled; and when just done, pepper and salt it. Put to it a piece of butter, and a tea spoonful of mustard; and serve it, covered, quickly. This is a Somersetshire dish.

To dress Pork as Lamb.

Kill a young pig of four or five months old; cut up the fore-quarter for roasting as you do lamb, and truss the shank close. The other parts will make delicate pickled pork; or steaks, pies, &c.

Pork Steaks.

Cut them from a loin or neck, and of middling thickness; pepper and broil them, turning them often: when nearly done, put on salt, rub a bit of butter over, and serve the moment they are taken off the fire, a few at a time.

To pickle Pork.

The quantities proportioned to the middlings of a pretty large hog, the hams and shoulders being cut off.

Mix, and pound fine, four ounces of saltpetre; a pound of coarse sugar, an ounce of salprunel, and a little common salt; sprinkle the pork with salt, and drain it twenty-four hours; then rub with the above: pack the pieces tight in a small deep tub, filling up the spaces with common salt. Place large pebbles on the pork, to prevent it from swimming in the pickle which the salt will produce. If kept from air, it will continue very fine for two years.

Sausages.

Chop fat and lean pork together: season it with sage, pepper, and salt, and you may add two or three berries of allspice: half fill hog's guts that have been soaked and made extremely clean; or the meat may be kept in a very small pan, closely covered: and so rolled and dusted with a very little flour before it is fried. Serve on stewed red cabbage; or mashed potatoes put in a form, brown with salamander, and garnish with the above. They must be pricked with a fork before they are dressed, or they will burst.

An excellent Sausage to eat cold.

Season fat and lean pork with some salt, saltpetre, black pepper, and allspice, all in fine powder, and rub into the meat; the sixth day cut it small, and mix with it some shred shalot or garlic, as fine as possible. Have ready an ox-gut that has been scoured, salted, and soaked well, and fill it with the above stuffing; tie up the ends, and hang it to smoke as you would hams, but first wrap it in a fold or two of old muslin. It must be high-dried. Some eat it without boiling, but others like it boiled first. The skin should be tied in different places, so as to make each link about eight or nine inches long.

To roast a sucking Pig.

If you can get it when just killed, this is of great advantage. Let it be scalded, which the dealers usually do; then

put some sage, crumbs of bread, salt, and pepper, into the belly, and sew it up. Observe to skewer the legs back or the under part will not crisp.

Lay it to a brisk fire till thoroughly dry: then have ready some butter in a dry cloth, and rub the pig with it in every part. Dredge as much flour over as will possibly lay, and do not touch it again till ready to serve; then scrape off the flour very carefully with a blunt knife, rub it well with the buttered cloth, and take off the head while at the fire; take out the brains and mix them with the gravy that comes from the pig. Then take it up; and without withdrawing the spit, cut it down the back and belly, lay it into the dish, and chop the sage and bread quickly as fine as you can, and mix them with a large quantity of fine melted butter that has very little flour. Put the sauce into the dish after the pig has been slit down the back, and garnish with the ears and the two jaws; take off the upper part of the head down to the snout.

In Devonshire it is served whole, if very small; the head only being cut off to garnish as above.

Pettitoes.

Boil them, the liver, and the heart, in a small quantity of water, very gently; then cut the meat fine, and simmer it with a little of the water and the feet split, till the feet are quite tender; thicken with a bit of butter, a little flour, a spoonful of cream, and a little salt and pepper; give it a boil up, pour it over a few sippets of bread, and put the feet on the mince.

To make excellent Meat of a Hog's Head.

Split the head, take out the brains, cut off the ears, and sprinkle it with common salt for a day: then drain it: salt it well with common salt and saltpetre three days; then lay the salt and head into a small quantity of water for two days. Wash it, and boil it till all the bones will come out; remove them, and chop the head as quick as possible; but first skin the tongue, and take the skin carefully off the head, to put under and over. Season with pepper, salt, and a little mace, or allspice berries. Put the skin into a small pan, press the cut head in, and put the other skin over: press it down. When cold it will turn out and make a kind of brawn. If too fat, you may put a few bits of lean pork, to be prepared the same way. Add salt and vinegar; and boil these with some of the liquor for a pickle to keep it.

To roast Porker's Head.

Choose a fine young head, clean it well, and put bread and sage, as for pig; sew it up tight, and on a string or hanging jack roast it as a pig, and serve with the same sauce.

To prepare Pig's Cheek for boiling.

Cut off the snout, and clean the head; divide it, and take out the eyes and the brains; sprinkle the head with salt, and let it drain twenty-four hours. Salt it with common salt and saltpetre; let it lay eight or ten days, if to be dressed without stewing with pease, but less if to be dressed with pease; but it must be washed first, and then simmered till all is tender.

To collar Pig's Head.

Scour the head and ears nicely; take off the hair and snout, and take out the eyes and the brains; lay it into water one night, then drain, salt it extremely well with common salt and saltpetre, and let it lay five days. Boil it enough to take out the bones; then lay it on a dresser, turning the thick end of one side of the head towards the thin end of the other, to make the roll of an equal size; sprinkle it well with salt and white pepper, and roll it with the ears; and if you approve, put the pig's feet round the outside when boned, or the thin parts of two cow-heels. Put it in a cloth, bind with a broad tape, and boil it till quite tender; then put a good weight upon it, and do not take off the covering till cold.

If you choose it to be more like brawn, salt it longer, and let the proportion of saltpetre be greater, and put in also some pieces of lean pork, and then cover it with cow-heel to look like the horn.

This may be kept either in or out of pickle of salt and water boiled, with vinegar; and is a very convenient thing to have in the house.

If likely to spoil, slice and fry it either with or without batter.

To dress Pig's Feet and Ears.

Clean carefully, and soak some hours, and boil them tender; then take them out; boil some vinegar and a little salt with some of the water, and when cold put it over them. When they are to be dressed, dry them, cut the feet in

two and slice the ears; fry and serve with butter, mustard and vinegar. They may be either done in batter, or only floured.

Pig's Feet and Ears fricasseed.

Put no vinegar into the pickle, if to be dressed with cream. Cut the feet and ears into neat bits, and boil them in a little milk; then pour that from them, and simmer in a little veal broth, with a bit of onion, mace, and lemon-peel. Before you serve, add a little cream, flour, butter, and salt.

To dress Haunch of Mutton.

Keep it as long as it can be preserved sweet by the different modes, let it be washed with warm milk and water, or vinegar, if necessary; but when to be dressed, observe to wash it well, lest the outside should have a bad flavour from keeping. Put a paste of coarse flour or strong paper, and fold the haunch in: set it a great distance from the fire, and allow proportionable time for the paste; do not take it off till about thirty-five or forty minutes before serving, and then baste it continually. Bring the haunch nearer to the fire before you take off the paste, and froth it up as you would venison.

A gravy must be made of a pound and a half of loin of old mutton, simmered in a pint of water to half, and no seasoning but salt: brown it with a little burnt sugar, and send it up in the dish; but there should be a good deal of gravy in the meat; for though long at the fire, the distance and covering will prevent its roasting out.—Serve with currant-jelly sauce.

To roast a Saddle of Mutton.

Let it be well kept first. Raise the skin, and then skewer it on again; take it off a quarter of an hour before serving, sprinkle it with some salt, baste it, and dredge it well with flour. The rump should be split, and skewered back on each side. The joint may be large or small according to the company: it is the most elegant if the latter. Being broad it requires a high and strong fire.

Fillet of Mutton braised.

Take off the chump end of the loin, butter some paper and put over it, and then paste as for venison; roast it two hours. Do not let it be the least brown. Have ready some French beans boiled and drained on a sieve; and

while the mutton is being glazed, give them one heat up in gravy, and lay them on the dish with the meat over them.

Harrico.

Take off some of the fat, and cut the middle or best end of the neck of mutton in rather thin steaks; flour and fry them in their own fat of a fine light brown, but not enough for eating. Then put into a dish, while you fry the carrots, turnips, and onions; the carrots and turnips in dice, the onions sliced; but they must only be warmed, not browned, or you need not fry them. Then lay the steaks at the bottom of a stewpan, the vegetables over them, and pour as much boiling water as will just cover them; give one boil, skim well, and then set the pan on the side of the fire to simmer gently till tender. In three or four hours skim them; and add pepper, salt, and a spoonful of catsup.

To hash Mutton.

Cut thin slices of dressed mutton; fat and lean; flour them; have ready a little onion boiled in two or three spoonfuls of water; add to it a little gravy and the meat seasoned, and make it hot, but not to boil. Serve in a covered dish. Instead of onion, a clove of garlic, and a spoonful of currant-jelly; and half a glass of port wine, will give an agreeable flavour of venison, if the meat be fine. Pickled cucumber, or walnut, cut small, warm in it for change.

To boil Shoulder of Mutton with Oysters.

Hang it some days, then salt it well for two days; bone it; and sprinkle it with pepper and a bit of mace pounded: lay some oysters over it, and roll the meat up tight and tie it. Stew it in a small quantity of water, with an onion and a few peppercorns, till quite tender.

Have ready a little good gravy, and some oysters stewed in it: thicken this with flour and butter, and pour over the mutton when the tape is taken off. The stewpan should be kept close covered.

Mutton Sausages.

Take a pound of the rawest part of the leg of mutton that has been either roasted or boiled; chop it extremely small, and season it with pepper, salt, mace, and nutmeg; add to it six ounces of beef suet, some sweet herbs, two anchovies, and a pint of oysters, all chopped very small: a quarter of a pound of grated bread, some of the anchovy liquor, and the yolks and whites of two eggs well beaten,

Put it all, when well mixed, into a little pot: and use it by rolling it into balls of sausage shape, and frying it. If approved, a little shalot may be added, or garlic, which is a great improvement.

To dress Mutton Rumps and Kidneys.

Stew six rumps in some good mutton gravy half an hour; then take them up, and let them stand to cool. Clear the gravy from the fat: and put into it four ounces of boiled rice, an onion stuck with cloves, and a blade of mace; boil them till the rice is thick. Wash the rumps with yolks of eggs well beaten; and strew over them crumbs of bread, a little pepper and salt, chopped parsley and thyme, and grated lemon-peel. Fry in butter of a fine brown. While the rumps are stewing, lard the kidneys and put them to roast in a Dutch oven. When the rumps are fried, the grease must be drained before they are put on the dish, and the pan being cleared likewise from the fat, warm the rice in it. Lay the latter on the dish; the rumps put round on the rice, the narrow end towards the middle, and the kidneys between. Garnish with hard eggs cut in half, the white left on, or with different coloured pickles.

An excellent Hodgepodge.

Stew pease, lettuce, and onions, in a very little water, with a beef or ham bone. While these are doing fry some mutton or lamb steaks seasoned, of a nice brown; three quarters of an hour before dinner, put the steaks into a stewpan, and the vegetables over them; stew them, and serve altogether in a tureen.

Lamb's Fry.

Serve it fried of a beautiful colour, and with a good deal of dried or fried parsley over it.

Lamb's Sweetbreads.

Blanch them, and put them a little while into cold water. Then put them into a stewpan, with a ladle full of broth, some pepper and salt, a small bunch of small onions, and a blade of mace; stir in a bit of butter and flour, and stew half an hour. Have ready two or three eggs well beaten in cream, with a little minced parsley and a few grates of nutmeg. Put in some boiled asparagus tops to the other things. Do not let it boil after the cream is in; but make it hot, and stir it well all the while. Take great care it does

not curdle. Young French beans or pease may be added, first boiled of a beautiful colour.

A very nice Dish.

Take the best end of a neck of lamb, cut it into steaks, and chop each bone so short as to make the steaks almost round. Egg, and strew with crumbs, herbs, and seasoning; fry them of the finest brown; mash some potatoes with a little butter and cream, and put them into the middle of the dish raised high. Then place the edge of one steak on another, with the small bone upward, all round the potatoes.

POULTRY, GAME, &c.

To boil Turkey.

Make a stuffing of bread, herbs, salt, pepper, nutmeg, lemon-peel, a few oysters or an anchovy, a bit of butter, some suet, and an egg: put this into the crop, fasten up the skin, and boil the turkey in a floured cloth, to make it very white. Have ready a fine oyster sauce made rich with butter, a little cream, and a spoonful, of soy, if approved, and pour it over the bird: or liver and lemon sauce. Hen birds are best for boiling, and should be young.

To roast Turkey.

The sinews of the leg should be drawn, whichever way it is dressed. The head should be twisted under the wing and in drawing it, take care not to tear the liver, nor let the gall touch it.

Put a stuffing of sausage meat; or if sausages are to be served in the dish, a bread stuffing. As this makes a large addition to the size of the bird, observe that the heat of the fire is constantly to that part; for the breast is often not done enough. A little strip of paper should be put on the bone, to hinder it from scorching while the other parts roast. Baste well, and froth it up.—Serve with gravy in the dish, and plenty of bread sauce in a sauce tureen. Add a few crumbs, and a beaten egg, to the stuffing of sausage meat.

Pulled Turkey.

Divide the meat of the breast by pulling instead of cutting: then warm it in a spoonful or two of white gravy, and a little cream, grated nutmeg, salt, and a little flour and butter; do not boil it. The leg should be seasoned,

scored, and broiled, and put into the dish with the above round it. Cold chicken will do as well.

To boil Fowl.

For boiling, choose those that are not black legged. Pick them nicely, singe, wash, and truss them. Flour them, and put them into boiling water.—Serve with parsley and butter; oyster, lemon, liver, or celery sauce.

If for dinner, ham, tongue, or bacon, is usually served to eat with them; as likewise greens.

To boil Fowl with Rice.

Stew the fowl very slowly in some clear mutton broth, well skimmed, and seasoned with onion, mace, pepper, and salt. About half an hour before it is ready, put in a quarter of a pint of rice, well washed and soaked. Simmer till tender; then strain it from the broth; and put the rice on a sieve before the fire. Keep the fowl hot, lay it in the middle of the dish, with the rice round it without the broth. The broth will be very nice to eat as such; but the less liquor the fowl is done with the better. Gravy, or parsley and butter, for sauce.

Fowls roasted.

Serve with egg sauce, bread sauce, or garnished with sausages or scalded parsley.

A large barn-door fowl, well hung, should be stuffed in the crop with sausage meat; and served with gravy in the dish, with bread sauce.

The head should be turned under the wing, as a turkey.

Fowls broiled.

Split them down the back: pepper, salt, and broil. Serve with mushroom sauce.

Davenport Fowls.

Hang young fowls a night; take the livers, hearts, and tenderest parts of the gizzards, shred very small, with half a handful of young celery, an anchovy to each fowl, an onion, and the yolks of four eggs boiled hard, with pepper, salt, and mace, to your taste. Stuff the fowls with this, and, sew up the vents and necks quite close, that the water may not get in. Boil them in salt and water till almost done; then drain them, and put them into a stewpan, with butter enough to brown them.—Serve them with fine melted butter and a spoonful of catsup, of either sort, in the dish.

Chicken Currie.

Cut up the chickens raw, slice onions, and fry both in butter, with great care, of a fine light brown; or if you use chickens that have been dressed, fry only the onions. Lay the joints, cut into two or three pieces each, into a stewpan; with a veal or mutton gravy, and a clove or two of garlic. Simmer till the chicken is quite tender. Half an hour before you serve it, rub smooth a spoonful or two of currie powder, a spoonful of flour, and an ounce of butter; and add this, with four large spoonfuls of cream, to the stew. Salt to your taste. When serving squeeze in a little lemon.

Slices of underdone veal, or rabbit, turkey, &c. make excellent currie.

Ducks roasted.

Serve with a fine gravy; and stuff one with sage and onion, a dessert spoonful of crumbs, a bit of butter, and pepper and salt; let the other be unseasoned.

To boil Ducks.

Choose a fine fat duck, salt it two days, then boil it slowly in a cloth. Serve it with onion sauce, but melt the butter with milk instead of water.

To stew Ducks.

Half roast a duck; put it into a stewpan with a pint of beef gravy, a few leaves of sage and mint cut small, pepper and salt, and a small bit of onion shred as fine as possible. Simmer a quarter of an hour, and skim clean; then add near a quart of green pease. Cover close, and simmer near half an hour longer. Put in a piece of butter and a little flour, and give it one boil; then serve it on one dish.

To hash Ducks.

Cut a cold duck into joints; and warm it, without b in gravy, and a glass of port wine.

To roast Geese.

After it is picked, the plugs of the feathers pulled out, and the hairs carefully singed, let it be well washed and dried, and a seasoning put in of onion, sage, pepper, and salt. Fasten it tight at the neck and rump, and then roast it. Put it first at a distance from the fire, and by degrees draw it nearer. A slip of paper should be skewered

on the breast bone. Baste it very well. When the breast is rising, take off the paper; and be careful to serve it before the breast falls, or it will be spoiled by coming flatted to table. Let a good gravy be sent in the dish.

Gravy and apple sauce; gooseberry sauce for a green goose.

To stew Giblets.

Do them as will be directed for giblet pie (under the head *Pies;*) season them with salt and pepper, and a very small piece of mace. Before serving, give them one boil with a cup of cream, and a piece of butter rubbed in a tea spoonful of flour.

Pigeons

May be dressed in so many ways that they are very useful. The good flavour of them depends very much on their being cropped and drawn as soon as killed. No other bird requires so much washing.

Pigeons left from dinner the day before may be stewed, or made into a pie; in either case, care must be taken not to overdo them, which will make them stringy. They need only be heated up in gravy made ready; and forcemeat balls may be fried and added, instead of putting a stuffing into them. If for a pie, let beef steaks be stewed in a little water, and put cold under them, and cover each pigeon with a piece of fat bacon, to keep them moist.—Season as usual, and put eggs.

To stew Pigeons.

Take care that they are quite fresh and carefully cropped, drawn, and washed; then soak them half an hour. In the mean time cut a hard white cabbage in slices (as if for pickling) into water; drain it, and then boil it in milk and water; drain it again, and lay some of it at the bottom of a stewpan. Put the pigeons upon it, but first season them well with pepper and salt; and cover them with the remainder of the cabbage. Add a little broth, and stew gently till the pigeons are tender; then put among them two or three spoonfuls of cream, and a piece of butter and flour, for thickening. After a boil or two, serve the birds in the middle, and the cabbage placed round them.

To broil Pigeons.

After cleaning, split the backs, pepper and salt them, and broil them very nicely; pour over them either stewed or pickled mushrooms in melted butter, and serve as hot as possible.

Roast Pigeons

Should be stuffed with parsley, either cut or whole, and seasoned within. Serve with parsley and butter. Pease or asparagus should be dressed to eat with them

To keep Game, &c.

Game ought not to be thrown away even when it has been kept a very long time; for when it seems to be spoiled, it may often be made fit for eating, by nicely cleaning it, and washing with vinegar and water. If there is danger of birds not keeping, draw, crop, and pick them; then wash in two or three waters, and rub them with salt. Have ready a large saucepan of boiling water, and plunge them into it one by one, drawing them up and down by the legs, that the water may pass through them. Let them stay five or six minutes in; then hang them up in a cold place. When drained, pepper and salt the insides well. Before roasting wash them well.

The most delicate birds, even grouse, may be preserved thus. Those that live by suction cannot be done this way, as they are never drawn; and perhaps the heat might make them worse, as the water could not pass through them; but they bear being high.

Lumps of charcoal put about birds and meat will preserve them from taint, and restore what is spoiling.

Pheasants and Partridges.

Roast them as turkey; and serve with a fine gravy (into which put a very small bit of garlic) and bread sauce. When cold, they may be made into excellent patties, but their flavour should not be overpowered with lemon.

To pot Partridges.

Clean them nicely; and season with mace, allspice, white pepper, and salt, in fine powder. Rub every part well; then lay the breast downwards in a pan, and pack the birds as close as you possibly can. Put a good deal of butter on them; then cover the pan with a coarse flour paste and a paper over; tie it close, and bake. When cold put the birds into pots, and cover them with butter.

A very cheap Way of potting Birds.

Prepare them as directed in the last receipt; and when baked and grown cold, cut them into proper pieces for keeping, pack them close into a large potting-pan, and (if possible) leave no spaces to recei the butter. Cover them

with butter, and one-third part less will be wanted than when the birds are done whole.

The butter that has covered potted articles will serve for basting, or for paste for meat pies.

To clarify Butter for potted Articles.

Put it into a sauce-boat, and set that over the fire in a stewpan that has a little water in. When melted, take care not to pour the milky parts over the potted articles: they will sink to the bottom.

To pot moor Game.

Pick, singe, and wash the birds nicely: then dry them, and season, inside and out, pretty high, with pepper, mace, nutmeg, allspice, and salt. Pack them in as small a pot as will hold them, cover them with butter, and bake in a very slow oven. When cold, take off the butter, dry them from the gravy, and put one bird into each pot, which should just fit. And as much more butter as will cover them, but take care that it does not oil. The best way to melt it is, by warming it in a basin, set in a bowl of hot water.

Grouse.

Roast them like fowls, but the head is to be twisted under the wing. They must not be overdone.—Serve with a rich gravy in the dish, and bread sauce. The sauce for wild fowl (as will be described hereafter under the head of *Sauces*) may be used instead of common gravy.

To roast wild Fowl.

The flavour is best preserved without stuffing. Put pepper, salt, and a piece of butter into each.

Wild fowl require much less dressing than tame: they should be served of a fine colour, and well frothed up. A rich brown gravy should be sent in the dish; and when the breast is cut into slices, before taking off the bone, a squeeze of lemon, with pepper and salt, is a great improvement to the flavour.

To take off the fishy taste which wild fowl sometimes have, put an onion, some salt, and hot water, into the dripping-pan, and baste them for the first ten minutes with this: take away the pan, and baste constantly with butter.

Wild Ducks, Teal, Widgeon, Dunbirds, &c.

Should be taken up with the gravy in. Baste them with butter; and sprinkle a little salt before they are taken up;

put a good gravy upon them, and serve with shalot sauce in a boat.

Woodcocks, Snipes, and Quails,

Keep good several days. Roast them without drawing, and serve on toast. Butter only should be eaten with them, as gravy takes off from the fine flavour. The thigh and back are most esteemed.

Ruffs and Reeves

Are skewered as quails; put bars of bacon over them, and roast them about ten minutes.—Serve with a good gravy in the dish.

To dress Plovers.

Roast the green ones in the same way as woodcocks and quails (see above) without drawing; and serve on a toast. Grey plovers may be either roasted, or stewed with gravy, herbs, and spice.

Plover's Eggs

Are a nice and fashionable dish. Boil them ten minutes, and serve either hot or cold on a napkin.

To roast Ortolans.

Pick and singe, but do not draw them. Tie on a bird-spit, and roast them. Some persons like bacon in slices tied between them, but the taste of it spoils the flavour of the ortolan. Cover them with crumbs of bread.

Guinea and Pea Fowl

Eat much like pheasants. Dress them in the same way.

Hares

If properly taken care of, will keep a long time; and even when the cook fancies them past eating, may be in the highest perfection; which, if eaten when fresh killed, they are not. As they are usually paunched in the field, the cook cannot prevent this; but the hare keeps longer, and eats much better, if not opened for four or five days, or according to the weather.

If paunched, as soon as a hare comes in it should be wiped quite dry, the heart and liver taken out, and the liver scalded to keep for the stuffing. Repeat this wiping every day; mix pepper and ginger, and rub on the inside; and put a large piece of charcoal into it. If the spice is applied early it will prevent that musty taste which long keeping in the damp occasions, and which also affects the stuffing.

An old hare should be kept as long as possible, if to be roasted. It must also be well soaked.

To roast Hare.

After it is skinned, let it be extremely well washed, and then soaked an hour or two in water; and if old, lard it; which will make it tender, as also will letting it lay in vinegar.

If, however, it is put into vinegar, it should be exceedingly well washed in water afterwards. Put a large relishing stuffing into the belly, and then sew it up. Baste it well with milk till half done, and afterwards with butter. If the blood has settled in the neck, soaking the part in warm water, and putting it to the fire warm, will remove it, especially if you also nick the skin here and there with a small knife, to let it out. The hare should be kept at a distance from the fire at first. Serve with a fine froth, rich gravy, melted butter, and currant-jelly sauce: the gravy in the dish. For stuffing use the liver, an anchovy, some fat bacon, a little suet, herbs, pepper, salt, nutmeg, a little onion, crumbs of bread, and an egg to bind it all.

The ears must be nicely cleaned and singed. They are reckoned a dainty.

To jug an

After cleaning and skinning, cut it up; and season it with pepper, salt, allspice, pounded mace, and a little nutmeg. Put it into a jar with an onion, a clove or two, a bunch of sweet herbs, a piece of coarse beef, and the carcass bones over all. Tie the jar down with a bladder, and leather or strong paper; and put it into a saucepan of water up to the neck, but no higher. Keep the water boiling five hours. When it is to be served boil the gravy up with a piece of butter and flour; and if the meat get cold, warm it in this, but not to boil.

Broiled and hashed Hare.

The flavour of broiled hare is particularly fine; the legs or wings must be seasoned first; rub with cold butter, and serve very hot.

The other parts, warmed with gravy, and a little stuffing, may be served separately.

To pot Hare.

After seasoning it, bake it with butter. When cold take the meat from the bones, and beat it in a mortar. If not

high enough, add salt, mace, pepper, and a piece of the finest fresh butter melted in a spoonful or two of the gravy that came from the hare. When well mixed, put it into small pots, and cover with butter. The legs and back should be baked at the bottom of the jar, to keep them moist, and the bones be put over them.

Rabbits

May be eaten various ways, as follows:

Roasted with stuffing and gravy, like hare; or without stuffing, with sauce of the liver and parsley chopped in melted butter, pepper, and salt: or larded.

Boiled, and smothered with onion sauce; the butter to be melted with milk instead of water.

Fried in joints, with dried or fried parsley. The same liver sauce this way also.

In a pie, as chicken, with forcemeat, &c. In this way they are excellent when young.

To make a Rabbit taste much like Hare.

Choose one that is young, but full grown; hang it in the skin three or four days; then skin it, and lay it, without washing, in a seasoning of black pepper and allspice, in a very fine powder, a glass of port wine, and the same quantity of vinegar. Baste it occasionally, for forty minutes; then stuff it, and roast it as a hare, and with the same sauce. Do not wash off the liquor that it was soaked in.

To pot Rabbits.

Cut up two or three young, but full grown ones, and take the leg bones off at the thigh; pack them as closely as possible in a small pan, after seasoning them with pepper, mace, Cayenne, salt, and allspice, all in very fine powder. Make the top as smooth as you can. Keep out the heads and the carcasses, but take off the meat about the neck. Put a good deal of butter, and bake the whole gently. Keep it two days in the pan; then shift it into small pots, adding butter. The livers also should be added, as they eat well.

SOUPS AND GRAVIES.

When there is any fear of gravy meat being spoiled before it be wanted, season well, and fry it lightly, which will preserve it two days longer; but the gravy is best when the juices are fresh.

When soups or gravies are to be put by, let them be changed every day into fresh scalded pans. Whatever has vegetables boiled in it, is apt to turn sour sooner than the juices of meat. Never keep any gravy, &c. in metal.

When fat remains on any soup, a tea cupful of flour and water mixed quite smooth, and boiled in, will take it off.

If richness, or greater consistence be wanted, a good lump of butter, mixed with flour, and boiled in the soup, will give either of these qualities.

Long boiling is necessary to give the full flavour of the ngredients, therefore time should be allowed for soups and gravies; and they are best it made the day before they are wanted.

Soups and gravies are far better when the meat is put at the bottom of the pan, and stewed, and the herbs, roots, &c. with butter, than when water is put to the meat at first; and the gravy that is drawn from the meat should be almost dried up before the water is put to it. Do not use the sediment of gravies, &c. that have stood to be cold. When onions are strong, boil a turnip with them: if for sauce this will make them mild.

If soups or gravies are too weak, do not cover them in boiling, that the watery particles may evaporate.

A clear jelly of cow heels is very useful to keep in the house, being a great improvement to soups and gravies.

Truffles and morels thicken soups and sauces, and give them a fine flavour. Wash half an ounce of each carefully, then simmer them a few minutes in water, and add them with the liquor, to boil in the sauce, till tender.

Scotch Mutton Broth.

Soak a neck of mutton in water for an hour; cut off the scrag, and put it into a stewpot with two quarts of water. As soon as it boils, skim it well, and then simmer it an hour and a half; then take the best end of the mutton, cut it into pieces (two bones in each) take some of the fat off, and put as many as you think proper; skim the moment the fresh meat boils up, and every quarter of an hour afterwards. Have ready four or five carrots, the same number of turnips, and three onions, all cut, but not small: and put them in soon enough to get quite tender: add four large spoonfuls of Scotch barley, first wetted with cold water. The meat should stew three hours. Salt to taste, and serve all together. Twenty minutes before serving put in some chopped parsley It is an excellent winter dish.

Veal Broth.

Stew a small knuckle in about three quarts of water, two ounces of rice, a little salt, and a blade of mace, till the liquor is half wasted away.

Colouring for Soups or Gravies.

Put four ounces of lump sugar, a gill of water, and half an ounce of the finest butter, into a small tosser, and set it over a gentle fire. Stir it with a wooden spoon, till of a bright brown. Then add half a pint of water ; boil, skim, and when cold, bottle and cork it close. Add to soup or gravy as much of this as will give a proper colour.

A clear brown Stock for Gravy Soup or Gravy.

Put a knuckle of veal, a pound of lean beef, and a pound of the lean of a gammon of bacon, all sliced, into a stewpan with two or three scraped carrots, two onions, two turnips, two heads of celery sliced, and two quarts of water. Stew the meat quite tender, but do not let it brown. When thus prepared, it will serve either for soup, or brown or white gravy : if for brown gravy, put some of the above colouring, and boil a few minutes.

An excellent Soup.

Take a scrag or knuckle of veal, slices of undressed gammon of bacon, onions, mace, and a small quantity of water ; simmer till very strong, and lower it with a good beef broth made the day before, and stewed till the meat is done to rags. Add cream, vermicelli, and almonds, as will be directed in the next receipt, and a roll.

An excellent White Soup.

Take a scrag of mutton, a knuckle of veal, after cutting off as much meat as will make collops, two or three shank bones of mutton nicely cleaned, and a quarter of a pound of very fine undrest lean gammon of bacon : with a bunch of sweet herbs, a piece of fresh lemon-peel, two or three onions, three blades of mace, and a dessert spoonful of white pepper; boil all in three quarts of water, till the meat falls quite to pieces. Next day take off the fat, clear the jelly from the sediment, and put it into a saucepan of the nicest tin. If macaroni is used, it should be added soon enough to get perfectly tender, after soaking in cold water. Vermicelli may be added after the thickening, as it requires

less time to do. Have ready thickening, which is to be made as follows:—Blanch a quarter of a pound of sweet almonds, and beat them to a paste in a marble mortar, with a spoonful of water to prevent their oiling: mince a large slice of drest veal or chicken, and beat it with a piece of stale white bread; add all this to a pint of thick cream, a bit of fresh lemon-peel, and a blade of mace, in the finest powder. Boil it a few minutes; add to it a pint of soup, and strain and pulp it through a coarse sieve; this thickening is then fit for putting to the rest, which should boil for half an hour afterwards.

Giblet Soup.

Scald and clean three or four sets of goose or duck giblets; set them to stew with a pound or two of gravy beef, scrag of mutton, or the bone of a knuckle of veal; an ox-tail, or some shanks of mutton; with three onions, a large bunch of sweet herbs, a tea spoonful of white pepper, and a large spoonful of salt. Put five pints of water, and simmer till the gizzards (which must be each in four pieces) are quite tender: skim nicely, and add a quarter of a pint of cream, two tea spoonfuls of mushroom powder, and an ounce of butter mixed with a dessert spoonful of flour. Let it boil a few minutes, and serve with the giblets. It may be seasoned, instead of cream, with two glasses of sherry or Madeira, a large spoonful of catsup, and some Cayenne. When in the tureen, add salt.

Macaroni Soup.

Boil a pound of the best macaroni in a quart of good stock till quite tender; then take out half, and put it into another stewpot. To the remainder add some more stock, and boil it till you can pulp all the macaroni through a fine sieve. Then add together that, the two liquors, a pint or more of cream boiling hot, the macaroni that was first taken out, and half a pound of grated Parmesan cheese; make it hot, but do not let it boil. Serve it with the crust of a French roll cut into the size of a shilling.

A Pepperpot, to be served in a Tureen.

To three quarts of water put vegetables according to the season; in summer, pease, lettuce, and spinage; in winter, carrots, turnips, celery; and onions in both.. Cut small, and stew with two pounds of neck of mutton, or a fowl, and a pound of pickled pork in three quarts of water, till quite tender.

On first boiling, skim. Half an hour before serving, add a lobster, or crab, cleared from the bones. Season with salt and Cayenne. A small quantity of rice should be put in with the meat. Some people choose very small suet dumplings boiled with it. Should any fat rise, skim nicely and put half a cup of water with a little flour.

Pepperpot may be made of various things, and is understood to be a due proportion of fish, flesh, fowl, vegetables, and pulse.

Old Pea Soup.

Save the water of boiled pork or beef; and if too salt, put as much fresh water to it; or use fresh water entirely, with roast beef bones, a ham or gammon bone, or an anchovy or two. Simmer these with some good whole or split pease: the smaller the quantity of water at first the better. Simmer till the pease will pulp through a colander; then set the pulp and more of the liquor that boiled the pease, with two carrots, a turnip, a leek, and a stick of celery cut into bits, to stew till all is quite tender. The last requires less time; an hour will do for it.

When ready, put fried bread cut into dice, dried mint ubbed fine, pepper, and (if wanted) salt into the tureen, and pour the soup in.

Green Pease Soup.

In shelling the pease, divide the old from the young; put the old ones, with an ounce of butter, a pint of water, the outside leaves of a lettuce or two, two onions, pepper and salt, to stew till you can pulp the pease; and when you have done so, put to the liquor that stewed them some more water, the hearts and tender stalks of the lettuces, the young pease, a handful of spinage cut small, and salt and pepper to relish properly, and stew till quite soft. If the soup is too thin, or not rich enough, either of these faults may be removed by adding an ounce or two of butter, mixed with a spoonful of rice or wheat flour, and boiled with it half an hour. Before serving, boil some green mint shred fine in the soup.

Gravy Soup.

Wash and soak a leg of beef; break the bone, and set it on the fire with a gallon of water, a large bunch of sweet herbs, two large onions sliced, and fried a fine brown (but not burnt) two blades of mace, three cloves, twenty berries of allspice, and forty black peppers. Stew till the soup is

as rich as you choose: then take out the meat, which will be fit for the servants' table with a little of the gravy. Next day take off the cake of fat; which will serve for basting, or for common pie-crust. Have ready such vegetables as you choose to serve. Cut carrots, turnips, and celery small, and simmer till tender: some people do not like them to be sent to table, only the flavour of them. Boil vermicelli a quarter of an hour; and add to it a large spoonful of soy, and one of mushroom catsup. A French roll should be made hot, put into the soup till moist through, and served in the tureen.

Portable Soup.

Boil one or two knuckles of veal, one or two shins of beef, and three pounds of beef, in as much water only as will cover them. Take the marrow out of the bones; put any sort of spice you like, and three large onions. When the meat is done to rags, strain it off, and put it into a very cold place. When cold take off the cake of fat (which will make crust for servants' pies) put the soup into a double-bottomed tin saucepan, and set it on a pretty quick fire, but do not let it burn. It must boil fast and uncovered, and be stirred constantly for eight hours. Put it into a pan, and let it stand in a cold place a day; then pour it into a round soup china dish, and set the dish into a stewpan of boiling water on a stove, and let it boil, and be now and then stirred, till the soup is thick and ropy; then it is enough. Pour it into the little round part at the bottom of cups or basins turned upside down, to form cakes; and when cold, turn them out on flannel to dry. Keep them in tin canisters. When they are to be used, melt them in boiling water; and if you wish the flavour of herbs, or any thing else, boil it first, strain off the water, and melt the soup in it.

This is very convenient in the country, or at sea, where fresh meat is not always at hand; as by this means a basin of soup may be made in five minutes.

GRAVIES.

Gravy may be made quite as good of the skirts of beef, and the kidney, as of any other meat prepared in the same way.

An ox kidney or milt makes good gravy, cut all to pieces, and prepared as other meat; and so will the shank

end of mutton that has been dressed, if much be not wanted.

The shank-bones of mutton are a great improvement to the richness of gravy; but first soak them well, and scour them clean.

Tarragon gives the flavour of French sherry, and in high gravies is a great improvement: but it should be added only a short time before serving

To draw Gravy that will keep a week.

Cut lean beef thin, put it into a frying-pan without any butter, and set it on a fire covered, but take care it does not burn: let it stay till all the gravy that comes out of the meat is dried up into it again; put as much water as will cover the meat, and let that stew away. Then put to the meat a small quantity of water, herbs, onion, spice, and a bit of lean ham; simmer till it is rich, and keep it in a cool place. Do not take off the fat till going to be used.

Clear Gravy.

Slice beef thin; broil a part of it over a very clear quick fire, just enough to give colour to the gravy, but do not dress it; put that and the raw into a very nicely tinned stewpan, with two onions, a clove or two, whole black peppers, berries of allspice, and a bunch of sweet herbs: cover it with hot water, give it one boil, and skim it well two or three times; then cover it, and simmer till quite strong.

Cullis, or Brown Gravy.

Lay over the bottom of a stewpan as much lean veal as will cover it an inch thick; then cover the veal with thin slices of undressed gammon, two or three onions, two or three bay leaves, some sweet herbs, two blades of mace, and three cloves. Cover the stewpan, and set it over a very slow fire; but when the juices come out, let the fire be a little quicker. When the meat is of a fine brown, fill the pan with good beef broth, boil and skim it, then simmer an hour: add a little water, mixed with as much flour as will make it properly thick: boil it half an hour, and strain it. This will keep a week.

A Gravy without Meat.

Put a glass of small beer, a glass of water, some pepper, salt, lemon-peel grated, a bruised clove or two, and a spoonful of walnut pickle, or mushroom catsup, into a

basin. Slice an onion, flour, and fry it in a piece of butter till it is brown. Then turn all the above into a small tosser with the onion, and simmer it covered twenty minutes. Strain if off for use, and when cold take off the fat.

A rich Gravy.

Cut beef into thin slices, according to the quantity wanted; slice onions thin, and flour both; fry them of a light pale brown, but do not on any account suffer them to get black: put them into a stewpan, pour boiling water on the browning in the frying pan, boil it up, and pour on the meat. Put to it a bunch of parsley, thyme, and savoury, a small bit of knotted marjoram, the same of tarragon, some mace, berries of allspice, whole black peppers, a clove or two, and a bit of ham, or gammon of bacon. Simmer till you have extracted all the juices of the meat; and be sure to skim the moment it boils, and often after. If for a hare, or stewed fish, anchovy should be added.

Gravy for a Fowl when there is no Meat to make it of.

Wash the feet nicely, and cut them and the neck small; simmer them with a little bread browned, a slice of onion, a bit of parsley and thyme, some pepper and salt, and the liver and gizzard, in a quarter of a pint of water, till half wasted. Take out the liver, bruise it, and strain the liquor to it. Then thicken it with flour and butter, and add a tea spoonful of mushroom catsup, and it will be very good.

Veal Gravy.

Make it as directed for Cullis (page 678); but leave out the spice, herbs, and flour. It should be drawn very slowly; and if for white dishes, do not let the meat brown.

Gravy to make Mutton eat like Venison.

Pick a very stale woodcock or snipe, cut it to pieces (but first take out the bag from the entrails) and simmer with as much unseasoned meat gravy as you will want. Strain it, and serve in the dish.

Strong Fish Gravy.

Skin two or three eels, or some flounders; gut and wash them very clean; cut them into small pieces, and put into a saucepan. Cover them with water, and add a little crust of bread toasted brown, two blades of mace, some whole

pepper, sweet herbs, a piece of lemon-peel, an anchovy or two, and a tea spoonful of horse-radish. Cover close, and simmer; add a bit of butter and flour, and boil with the above.

Savoury Jelly to put over cold Pies.

Make it of a small bare knuckle of leg or shoulder of veal, or a piece of scrag of that or mutton; or, if the pie be of fowl or rabbit, the carcasses, necks, and heads, added to any piece of meat, will be sufficient, observing to give consistence by cow-heel, or shanks of mutton. Put the meat, a slice of lean ham or bacon, a faggot of different herbs, two blades of mace, an onion or two, a small bit of lemon-peel, and a tea spoonful of Jamaica pepper bruised, and the same of whole pepper, and three pints of water, in a stewpot that shuts very close. As soon as it boils skim it well, and let it simmer very slowly till quite strong; strain it, and when cold take off the fat with a spoon first; and then to remove every particle of grease lay a clean piece of cap or blotting paper on it. When cold, if not clear, boil it a few minutes with the whites of two eggs, (but do not add the sediment) and pour it through a nice sieve, with a napkin in it which has been dipped in boiling water, to prevent waste.

SAUCES, &c.

A very good Sauce, especially to hide the bad Colour of Fowls.

Cut the livers, slices of lemon in dice, scalded parsley, and hard eggs; add salt, and mix them with butter, boil them up, and pour over the fowls.—This will do for roast rabbit.

White Sauce for Fricasse of Fowls, Rabbits, White Meat, Fish, or Vegetables.

It is seldom necessary to buy meat for this favourite sauce, as the proportion of that flavour is but small. The water that has boiled fowls, veal, or rabbit; or a little broth that may be in the house; or the feet and necks of chickens; or raw or dressed veal, will suffice. Stew with a little water any of these, with a bit of lemon-peel, some sliced onion, some white peppercorns, a little pounded mace or nutmeg, and a bunch of sweet herbs, until the flavour be good, then strain it, and add a little good cream, a piece of butter, and a little flour; salt to your taste. A squeeze of lemon may

be added after the sauce is taken off the fire, shaking it well. Yolk of egg is often used in fricassee, but if you have any cream it is better; and the former is apt to curdle.

Sauce for Wild Fowl.

Simmer a tea cupful of port wine, the same quantity of good meat gravy, a little shalot, a little pepper, salt, a grate of nutmeg, and a bit of mace, for ten minutes; put in a bit of butter and flour, give it all one boil, and pour it through the birds. In general they are not stuffed as tame, but may be done so if liked.

Another for the same, or for Ducks.

Serve a rich gravy in the dish: cut the breast into slices, but do not take them off; cut a lemon, and put pepper and salt on it; then squeeze on the breast, and pour a spoonful of gravy over before you help.

An excellent Sauce for Fowl, or boiled Turkey.

Rub half a pound of butter with a tea spoonful of flour, put to it a little water, melt it, and add near a quarter of a pint of thick cream, and half an anchovy chopped fine, not washed; set it over the fire; and as it boils up add a large spoonful of real Indian soy. If that does not give it a fine colour, put a little more. Turn it into a sauce tureen, and put some salt and half a lemon, stir it well to hinder it from curdling.

Sauce for Fowl of any sort.

Boil some veal gravy, pepper, salt, the juice of a Seville orange and a lemon, and a quarter as much of port wine as of gravy; and pour it into the dish, or a boat.

Sauce for cold Fowl or Partridges.

Rub down in a mortar the yolks of two eggs boiled hard, an anchovy, two dessert spoonfuls of oil, three of vinegar, a shalot, Cayenne, if approved, and a tea spoonful of mustard All should be pounded before the oil is added. Then strain it. Shalot vinegar instead of shalot eats well.

A very fine Mushroom Sauce for Fowls or Rabbits.

Wash and pick a pint of young mushrooms, and rub them with salt to take off the tender skin. Put them into a saucepan, with a little salt, some nutmeg, a blade of mace, a pint of cream, and a good piece of butter rubbed in flour.

Boil them up and stir them till done; then pour it round the chickens, &c. Garnish with lemon.

If you cannot get fresh mushrooms, use pickled ones done white, with a little mushroom powder with the cream, &c.

Onion Sauce.

Peel the onions, and boil them tender: squeeze the water from them, then chop them, and add to them butter that has been melted rich and smooth, but with a little good milk instead of water; boil it up once, and serve it for boiled rabbits, partridges, scrag or knuckle of veal, or roast mutton. A turnip boiled with the onions makes them milder.

Bread Sauce.

Boil a large onion, cut into four, with some black peppers and milk, till the onion is quite a pap. Pour the milk strained on grated white stale bread, and cover it. In an hour put it into a saucepan, with a good piece of butter mixed with a little flour; boil the whole up together, and serve.

Dutch Sauce for Meat or Fish.

Put six spoonfuls of water, and four of vinegar, into a saucepan, warm and thicken it with the yolks of two eggs. Make it quite hot, but do not boil it; squeeze in the juice of half a lemon, and strain it through a sieve.

Apple Sauce for Goose or Roast Pork.

Pare, core, and slice some apples and put them in a stone jar, into a saucepan of water or on a hot hearth. If on a hearth, let a spoonful or two of water be put in, to hinder them from burning. When they are done bruise them to a mash, and put to them a bit of butter the size of a nutmeg, and a little brown sugar.—Serve it in a sauce tureen.

A very fine fish Sauce.

Put into a very nice tin saucepan, a pint of fine port wine, a gill of mountain, half a pint of fine walnut catsup, twelve anchovies, and the liquor that belongs to them, a gill of walnut pickle, the rind and juice of a large lemon, four or five shalots, some Cayenne, to taste, three ounces of scraped horse-radish, three blades of mace, and two tea spoonfuls of made mustard; boil it all gently, till the rawness goes off; then put it into small bottles for use. Cork them very close, and seal the top.

Fish Sauce without Butter.

Simmer very gently a quarter of a pint of vinegar and half a pint of water (which must not be hard) with an onion, half a handful of horse-radish, and the following spices lightly bruised: four cloves, two blades of mace, and half a tea spoonful of black pepper. When the onion is quite tender, chop it small with two anchovies, and set the whole on the fire to boil for a few minutes, with a spoonful of catsup. In the mean time have ready, and well beaten, the yolks of three fresh eggs; strain them, mix the liquor by degrees with them, and when well mixed, set the saucepan over a gentle fire, keeping a basin in one hand, into which toss the sauce to and fro, and shake the saucepan over the fire, that the eggs may not curdle. Do not boil them, only let the sauce be hot enough to give it the thickness of melted butter.

An excellent Substitute for Caper Sauce.

Boil slowly some parsley, to let it become a bad colour; cut, but do not chop it fine; put it to melted butter, with a tea spoonful of salt, and a dessert spoonful of vinegar. Boil up and serve.

Oyster Sauce.

Save the liquor in opening the oysters; and boil it with the beards, a bit of mace, and lemon-peel. In the mean time throw the oysters into cold water, and drain it off. Strain the liquor, and put it into a saucepan with them, and as much butter, mixed with a little milk, as will make sauce enough; but first rub a little flour with it.

Set them over the fire, and stir all the time; and when the butter has boiled once or twice, take them off, and keep the saucepan near the fire, but not on it; for if done too much, the oysters will be hard. Squeeze a little lemon-juice, and serve.

If for company, a little cream is a great improvement. Observe, the oysters will thin the sauce, so put butter accordingly.

Lobster Sauce.

Pound the spawn, and two anchovies, pour on them two spoonfuls of gravy; strain all into some butter melted; then put in the meat of the lobster, give it all one boil, and add a squeeze of lemon.

Shrimp Sauce.

If the shrimps are not picked at home, pour a little water over them to wash them; put them to butter melted thick and smooth, give them one boil, and add the juice of a lemon.

Anchovy Sauce.

Chop one or two anchovies without washing, put them to some flour and butter, and a little drop of water; stir it over the fire till it boils once or twice. When the anchovies are good, they will be dissolved; and the colour wi' be better than by the usual way.

To dry Mushrooms.

Wipe them clean; and of the large take out the brown and peel off the skin. Lay them on paper to dry in a cool oven, and keep them in paper bags, in a dry place. When used, simmer them in the gravy, and they will swell to near their former size. To simmer them in their own liquor till it dry up into them, shaking the pan, then drying on tin plates, is a good way, with spice or not, as above, before made in powder.

Tie down with bladder; and keep in a dry place, or in paper.

Mushroom Powder.

Wash half a peck of large mushrooms while quite fresh, and free them from grit and dirt with flannel; scrape out the black part clean, and do not use any that are worm-eaten, put them into a stewpan over the fire with water, with two large onions, some cloves, a quarter of an ounce of mace, and two spoonfuls of white pepper, all in powder; simmer and shank them till all the liquor be dried up, but be careful they do not burn. Lay them on tins or sieves in a slow oven till they are dry enough to beat to powder, then put the powder in small bottles, corked, and tied closely, and keep in a dry place.

A tea spoonful will give a very fine flavour to any soup or gravy, or any sauce; and it is to be added just before serving, and one boil given to it after it is put in.

To choose Anchovies.

They are preserved in barrels with bay-salt; no other fish has the fine flavour of the anchovy. The best look red

and mellow, and the bones moist and oily; the flesh should be high flavoured, the liquor reddish, and have a fine smell.

Essence of Anchovies.

Take two dozen of anchovies, chop them, and without the bone, but with some of their own liquor strained, add them to sixteen large spoonfuls of water; boil gently till dissolved, which will be in a few minutes: when cold strain and bottle it.

To keep Anchovies when the Liquor dries.

Pour on them beef brine.

To make Sprats taste like Anchovies.

Salt them well, and let the salt drain from them. In twenty-four hours wipe them dry, but do not wash them. Mix four ounces of common salt, an ounce of bay-salt, an ounce of saltpetre, a quarter of an ounce of sal-prunel, and half a tea spoonful of cochineal; all in the finest powder. Sprinkle it among three quarts of the fish, and pack them in two stone jars. Keep in a cold place, fastened down with a bladder.

These are pleasant on bread and butter: but use the best for sauce.

Forcemeat.

Whether in the form of stuffing balls, or for patties, makes a considerable part of good cooking, by the flavour it imparts to whatsoever dish it is added, if properly made.

Extract rules for the quantity cannot easily be given; but the following observations may be useful, and habit will soon give knowledge in mixing it to the taste.

At many tables, where every thing else is well done, it is common to find very bad stuffing.

According to what it is wanted for, should be the selection from the following list, observing that of the most pungent articles least must be used. No one flavour should predominate greatly; yet, if several dishes be served the same day, there should be a marked variety in the taste of the forcemeat, as well as of the gravies. It should be consistent enough to cut with a knife, but not dry and heavy.

Cold fowl or veal.	Oysters.
Scraped ham.	Anchovy.
Fat bacon.	Tarragon.
Beef suet.	Savoury.
Crumbs of bread.	Penny-royal.
Parsley.	Knotted majoram.
White pepper	Thyme.
Salt.	Basil.
Nutmeg.	Yolks of hard eggs.
Yolk and white of eggs. well beaten, to bind the mixture.	Cayenne
	Garlic.
	Shalot,
	Chives.
	Jamaica pepper, in fine powder, or two or three cloves.

The first column contains the articles of which the force-meat may be made, without any striking flavour; and to those may be added some of the different ingredients of the second column, to vary the taste.

Forcemeat, to force Fowls or Meat.

Shred a little ham, or gammon, some cold veal, or fowl, some beef suet; a small quantity of onion, some parsley, very little lemon-peel, salt, nutmeg, or pounded mace, and either white pepper or Cayenne, and bread crumbs. Pound it in a mortar, and bind it with one or two eggs beaten and strained. For forcemeat patties, the mixture as above.

Very fine Forcemeat Balls, for Fish Soups or Fish stewed, on maigre days.

Beat the flesh and soft parts of a middling lobster, half an anchovy, a large piece of boiled celery, the yolk of a hard egg, a little Cayenne, mace, salt, and white pepper, with two table spoonfuls of bread crumbs, one ditto of oyster liquor, two ounces of butter warmed, and two eggs long beaten: make into balls, and fry of a fine brown in butter.

Forcemeat for Turtle.

A pound of fine fresh suet, one ounce of ready dressed veal or chicken, chopped fine, crumbs of bread, a little shalot, or onion, salt, white pepper, nutmeg, mace, penny-royal, parsley, and lemon-thyme finely shred; beat as many

fresh eggs, yolks and whites separately, as will make the above ingredients into a moist paste; roll into small balls, and boil them in fresh lard, putting them in just as it boils up. When of a light brown take them out, and drain them before the fire. If the suet be moist or stale, a great many more eggs will be necessary.

Balls made this way are remarkably light; but being greasy, some people prefer them with less suet and eggs.

Browning to colour and flavour Made-dishes.

Beat to powder four ounces of double refined sugar, put it into a very nice iron frying-pan, with one ounce of fine fresh butter, mix it well over a clear fire, and when it begins to froth, hold it up higher; when of a very fine dark brown, pour in a small quantity of a pint of port, and the whole by very slow degrees, stirring all the time. Put to the above half an ounce of Jamaica, and the same of black pepper, six cloves of shalot peeled, three blades of mace bruised, three spoonfuls of mushroom, and the same of walnut catsup, some salt, and the finely pared rind of a lemon; boil gently fifteen minutes, pour it into a basin till cold. take off the scum, and bottle for use.

Casserol or Rice Edging, for Currie or Fricassee.

After soaking and picking fine Carolina rice, boil it in water and a little salt, until tender, but not to a mash; drain, and put it round the inner edge of the dish, to the height of two inches; smooth it with the back of a spoon, and wash it over with yolk of egg, and put it into the oven for three or four minutes, then serve the meat in the middle.

PIES, PUDDINGS, AND PASTRY.

Observations on Savoury Pies.

There are few articles of cookery more generally liked than relishing pies, if properly made; and they may be made of so great a variety of things. Some are best eaten when cold, and in that case there should be no suet put into the forcemeat that is used with them. If the pie is either made of meat that will take more dressing to make it extremely tender than the baking of the crust will allow, or if it is to be served in an earthen pie-form, observe the following preparations:

Take three pounds of the veiny piece of beef (for instance) that has fat and lean; wash it, and season it with

salt, pepper, mace, and allspice, in fine powder, rubbing them well in. Set it by the side of a slow fire, in a stewpot that will just hold it; put to it a piece of butter, of about the weight of two ounces, and cover it quite close; let it just simmer in its own steam till it begins to shrink. When it is cold, add more seasoning, forcemeat, and eggs; and if it is in a dish, put some gravy to it before baking; but if it is only in crust, do not put the gravy till after it is cold and in jelly, as has been described in page 680. Forcemeat may be put both under and over the meat, if preferred to balls.

Eel Pie.

Cut the eels in lengths of two or three inches, season with pepper and salt, and place in the dish with some bits of butter, and a little water; and cover it with paste.

Veal Pie.

Take some of the middle or scrag of a small neck; season it; and either put to it or not a few slices of lean bacon or ham. If it is wanted of high relish, add mace, Cayenne, and nutmeg, to the salt and pepper; add also forcemeat and eggs; and if you choose, add truffles, morels, mushrooms, sweetbreads cut into small bits, and cockscombs blanched, if liked. Have a rich gravy ready, to pour in after baking. —It will be very good without any of the latter additions.

Excellent Pork Pies, to eat cold.

Raise common boiled crust into either a round or oval form, as you choose; have ready the trimming and small bits of pork cut off when a hog is killed; and if these are not enough, take the meat off a sweet bone. Beat it well with a rolling-pin; season with pepper and salt, and keep the fat and lean separate. Put it in layers, quite close up to the top; lay on the lid; cut the edge smooth round, and pinch it; bake in a slow soaking oven, as the meat is very solid. Directions for raising the crust will be given hereafter. The pork may be put into a common dish with a very plain crust: and be quite as good. Observe to put no bone or water into pork pie: the outside of the pieces will be hard, unless they are cut small and pressed close.

Mutton Pie.

Cut steaks from a loin or neck of mutton that has hung; beat them, and remove some of the fat. Season with salt,

pepper, and a little onion; put a little water at the bottom of the dish, and a little paste on the edge: then cover with a moderately thick paste. Or raise small pies, and breaking each bone in two to shorten it, season, and cover it over, pinching the edge. When they come out, pour into each a spoonful of gravy made of a bit of mutton.

Chicken Pie.

Cut up two young fowls: season with white peper, salt, a little mace and nutmeg, all in the finest powder; likewise a little Cayenne. Put the chicken, slices of ham, or fresh gammon of bacon, forcemeat balls, and hard eggs, by turns, in layers. If it is to be baked in a dish, put a little water; but none if in a raised crust. By the time it returns from the oven, have ready a gravy of knuckle of veal, or a bit of the scrag, with some shank bones of mutton, seasoned with herbs, onion, mace, and white pepper. If it is to be eaten hot you may add truffles, morels, mushrooms, &c. but not if to be eaten cold. If it is made in a dish, put as much gravy as will fill it; but in raised crust, the gravy must be nicely strained, and then put in cold, as jelly. To make the jelly clear, you may give it a boil with the whites of two eggs, after taking away the meat, and then run it through a fine lawn sieve.

Giblet Pie.

After very nicely cleaning goose or duck giblets, stew them with a small quantity of water, onion, black pepper, and a bunch of sweet herbs, till nearly done. Let them grow cold; and if not enough to fill the dish, lay a beef, veal, or two or three mutton steaks at bottom. Put the liquor of the stew to bake with the above; and when the pie is baked, pour into it a large tea cupful of cream.—Sliced potatoes added to it eat extremely well.

Pigeon Pie.

Rub the pigeons with pepper and salt, inside and out; in the latter put a bit of butter, and if approved, some parsley chopped with the livers, and a little of the same seasoning. Lay a beef steak at the bottom of the dish, and the birds on it; between every two a hard egg. Put a cup of water in the dish; and if you have any ham in the house, lay a bit on each pigeon; it is a great improvement to the flavour.

Observe, when ham is cut for gravy or pies, to take the under part rather than the prime.

Season the gizzards, and two joints of the wings, and put them in the centre of the pie; and over them, in a hole made in the crust, three feet nicely cleaned, to show what the pie is.

Raised Crust for Meat Pies, or Fowls, &c.

Boil water with a little fine lard, and an equal quantity of fresh dripping, or of butter, but not much of either. While hot, mix this with as much flour as you will want, making the paste as stiff as you can to be smooth, which you will make by well kneading it, and beating it with the rolling-pin. When quite smooth, put in a lump into a cloth, or under a pan, to soak till near cold.

Those who have not a good hand at raising crust may do thus: roll the paste of a proper thickness, and cut out the top and bottom of the pie, then a long piece for the sides, Cement the bottom to the sides with egg, bringing the former rather farther out, and pinching both together; put egg between the edges of the paste, to make it adhere at the sides. Fill your pie, and put on the cover, and pinch it and the side crust together. The same mode of uniting the paste is to be observed if the sides are pressed into a tin form, in which the paste must be baked, after it shall be filled and covered; but in the latter case, the tin should be buttered, and carefully taken off when done enough; and as the form usually makes the sides of a lighter colour than is proper, the paste should be put into the oven again for a quarter of an hour. With a feather, put egg over at first.

Observations on making Puddings and Pancakes.

The outside of a boiled pudding often tastes disagreeably; which arises from the cloth not being nicely washed, and kept in a dry place. It should be dipped in boiling water, squeezed dry, and floured when to be used.

If bread, it should be tied loose; if batter, tight over.

The water should boil quick when the pudding is put in; and it should be moved about for a minute, lest the ingredients should not mix.

Batter pudding should be strained through a coarse ieve, when all is mixed. In others the eggs separately – The pans and basins must be always buttered.

A pan of cold water should be ready, and the pudding dipt in as soon as it comes out of the pot, and then it will not adhere to the cloth.

Very good puddings may be made without eggs: but they must have as little milk as will mix, and must boil three or four hours. A few spoonfuls of fresh small beer, or one of yeast, will answer instead of eggs.

Or *snow* is an excellent subsitute for eggs, either in puddings or pancakes. Two large spoonfuls will supply the place of one egg, and the article it is used in will be equally good. This is an useful piece of information, especially as snow often falls at the season when eggs are dearest. Fresh small beer, or bottled malt liquors, likewise serve instead of eggs. The snow may be taken up from any clean spot before it is wanted, and will not lose its virtue, though the sooner it is used the better.

Note.—The yolks and whites beaten long and separately, make the article they are put into much lighter.

Almond Pudding.

Beat half a pound of sweet and a few bitter almonds with a spoonful of water; then mix four ounces of butter, four eggs, two spoonfuls of cream, warm with the butter, one of brandy, a little nutmeg and sugar to taste. Butter some cups, half fill, and bake the puddings.—Serve with butter, wine, and sugar.

Baked Almond Pudding.

Beat fine four ounces of almonds, four or five bitter ditto, with a little wine, yolks of six eggs, peel of two lemons grated, six ounces of butter, near a quart of cream, and juice of one lemon. When well mixed, bake it half an hour, with paste round the dish.

Bread and Butter Pudding.

Slice bread spread with butter, and lay it in a dish with currants between each layer; and sliced citron, orange, or lemon, if to be very nice. Pour over an unboiled custard of milk, two or three eggs, a few pimentos, and a very little ratafia, two hours at least before it is to be baked; and lade it over to soak the bread.

A paste round the edge makes all puddings look better, but is not necessary.

Baked Apple Pudding.

Pare and quarter four large apples; boil them tender, with the rind of a lemon, in so little water, that, when done, none may remain; beat them quite fine in a mortar; add the crumb of a small roll, four ounces of butter melted, the yolks of five, and whites of three eggs, juice of half a lemon, and sugar to taste; beat all together, and lay it in a dish with paste to turn out.

Dutch Pudding or Souster.

Melt one pound of butter in half a pint of milk; mix it into two pounds of flour, eight eggs, four spoonfuls of yeast; add one pound of currants and a quarter of a pound of sugar beaten and sifted.

This is a very good pudding hot; and equally so as a cake when cold. If for the latter, caraways may be used instead of currants. An hour will bake it in a quick oven.

A Dutch Rice Pudding.

Soak four ounces of rice in warm water half an hour; drain the latter from it, and throw it into a stewpan, with half a pint of milk, half a stick of cinnamon, and simmer till tender. When cold, add four whole eggs well beaten, two ounces of butter melted in a tea cupful of cream; and put three ounces of sugar, and a quarter of a nutmeg, and a good piece of lemon-peel.

Put a light puff paste into a mould or dish, or grated tops and bottoms, and bake in a quick oven.

Puddings in haste.

Shred suet, and put, with grated bread, a few currants the yolks of four eggs, and the whites of two, some grated lemon-peel and ginger. Mix, and make into little balls about the size and shape of an egg, with a little flour.

Have ready a skillet of boiling water, and throw them in. Twenty minutes will boil them; but they will rise to the top when done.—Pudding sauce.

New College Pudding.

Grate the crumb of a twopenny loaf, shred suet eight ounces, and mix with eight ounces of currants, one of citron mixed fine, one of orange, a handful of sugar, half a nutmeg, three eggs beaten, yolk and white separately. Mix and make into the size and shape of a goose egg. Put half a pound of butter into a frying-pan; and when melted

and quite hot, stew them gently in it over a stove; turn them two or three times till of a fine light brown. Mix a glass of brandy with the batter.—Serve with pudding sauce.

Boiled Bread Pudding.

Grate white bread; pour boiling milk over it, and cover close. When soaked an hour or two, beat it fine, and mix with it two or three eggs well beaten.

Put it into a basin that will just hold it; tie a floured cloth over it, and put it into boiling water.—Send it up with melted butter poured over.

It may be eaten with salt or sugar.

Prunes, or French plums, make a fine pudding instead of raisins, either with suet or bread pudding.

Small Almond Puddings.

Pound eight ounces of almonds, and a few bitter, with a spoonful of water; mix with four ounces of butter, warmed, four yolks and two whites of eggs, sugar to taste, two spoonfuls of cream, and one of brandy; mix well, and bake in little cups buttered.—Serve with pudding sauce.

Orange Pudding.

Grate the rind of a Seville orange; put to it six ounces of fresh butter, six or eight ounces of lump sugar pounded; beat them al in a marble mortar, and add as you do it, the whole of eight eggs well beaten and strained; scrape a raw apple, and mix with the rest; put a paste at the bottom and sides of the dish, and over the orange mixture put cross bars of paste. Half an hour will bake it.

An excellent Lemon Pudding.

Beat the yolks of four eggs; add four ounces of white sugar, the rind of a lemon being rubbed with some lumps of it to take the essence; then peel, and beat it into a mortar with the juice of a large lemon, and mix all with four or five ounces of butter warmed. Put a crust into a shallow dish, nick the edges, and put the above into it.—When served, turn the pudding out of the dish.

A very fine Amber Pudding.

Put a pound of butter into a saucepan with three quarters of a pound of loaf sugar finely powdered; melt the

butter, and mix well with it; then add the yolks of fifteen eggs well beaten, and as much fresh candied orange as will add colour and flavour to it, being first beaten to a fine paste. Line the dish with paste for turning out; and when filled with the above, lay a crust over, as you would a pie, and bake it in a slow oven.—It is as good cold as hot.

Oatmeal Pudding.

Pour a quart of boiling milk over a pint of the best *fine* oatmeal; let it soak all night; next day beat two eggs, and mix a little salt; butter a basin that will just hold it; cover it tight with a floured cloth, and boil it an hour and a half. Eat it with cold butter and salt.

When cold, slice and toast it, and eat it as oatcake buttered.

Little Bread Puddings.

Steep the crumb of a penny loaf, grated, in about a pint of warm milk; when soaked, beat six eggs, whites and yolks, and mix with the bread, and two ounces of butter warmed, sugar, orange-flower water, a spoonful of brandy, a little nutmeg, and a tea cupful of cream. Beat all well, and bake in tea cups buttered. If currants are chosen, a quarter of a pound is sufficient; if not, they are good without; or you may put orange or lemon candy.—Serve with pudding sauce.

Brown Bread Puddings.

Half a pound of stale brown bread grated, ditto of currants, ditto of shred suet, sugar, and nutmeg; mix with four eggs, a spoonful of brandy, and two spoonfuls of cream; boil in a cloth or basin that exactly holds it three or four hours.

Nelson Pudding.

Put into a Dutch oven six small cakes, called Nelson balls, or rice cakes, made in small tea cups. When quite hot, pour over them boiling melted butter, white wine, and sugar; and serve.

Plain Rice Pudding.

Wash and pick some rice; throw among it some pimento finely pounded, but not much; tie the rice in a cloth, and leave plenty of room for it to swell. Boil it in a quantity of water for an hour or two. When done eat it with butter and sugar, or milk. Put lemon-peel if you please.

It is very good without spice and eaten with salt and butter.

A George Pudding.

Boil very tender a handful of whole rice in a small quantity of milk, with a large piece of lemon-peel. Let it drain; then mix with it a dozen of good sized apples, boiled to pulp as dry as possible; add a glass of white wine, the yolks of five eggs, two ounces of orange and citron cut thin; make it pretty sweet. Line a mould or a basin with a very good paste; beat the five whites of the eggs to a very strong froth, and mix with the other ingredients; fill the mould, and bake it of a fine brown colour. Serve it with the bottom upward, with the following sauce; two glasses of wine, a spoonful of sugar, the yolks of two eggs, and a bit of butter as large as a walnut; simmer without boiling, and pour to and from the saucepan till of a proper thickness; and put in the dish.

Hunter's Pudding.

Mix a pound of suet, ditto flour, ditto currants, ditto raisins stoned and a little cut, the rind of half a lemon shred as fine as possible, six Jamaica peppers in fine powder, four eggs, a glass of brandy, a little salt, and as little milk as will make it of a proper consistence; boil it in a floured cloth, or a melon-mould, eight or nine hours.—Serve with sweet sauce. Add sometimes a spoonful of peach water for change of flavour.

This pudding will keep, after it is boiled, six months, if kept tied up in the same cloth, and hung up folded in a sheet of cap paper to preserve it from dust, being first cold. When to be used it must boil a full hour.

Custard Pudding.

Mix by degrees a pint of good milk with a large spoonful of flour, the yolks of five eggs, some orange-flour water, and a little pounded cinnamon. Butter a basin that will exactly hold it, pour the batter in, and tie a floured cloth over. Put in boiling water over the fire, and turn it about a few minutes, to prevent the egg going to one side. Half an hour will boil it. Put currant jelly on it, and serve with sweet sauce.

Macaroni Pudding.

Simmer an ounce or two of the pipe sort, in a pint of milk, and a bit of lemon and cinnamon, till tender; put it

into a dish with milk, two or three eggs, but only one white, sugar, nutmeg, a spoonful of peach water, and half a glass of raisin wine. Bake with a paste round the edges.

A layer of orange marmalade, or raspberry jam, in a macaroni pudding, for change, is a great improvement; in which case, omit the almond water, or ratafia, which you would otherwise flavour it with.

Millet Pudding.

Wash three spoonfuls of the seed, put it into the dish, with a crust round the edges; pour over it as much new milk as will nearly fill the dish, two ounces of butter warmed with it, sugar, shred lemon, and a little scrape of ginger and nutmeg. As you put it in the oven, stir in two eggs beaten, and a spoonful of shred suet.

Carrot Pudding.

Boil a large carrot tender; then bruise it in a marble mortar, and mix with it a spoonful of biscuit powder, or three or four little sweet biscuits without seeds, four yolks and two whites of eggs, a pint of cream either raw or scalded, a little ratafia, a large spoonful of orange or rose water, a quarter of a nutmeg, and two ounces of sugar. Bake it in a shallow dish lined with paste; and turn it out to serve, with a little sugar dusted over.

An excellent Apricot Pudding.

Halve twelve large apricots, give them a scald till they are soft; mean time pour on the grated crumbs of a penny loaf, a pint of boiling cream; when half cold, four ounces of sugar, the yolks of four beaten eggs, and a glass of white wine. Pound the apricots in a mortar, with some or all of the kernels; mix then the fruit and other ingredients together; put a paste round a dish, and bake the pudding half an hour.

Baked Gooseberry Pudding.

Stew gooseberries in a jar over a hot hearth, or in a saucepan of water till they will pulp. Take a pint of the juice pressed through a coarse sieve, and beat it with three yolks and whites of eggs beaten and strained, one ounce and a half of butter; sweeten it well, and put a crust round the dish. A few crumbs of roll should be mixed with the above to give a little consistence, or four ounces of Naples biscuits.

Buttermilk Pudding.

Warm three quarts of new milk; turn it with a quart of buttermilk; drain the curd through a sieve; when dry, pound it in a marble mortar, with near half a pound of sugar, a lemon boiled tender, the crumb of a roll grated, a nutmeg grated, six bitter almonds, four ounces of warm butter, a tea cupful of good cream, the yolks of five, and whites of three eggs, a glass of sweet wine, and a glass of brandy.

When well incorporated, bake in small cups or bowls well buttered; if the bottom be not brown, use a salamander; but serve as quick as possible, and with pudding sauce.

Curd Puddings or Puffs.

Turn two quarts of milk to curd, press the whey from it, rub through a sieve, and mix four ounces of butter, the crumb of a penny loaf, two spoonfuls of cream, and half a nutmeg, a small quantity of sugar, and two spoonfuls of white wine. Butter little cups, or small pattepans, and fill them three parts. Orange-flower water is an improvement. Bake them with care.—Serve with sweet sauce in a boat.

Boiled curd Pudding.

Rub the curd of two gallons of milk well drained through a sieve. Mix it with six eggs, a little cream, two spoonfuls of orange-flower water, half a nutmeg, flour and crumbs of bread, each three spoonfuls, currants and raisins, half a pound of each. Boil an hour in a thick well floured cloth.

Pippin Pudding.

Coddle six pippins in vine leaves covered with water very gently, that the inside be done without breaking the skins. When soft, skin, and with a tea spoon take the pulp from the core. Press it through a colander; add two spoonfuls of orange-flower water, three eggs beaten, a glass of raisin wine, a pint of scalded cream, sugar and nutmeg to taste. Lay a thin puff paste at the bottom and sides of the dish: shred very thin lemon-peel, as fine as possible, and put it into the dish; likewise lemon, orange, and citron, in small slices, but not so thin as to dissolve in the baking.

Yorkshire Pudding.

Mix five spoonfuls of flour, with a quart of milk, and three eggs well beaten. Butter the pan When brown by

baking under the meat, turn the other side upwards, and brown that. It should be made in a square pan, and cut into pieces to come to table. Set it over a chafing-dish at first, and stir it some minutes.

A quick made Pudding.

Flour and suet half a pound each, four eggs, a quarter of a pint of new milk, a little mace and nutmeg, a quarter of a pound of raisins, a quarter of a pound of currants mixed well, and boil three quarters of an hour with the cover of the pot on, or it will require longer.

Apple, Currant, or Damson Dumplings or Puddings.

Shred suet; mix with flour, eggs beaten separately, a little salt, and milk; line a basin with the paste tolerably thin, fill with the fruit, and cover it; tie a cloth over tight, and boil till the fruit shall be done enough.

Yeast or Suffolk Dumplings.

Make a very light dough with yeast, as for bread, but with milk instead of water, and put salt. Let it rise an hour before the fire.

Twenty minutes before you are to serve, have ready a large stewpan of boiling water; make the dough into balls, the size of a middling apple; throw them in, and boil twenty minutes. If you doubt when done enough, stick a clean fork into one, and if it come out clear, it is done.

The way to eat them is, to tear them apart on the top with two forks, for they become heavy by their own steam. Eat immediately with meat, or sugar and butter, or salt.

A Charlotte.

Cut as many very thin slices of white bread as will cover the bottom and line the sides of a baking dish; but first rub it thick with butter. Put apples, in thin slices, into the dish, in layers, till full, strewing sugar between and bits of butter. In the mean time, soak as many thin slices of bread as will cover the whole, in warm milk, over which lay a plate, and a weight to keep the bread close on the apples. Bake slowly three hours. To a middling sized dish use half a pound of butter in the whole.

Common Pancakes.

Make a light batter of eggs flour, and milk. Fry in a

small pan, in hot dripping or lard. Salt or nutmeg, and ginger may be added.

Sugar and lemon should be served to eat with them. Or, when eggs are scarce, make the batter with flour, and small beer, ginger, &c.; or clean snow with flour, and a very little milk, will serve as well as egg.

Fine Pancakes, fried without Butter or Lard.

Beat six fresh eggs extremely well; mix, when strained with a pint of cream, four ounces of sugar, a glass of wine, half a nutmeg grated, and as much flour as will make it almost as thick as ordinary pancake batter, but not quite. Heat the frying-pan tolerably hot, wipe it with a clean cloth; then pour in the batter, to make thin pancakes.

Pancakes of Rice.

Boil half a pound of rice to a jelly in a small quantity of water; when cold, mix it with a pint of cream, eight eggs, a bit of salt and nutmeg: stir in eight ounces of butter just warmed, and add as much flour as will make the batter thick enough. Fry in as little lard or dripping as possible.

Irish Pancakes.

Beat eight yolks and four whites of eggs, strain them into a pint of cream, put a grated nutmeg, and sugar to your taste; set three ounces of fresh butter on the fire, stir it, and as it warms pour it to the cream, which should be warm when the eggs are put to it: then mix smooth almost half a pint of flour. Fry the pancakes very thin; the first with a bit of butter, but not the other.—Serve several, on one another.

New England Pancakes.

Mix a pint of cream, five spoonfuls of fine flour, seven yolks and four whites of eggs, and a very little salt; fry them very thin in fresh butter, and between each strew sugar and cinnamon. Send up six or eight at once.

Fritters.

Make them of any of the batters directed for pancakes, by dropping a small quantity into the pan; or make the plainer sort, and put pared apples sliced and cored into the batter, and fry some of it with each slice. Currants or sliced lemon as thin as paper, make an agreeable change.

—Fritters for company should be served on a folded napkin in the dish. Any sort of sweetmeat, or ripe fruit, may be made into fritters.

Spanish Fritters.

Cut the crumbs of a French roll into lengths, as thick as your finger, in what shape you will. Soak in some cream, nutmeg, sugar, pounded cinnamon, and an egg. When well soaked, fry of a nice brown; and serve with butter, wine, and sugar sauce.

Potatoe Fritters.

Boil two large potatoes, scrape them fine; beat four yolks and three whites of eggs, and add to the above one large spoonful of cream, another of sweet wine, a squeeze of lemon and a little nutmeg. Beat this batter half an hour at least. It will be extremely light. Put a good quantity of fine lard in a stewpan, and drop a spoonful of the batter at a time into it. Fry them; and serve as a sauce, a glass of white wine, the juice of a lemon, one dessert spoonful of peach-leaf or almond water, and some white sugar warmed together; not to be served in the dish.

Bockings.

Mix three ounces of buck-wheat flour, with a tea cupful of warm milk and a spoonful of yeast; let it rise before the fire about an hour; then mix four eggs, well beaten, and as much milk as will make the butter the usual thickness for pancakes, and fry them the same.

Rich Puff Paste.

Puffs may be made of any sort of fruit, but it should be prepared first with sugar.

Weigh an equal quantity of butter with as much fine flour as you judge necessary; mix a little of the former with the latter, and wet it with as little water as will make into a stiff paste. Roll it out, and put all the butter over it in slices, turn in the ends and roll it thin; do this twice, and touch it no more than can be avoided. The butter may be added at twice; and those who are not accustomed to make paste it may be better to do so.—A quicker oven than for short crust.

A less rich Paste.

Weigh a pound of flour and a quarter of a pound of butter, rub them together and mix into a paste with a little

water, and an egg well beaten; of the former as little as will suffice, or the paste will be tough. Roll, and fold it three or four times.

Rub extremely fine in one pound of dried flour, six ounces of butter, and a spoonful of white sugar; work up the whole into a stiff paste with as little hot water as possible.

Crust for Venison Pastry.

To a quarter of a peck of fine flour use two pounds and a half of butter, and four eggs; mix into paste with warm water and work it smooth, and to a good consistence. Put a paste round the inside, but not to the bottom of the dish, and let the cover be pretty thick, to bear the long continuance in the oven.

Rice Paste for Sweets.

Boil a quarter of a pound of ground rice in the smallest quantity of water; strain from it all the moisture as well as you can; beat it in a mortar with half an ounce of butter, and one egg well beaten, and it will make an excellent paste for tarts, &c.

Rice Paste for relishing Things.

Clean and put some rice, with an onion, and a little water and milk, or milk only, into a saucepan, and simmer it till it swell. Put seasoned chops into a dish, and cover it with the rice; by the addition of an egg, the rice will adhere better.

Rabbits fricasseed and covered thus are very good.

Potatoe Paste.

Pound boiled potatoes very fine, and add, while warm, a sufficiency of butter to make the mash hold together, or you may mix with it an egg; then, before it gets cold, flour the board pretty well to prevent it from sticking, and roll it to the thickness wanted.

If it is become quite cold before it be put on the dish, it will be apt to crack.

Raised Crust for Custard or Fruit.

Put four ounces of butter into a saucepan with water, and when it boils, pour it into as much flour as you choose; knead and beat it till smooth; covered as directed in article Eel Pie, page 688. Raise it; and if for custard, put a paper within to keep out the sides 'till half done, then fill with a cold mixture of milk, egg, sugar, and a little peach

water, lemmon-peel, or nutmeg. By cold is meant that the egg is not to be warmed, but the milk should be warmed by itself, not to spoil the crust.

The above butter will make a great deal of raised crust, which must not be rich, or it will be difficult to prevent the sides from falling.

Excellent Short Crust.

Make two ounces of white sugar, pounded and sifted, quite dry; then mix it with a pound of flour well dried; rub into it three ounces of butter, so fine as not to be seen. Into some cream put the yolks of two eggs, beaten, and mix the above into a smooth paste; roll it thin, and bake it in a moderate oven.

A very fine Crust for orange Cheesecakes, or Sweetmeats, when to be particularly nice.

Dry a pound of the finest flour, with it three ounces of refined sugar; then work half a pound of butter with your hand till it comes to froth; put the flour into it by degrees, and work into it, well beaten and strained, yolks of three, and whites of two eggs. If too limber, put some flour and sugar to make it fit to roll. Line your pattepans, and fill. A little above fifteen minutes will bake them. Against they come out have ready some refined sugar beat up with the white of an egg, as thick as you can; ice them all over, set them in the oven to harden, and serve cold. Use fresh butter.

Salt butter will make a very fine flaky crust; but if for mince pies, or any sweet things, it should be washed.

Observations on Pastry.

An adept in pastry never leaves any part of it adhering to the board or dish used in making. It is best when rolled on marble, or a very large slate. In very hot weather the butter should be put into cold water to make it as firm as possible; and if made early in the morning, and preserved from the air until it is to be baked, the cook will find it much better A good hand at pastry will use much less butter, and produce lighter crust than others. Salt butter, if very good, and well washed, makes a fine flaky crust.

Remarks on using preserved Fruit in Pastry.

Preserved fruits should not be baked long; those that

have been done with their full proportion of sugar, require no baking; the crust should be baked in a tin shape, and the fruit be afterwards added; or it may be put into a small dish, or tart-pans, and the covers be baked on a tin, cut out according to your taste.

Apple Pie.

Pare and core the fruit, having wiped the outside; which with the cores, boil with a little water till it tastes well strain and put a little sugar, and a bit of bruised cinnamon, and simmer again. In the mean time place the apples in a dish, a paste being put round the edge; when one layer is in, sprinkle half the sugar, and shred lemon-peel and squeeze some juice, or a glass of cider. If the apples have lost their spirit, put in the rest of the apples, sugar, and the liquor that you have boiled. Cover with paste. You may add some butter when cut, if eaten hot; or put quince marmalade, orange paste, or cloves, to flavour.

Hot Apple Pie.—Make with the fruit, sugar, and a clov, and put a bit of butter in when cut open.

Cherry Pie

Should have a mixture of other fruit; currants, or raspberries, or both.

urrant Pie.—With or without raspberries.

Mince Pie.

Of scraped beef, free from skin and strings, weigh two pounds, four pounds of suet picked and chopped, then add six pounds of currants nicely cleaned and perfectly dry, three pounds of chopped apples, the peel and juice of two lemons, a pint of sweet wine, a nutmeg, of cloves, mace, and pimento, a quarter of an ounce each, in the finest powder; press the whole into a deep pan when well mixed, and keep it covered in a dry cool place.

Half the quantity is enough, unless for a very large family.

Have citron, orange and lemon-peel ready, and put some of each in the pies when made.

Mince Pies without Meat.

Of the best apples six pounds, pared, cored, and minced; of fresh suet, and raisins stoned, each three pounds, likewise minced; to these add of mace and cinnamon a quarter of an ounce each, and eight cloves, in finest powder, three

pounds of the finest powder sugar, three quarters of an ounce of salt, the rinds of four and the juice of two lemons, half a pint of port, the same of brandy. Mix well, and put into a deep pan.

Have ready washed and dried four pounds of currants, and add as you make the pies, with candied fruit.

Lemon Mince Pies.

Squeeze a large lemon, boil the outside till tender enough to beat to a mash, add to it three large apples chopped, and four ounces of suet, half a pound of currants, four ounces of sugar; put the juice of the lemon and candied fruit as for other pies. Make a short crust, and fill the pattepans as usual.

Egg Mince Pies.

Boil six eggs hard, shred them small; shred double the quantity of suet; then put currants washed and picked one pound, or more, if the eggs were large; the peel of one lemon shred very fine, and the juice, six spoonfuls of sweet wine, mace, nutmeg, sugar, a very little salt; orange, lemon, and citron candied. Make a light paste for them.

Currants and Raspberries.

For a tart, line the dish, put sugar and fruit, lay bars across, and bake.

Light Paste for Tarts and Cheesecakes.

Beat the white of an egg to a strong froth; then mix it with as much water as will make three quarters of a pound of fine flour into a very stiff paste; roll it very thin, then lay the third part of half a pound of butter upon it in little bits; dredge it with some flour left out at first, and roll it up tight. Roll it out again, and put the same proportion of butter; and so proceed till all be worked up.

Iceing for Tarts.

Beat the yolk of an egg and some melted butter well together, wash the tarts with a feather, and sift sugar over as you put them in the oven. Or beat white of egg, wash the paste, and sift white sugar.

Codling Tarts.

Scald the fruit, as will be directed under that article; when ready, take off the thin skin, and lay them whole in a dish, put a little of the water that the apples were boiled

in at bottom, strew them over with lump sugar or fine Lisbon; when cold put a paste round the edges and over. You may wet it with white of egg, and strew sugar over, which looks well; or cut the lid in quarters, without touching the paste on the edge of the dish: and either put the broad end downwards, and make the point stand up, or remove the lid altogether. Pour a good custard over it when cold, sift sugar over.

Or line the bottom of a shallow dish with paste, lay the apples in it, sweeten, and lay little twists of paste over in bars.

Fried Patties.

Mince a bit of cold veal, and six oysters, mix with a few crumbs of bread, salt, pepper, nutmeg, and a very small bit of lemon-peel; add the liquor of the oysters; warm all in a tosser, but do not boil; let it get cold; have ready a good puff paste, roll thin, and cut it in round or square bits; put some of the above between two of them, twist the edges to keep in the gravy, and fry them of a fine brown. This is a very good thing; and baked, is a fashionable dish. Wash all patties with an egg before baking.

Oyster Patties.

Put a fine puff paste into small pattepans, and cover with paste, with a bit of bread in each; and against they are baked have ready the following to fill with, taking off the beard. Take off the beards of the oysters, cut the other parts in small bits, put them in a small tosser, with a grate of nutmeg, the least white pepper, and salt, a morsel of lemon-peel, cut so small that you can scarcely see it, a little cream, and a little of the oyster liquor. Simmer a few minutes before you fill.

Observe to put a bit of crust to all patties, to keep them hollow while baking.

Oyster Patties, or small Pies.

As you open the oysters separate them from the liquor, which strain; parboil them, after taking off the beards. Parboil sweetbreads, and cutting them in slices, lay them and the oysters in layers, season very lightly with salt pepper, and mace. Then put half a tea cup of liquor, an the same of gravy. Bake in a slow oven; and before yo serve, put a tea cup of cream, a little more oyster liquo and a cup of white gravy, all warmed but not boiled. I

for patties, the oysters should be cut in small dice, gently stewed, and seasoned as above, then put to the paste when ready for table.

Lobster Patties.

Make with the same seasoning, a little cream, and the smallest bit of butter.

Podovies or Beef Patties.

Shred underdone dressed beef with a little fat, season with pepper, salt, and a little shalot or onion. Make a plain paste, roll it thin, and cut in shape like an apple puff, fill it with mince, pinch the edges, and fry them of a nice brown. The paste should be made with a small quantity of butter, egg and milk.

Veal Patties.

Mince some veal that is not quite done, with a little parsley, lemon-peel, a scrape of nutmeg, and a bit of salt; add a little cream and gravy just to moisten the meat; and if you have any ham, scrape a little, and add to it. Do not warm it till the patties are baked.

Turkey Patties.

Mince some of the white part, and with grated lemon, nutmeg, salt, a very little white pepper, cream, and a very little bit of butter warmed, fill the patties.

Sweet Patties.

Chop the meat of a boiled calf's foot, of which you use the liquor for jelly, two apples, one ounce of orange and lemon-peel candied, and some fresh peel and juice; mix with them half a nutmeg grated, the yolk of an egg, a spoonful of brandy, and four ounces of currants washed and dried.—Bake in small pattepans.

Patties resembling Mince Pies.

Chop the kidney and fat of cold veal, apple, orange, and lemon-peel candied, and fresh currants, a little wine, two or three cloves, a little brandy, and a bit of sugar. Bake as before.

Apple Puffs.

Pare the fruit, and either stew them in a stone jar on a hot hearth, or bake them. When cold, mix the pulp of

the apple with sugar and lemon-peel shred fine, taking as little of the apple juice as you can. Bake them in thin paste, in a quick oven; a quarter of an hour will do them, if small. Orange or quince marmalade is a great improvement. Cinnamon pounded, or orange-flower water, in change.

Lemon Puffs.

Beat and sift a pound and a quarter of double refined sugar; grate the rind of two large lemons, and mix it well with the sugar; then beat the whites of three new laid eggs a great while, add them to the sugar and peel, and beat it for an hour; make it up in any shape you please, and bake it on paper put on tin plates, in a moderate oven. Do not remove the paper till cold. Oiling the paper will make it come off with ease.

Cheese Puffs.

Strain cheese curd from the whey, and beat half a pint basin of it fine in a mortar, with a spoonful and a half of flour, three eggs, but only one white, a spoonful of orange-flower water, a quarter of a nutmeg, and sugar to make it pretty sweet. Lay a little of this paste, in small very round cakes, on a tin plate. If the oven is hot, a quarter of an hour will bake them.—Serve with pudding sauce.

Excellent light Puffs.

Mix two spoonfuls of flour, a little grated lemon-peel, some nutmeg, half a spoonful of brandy, a little loaf sugar, and one egg; then fry it enough, but not brown; beat it in a mortar with five eggs, whites and yolks; put a quantity of lard in a frying pan, and when quite hot drop a desert spoonful of batter at a time; turn as they brown. Serve immediately with sweet sauce.

To prepare Venison for Pasty.

Take the bones out, then season and beat the meat, lay it into a stone jar in large pieces, pour upon it some plain drawn beef gravy, but put a strong one, lay the bones on the top, then set the jar in a water-bath, that is a saucepan of water over the fire, simmer three or four hours, then leave it in a cold place till next day. Remove the cake of fat, lay the meat in handsome pieces on the dish; if not sufficiently seasoned, add more pepper, salt, or pimento, as necessary. Put some of the gravy, and keep the remainder for the time of serving. If the venison be thus prepared, it will not require so much time to bake, or such a very

thick crust as is usual, and by which the under part is seldom done through.

Venison Pasty.

A shoulder bone makes a good pasty, but it must be beaten and seasoned, and the want of fat supplied by that of a fine well hung loin of mutton, steeped twenty-four hours in equal parts of rape, vinegar, and port.

The shoulder being sinewy, it will be of advantage to rub it well with sugar, for two or three days, and when to be used, wipe it perfectly clean from it and the wine.

A mistake used to prevail, that venison could not be baked too much; but, as above directed, three or four hours in a slow oven will be sufficient to make it tender, and the flavour will be preserved. Either in shoulder or side, the meat must be cut in pieces, and laid with fat between, that it may be proportioned to each person without breaking up the pasty to find it. Lay some pepper and salt at the bottom of the dish, and some butter; then the meat nicely packed, that it may be sufficiently done, but not to lie hollow to harden at the edges.

The venison bones should be boiled with some fine old mutton: of this gravy put half a pint cold into the dish; then lay butter on the venison, and cover as well as line the sides with a thick crust, but do not put one under the meat. Keep the remainder of the gravy till the pasty comes from the oven; put it into the middle by the funnel, quite hot, and shake the dish to mix well. It should be seasoned with pepper and salt.

To make a Pasty of Beef or Mutton eat as well as Venison.

Bone a small rump, or a piece of surloin of beef, or a fat loin of mutton, after hanging several days. Beat it very well with a rolling-pin; then rub ten pounds of meat with four ounces of sugar, and pour over it a glass of port, and the same of vinegar. Let it lie five days and nights; wash and wipe the meat very dry, and season it very high with pepper, Jamaica pepper, nutmeg, and salt. Lay it in your dish, and to ten pounds put one pound or near of butter, spreading it over the meat. Put a crust round the edges, and cover with a thick one, or it will be overdone before the meat be soaked; it must be done in a slow ove

Set the bones in a pan in the oven, with no more water than will cover them, and one glass of port, a little pepper and salt, that you may have a little rich gravy to add to the pasty when drawn.

Note.—Sugar gives a greater shortness and better flavour to meats than salt, too great a quantity of which hardens; and it is quite as great a preservative.

Cheap and excellent Custards.

Boil three pints of new milk, with a bit of lemon-peel, a bit of cinnamon, two or three bay leaves, and sweeten it. Meanwhile rub down smooth a large spoonful of rice flour into a cup of cold milk, and mix with it two yolks of eggs well beaten. Take a basin of the boiling milk, and mix with the cold, and then pour that to the boiling; stirring it one way till it begins to thicken, and is just going to boil up; then pour it into a pan, stir it some time, add a large spoonful of peach water, too tea spoonfuls of brandy, or a little ratafia.

Marbles boiled in custard, or any thing likely to burn, will, by shaking them in the saucepan, prevent it from catching.

Baked Custard.

Boil one pint of cream, half a pint of milk; with mace, cinnamon, and lemon-peel, a little of each. When cold, mix the yolks of three eggs; sweeten and make your cups of paste nearly full. Bake ten minutes.

Lemon Custards.

Beat the yolks of eight eggs till they are as white as milk; then put to them a pint of boiling water, the rinds of two lemons grated, and the juice sweetened to your taste. Stir it on the fire till thick enough; then add a large glass of rich wine, and half a glass of brandy; give the whole one scald, and put in cups to be eaten cold.

Almond Custard.

Blanch and beat four ounces of almonds fine with a spoonful of water; beat a pint of cream with two spoonfuls of rose water, and put them to the yolks of four eggs, and as much sugar as will make it pretty sweet; then add the almond; stir it all over a slow fire till it is of a proper thickness, but do not boil. Pour it into cups.

Cheesecakes.

Strain the whey from the curd of two quarts of milk when rather dry, crumble it through a coarse sieve, and mix with six ounces of fresh butter, one ounce of pounded

blanched almonds, a little orange-flower water, half a glass of raisin wine, a grated biscuit, four ounces of currants, some nutmeg and cinnamon, in fine powder, and beat all the above with three eggs, and half a pint of cream, till quite light; then fill the pattepans three parts full.

A plainer Sort.

Turn three quarts of milk to a curd, break it, and drain the whey; when dry, break it in a pan, with two ounces of butter, till perfectly smooth; put to it a pint and a half of thin cream, or good milk, and add sugar, cinnamon, nutmeg, and three ounces of currants.

VEGETABLES.

Observations on dressing Vegetables.

Vegetables should be carefully cleaned from insects, and nicely washed. Boil them in plenty of water, and drain them the moment they are done enough. If over-boiled, they lose their beauty and crispness. Bad cooks sometimes dress them with meat; which is wrong, except carrots with boiling beef.

To boil Vegetables green.

Be sure the water boils when you put them in. Make them boil very fast. Do not cover but watch them; and if the water has not slackened, you may be sure they are done when they begin to sink. Then take them out immediately, or the colour will change. Hard water, especially if chalybeate, spoils the colour of such vegetables as should be green.

To boil them green in hard water, put a tea spoonful of salt of wormwood into the water when it boils, before the vegetables are put in.

Boiled Pease

Should not be overdone, nor in much water. Chop some scalded mint to garnish them, and stir a piece of butter in with them.

To stew Green Pease

Put a quart of pease, a lettuce, and an onion, both sliced, a bit of butter, pepper, salt, and no more water than hangs round the lettuce from washings. Stew them two hours very gently.—When to be served, beat up an egg, and stir it into them; or a bit of flour and butter.

Some think a tea spoonful of white powdered sugar is an improvement. Gravy may be added, but then there will be less of the flavour of the pease. Chop a bit of mint, and stew in them.

To stew Old Pease.

Steep them in water all night, if not fine boilers; otherwise only half an hour: put them into water enough just to cover them, with a good bit of butter, or a piece of beef or pork. Stew them very gently till the pease are soft, and the meat is tender; if it is not salt meat, add salt and a little pepper. Serve them round the meat.

To dress Artichokes.

Trim a few of the outside leaves off, and cut the stalk even. If young, half an hour will boil them. They are better for being gathered two or three days first.—Serve them with melted butter, in as many small cups as there are artichokes to help with each.

Artichoke Bottoms.

If dried, they must be soaked, then stewed in weak gravy, and served with or without forcemeat in each. Or they may be boiled in milk, and served with cream sauce, or added to ragouts, French pies, &c.

Jerusalem Artichokes

Must be taken up the moment they are done, or they will be too soft.—They may be boiled plain, or served with white fricassee sauce.

To stew Cucumbers.

Slice them thick; or halve and divide them into two lengths; strew some salt and pepper and sliced onions: and a little broth, or a bit of butter. Simmer very slowly; and before serving, if no butter was in before, put some, and a little flour; or if there was butter in only a little flour, unless it wants richness.

To stew Onions

Peel six large onions; fry gently of a fine brown, but do not blacken them; then put them into a small stewpan, with a little weak gravy, pepper and salt; cover and stew two hours gently. They should be lightly floured at first.

Roast Onions

Should be done with all the skins on. They eat well alone, with only salt and cold butter ; or with roast potatoes; or with beet roots.

To stew Celery.

Wash six heads, and strip off their outer leaves ; either halve, or leave them whole, according to their size: cut into lengths of four inches Put them into a stew pan with a cup of broth, or weak white gravy : stew till tender ; then add two spoonfuls of cream, and a little flour and butter, seasoned with pepper, salt, and nutmeg, and simmer all together.

To boil Cauliflowers.

Choose those that are close and white. Cut off the green leaves, and look carefully that there are no caterpillars about the stalk. Soak an hour in cold water ; then boil them in milk and water ; and take care to skim the saucepan, that not the least foulness may fall on the flower.—It must be served very white, and rather crimp.

Cauliflower in White Sauce.

Half boil it ; then cut into handsome pieces, and lay them in a stewpan, with a little broth, a bit of mace, a little salt; and a dust of white pepper ; simmer half an hour ; then put a little cream, butter, and flour ; shake and simmer a few minutes, and serve.

To dress Cauliflower and Parmesan.

Boil a Cauliflower ; drain it on a sieve, and cut the stalk so that the flower will stand upright about two inches above the dish. Put it into a stewpan, with a little white sauce; let it stew till done enough, which will be but a few minutes ; then dish it with the sauce round, and put Parmesan grated over it. Brown it with a salamander.

To stew Mushrooms.

The large buttons are best, and the small flaps while the fur is still red. Rub the large buttons with salt and a bit of flannel ; cut out the fur and take off the skin from the others. Sprinkle them with salt, and put into a stewpan with some peppercorns ; simmer slowly till done ; then put a small bit of butter and flour, and two spoonfuls of cream ; give them one boil, and serve with sippets of bread.

Beet Roots

Make a very pleasant addition to winter salad; of which they may agreeably form a full half, instead of being only used to ornament it. This root is cooling, and very wholesome.

It is extremely good boiled, and sliced with a small quantity of onion; or stewed with whole onions, large or small, as follows:

Boil the beet tender with the skin on; slice it into a stewpan with a little broth, and a spoonful of vinegar; simmer till the gravy is tinged with the colour; then put it into a small dish, and make a round of the button onions, first boiled till tender; take off the skin just before serving, and mind they are quite hot and clear.

Or roast three large onions, and peel off the outer skins till they look clear; and serve the beet root stewed round them.

If beet root is in the least broken before dressed, it parts with its colour, and looks ill.

Frying Herbs as dressed in Staffordshire.

Clean and drain a good quantity of spinage leaves, two large handfuls of parsley, and a handful of green onions. Chop the parsley and onions, and sprinkle them among the spinage. Set them all on to stew with some salt and a bit of butter the size of a walnut: shake the pan when it begins to grow warm, and let it be closely covered over a slow stove till done enough. It is served with slices of broiled calf's liver, small rashers of bacon, and eggs fried; the latter on the herbs, the other in a separate dish

To preserve several Vegetables to eat in the Winter.

For French beans, pick them young, and throw into a little wooden keg a layer of them three inches deep: then sprinkle them with salt, and put another layer of beans, and do the same as high as you think proper, alternately with salt, but not too much of this. Lay over them a plate, or cover of wood, that will go into the keg, and put a heavy stone on it. A pickle will rise from the beans and salt. If they are too salt, the soaking and boiling will not be sufficient to make them pleasant to the taste. When they are to be eaten, cut, soak, and boil them, as if fresh.

Carrots, parsnips, and beet roots should de kept in layers of dry sand for winter use: and neither they nor potatoes

should be cleared from the earth. Potatoes should be carefully kept from frost.

Store onions keep best hung up in a dry cold room.

Parsley should be cut close to the stalks; and dried in a warm room, or on tins in a very cool oven; it preserves its flavour and colour, and is very useful in winter.

Artichoke bottoms, slowly dried, should be kept in paper bags; and truffles, morels, lemon-peel, &c. in a dry place, ticketed.

Small close cabbages, laid on a stone floor before the frost sets in, will blanch and be very fine, after many weeks keeping.

CAKES.

A common Cake.

Mix three quarters of a pound of flour with half a pound of butter, four ounces of sugar, four eggs, half an ounce of caraways and a glass of raisin wine. Beat it well, and bake in a quick oven. Fine Lisbon sugar will do.

An excellent Cake.

Rub two pounds of dry fine flour, with one of butter, wash in plain and rose water, mix it with three spoonfuls of yeast in a little warm milk and water. Set it to rise an hour and a half before the fire; then beat into it two pounds of currants, one pound of sugar sifted, four ounces of almonds, six ounces of stoned raisins, chopped fine, half a nutmeg, cinnamon, allspice, and a few cloves, the peel of a lemon chopped as fine as possible, a glass of wine, a glass of brandy, twelve yolks and whites of eggs beaten separately and long, orange, citron, and lemon. Beat exceedingly well, and butter the pan. A quick oven.

A good Pound Cake.

Beat a pound of butter to a cream, and mix with it the whites and yolks of eight eggs beaten apart. Have ready warm by the fire, a pound of flour, and the same of sifted sugar, mix them with a few cloves, a little nutmeg and cinnamon, in fine powder together; then by degrees work the dry ingredients into the butter and eggs. When well beaten add a glass of wine and some caraways. It must be beaten a full hour. Butter a pan, and bake it a full hour in a quick oven.

The above proportion, leaving out four ounces of the butter, and the same of sugar, make a less luscious cake, and to most tastes a more pleasant one.

A cheap Seed Cake.

Mix a quarter of a peck of flour with half a pound of sugar, a quarter of an ounce of allspice, and a little ginger; melt three quarters of a pound of butter, with half a pint of milk; when just warm, put to it a quarter of a pint of yeast, and work up to a good dough. Let it stand before the fire a few minutes before it goes to the oven; add seeds or currants, and bake an hour and a half.

PRESERVES SWEETMEATS, &c.

Blanc Mange, or Blamange.

Boil two ounces of isinglass in three half pints of water half an hour; strain it to a pint and a half of cream; sweeten it, and add some peach water, or a few bitter almonds; let it boil once up, and put into what forms you please. If not to be very stiff, a little less isinglass will do. Observe to let the blamange settle before you turn it into the forms, or the black will remain at the bottom of them, and be on the top of the blamange when taken out of the moulds.

An excellent Trifle.

Lay macaroons and ratafia drops over the bottom of your dish, and pour in as much raisin wine as they will suck up; which, when they have done, pour on them cold rich custard made with more egg than directed in the foregoing pages, and some rice flour. It must stand two or three inches thick: on that put a layer of raspberry jam, and cover the whole with a very high whip made the day before, of rich cream, the whites of two well beaten eggs, sugar, lemon-peel, and raisin wine, well beat with a whisk, kept only to whip sillabubs and creams. If made the day before used, it has quite a different taste, and is solid and far better.

An excellent Cream.

Whip up three quarters of a pint of very rich cream to a strong froth, with some finely scraped lemon-peel, a squeeze of the juice, half a glass of sweet wine, and sugar to make it pleasant, but not too sweet; lay it on a sieve or

in a form, and next day put it on a dish, and ornament it with very light puff paste biscuits, made in tin shapes the length of a finger, and about two thick, over which sugar may be strewed, or a light glaze with isinglass. Or you may use macaroons to line the edges of the dish.

Coffee Cream, much admired.

Boil a calf's foot in water till it wastes to a pint of jelly clear of sediment and fat. Make a tea cup of very strong coffee; clear it with a bit of isinglass to be perfectly bright; pour it to the jelly, and add a pint of very good cream, and as much fine Lisbon sugar as is pleasant; give one boil up, and pour into the dish.

It should jelly, but not be stiff. Observe that your coffee be fresh.

Raspberry Cream.

Mash the fruit gently, and let them drain; then sprinkle little sugar over, and that will produce more juice; then put the juice to some cream, and sweeten it; after which if you choose to lower it with some milk, it will not curdle, which it would, if put to the milk before the cream: but it is best made of raspberry jelly, instead of jam when the fresh fruit cannot be obtained.

To scald Codlings.

Wrap each in a vine leaf, and pack them close in a nice saucepan; and when full, pour as much water as will cover them. Set it over a gentle fire, and let them simmer slowly till done enough to take the thin skin off when cold. Place them in a dish, with or without milk, cream, or custard; if the latter, there should be no ratafia. Dust fine sugar over the apples.

Stewed Pears.

Pare and halve, or quarter, large pears, according to their size; throw them into water, as the skin is taken off before they are divided, to prevent their turning black. Pack them round a block-tin stewpan, and sprinkle as much sugar over as will make them pretty sweet, and add lemon-peel, a clove or two, and some allspice cracked; just cover them with water, and put some of the red liquor. Cover them close, and stew three or four hours; when tender, take them out, and pour the liquor from them.

Ice Creams.

Mix the juice of the fruits with as much sugar as will be wanted before you add cream, which should be of a middling richness.

Ratafia Cream.

Blanch a quarter of an ounce of bitter almonds, and beat them with a tea spoonful of water in a marble mortar; then rub with the paste two ounces of lump sugar, and simmer ten minutes, with a tea cup of cream, which add to a quart more of cream, and having strained, ice it.

Buttered Eggs.

Beat four or five eggs, yolk and white together, put a quarter of a pound of butter in a basin, and then put that in boiling water, stir it till melted, then pour that butter and the eggs into a saucepan; keep a basin in your hand, just hold the saucepan in the other over a slow part of the fire, shaking it one way, as it begins to warm; pour it into a basin and back, then hold it again over the fire, stirring it constantly in the saucepan, and pouring it into the basin, more perfectly to mix the egg and butter, until they shall be hot without boiling.—Serve on toasted bread; or in a basin, to eat with salt fish, or red herrings.

To candy any sort of Fruit.

When finished in the sirup, put a layer into a new sieve, and dip it suddenly into hot water, to take off the sirup that hangs about it; put it on a napkin before the fire to drain, and then do some more in the sieve. Have ready sifted double refined sugar, which sift over the fruit on all sides till quite white. Set it on the shallow end of sieves in a lightly warm oven, and turn it two or three times. It must not be cold till dry. Watch it carefully, and it will be beautiful.

Orange Marmalade.

Rasp the oranges, cut out the pulp, then boil the rind, very tender, and beat fine in a marble mortar. Boil three pounds of loaf sugar in a pint of water, skim it, and add a pound of the rind; boil fast till the sirup is very thick, but stir it carefully; then put a pint of the pulp and juice, the seeds having been removed, and a pint of apple liquor; boil all gently until well jellied, which it will be in about half an hour. Put it into small pots.

Lemon marmalade do in the same way; they are very good and elegant sweetmeats.

Orange Biscuits or little Cakes.

Boil whole Seville oranges in two or three waters, till most of the bitterness is gone; cut them, and take out the pulp and juice; then beat the outside very fine in a mortar, and put to it an equal weight of double refined sugar beaten and sifted. When extremely well mixed to a paste, spread it thin on china dishes, and set them in the sun, or before the fire; when half dry, cut it into what form you please, turn the other side up, and dry that. Keep them in a box with layers of paper.

They are for desserts; and are also useful as a stomachic, to carry in the pocket on journeys, or for gentlemen when shooting, or for gouty stomachs.

Orange-flower Cakes.

Put four ounces of the leaves of the flowers into cold water for an hour; drain, and put between napkins, and roll with a rolling-pin till they are bruised; then have ready boiled a pound of sugar, to add to it in a thick sirup, give them a simmer until the sirup adheres to the sides of the pan, drop in little cakes on a plate, and dry as before directed.

To preserve Strawberries whole.

Take equal weights of the fruit and double refined sugar; lay the former in a large dish, and sprinkle half the sugar, in fine powder, over: give a gentle shake to the dish, that the sugar may touch the under side of the fruit. Next day make a thin sirup with the remainder of the sugar, and, instead of water, allow one pint of red currant juice to every pound of strawberries; in this simmer them until sufficiently jellied. Choose the largest scarlets, or others, when not dead ripe. In either of the above ways they eat well served in thin cream, in glasses.

Currant Jelly, Red or Black.

Strip the fruit, and in a stone jar stew them in a saucepan of water, or by boiling it on the hot hearth: strain off the liquor, and to every pint weigh a pound of loaf sugar; put the latter in large lumps into it, in a stone or china vesel till nearly dissolved: then put it in a preserving pot; simmer and skim as necessary. When it will jelly on a plate, put it in small jar or glasses.

PICKLES

Pickled Onions.

In the month of September, choose the small white round onions, take off the brown skin, have ready a very nice tin stewpan of boiling water, throw in as many onions as will cover the top; as soon as they look clear on the outside take them up as quick as possible with a slice, and lay them on a clean cloth; cover them close with another, and scald some more, and so on. Let them lie to be cold, then put them in a jar, or glass wide mouth bottles, and pour over them the best white wine vinegar, just hot, but not boiling. When cold, cover them. Should the outer skin shrivel peel it off. They must look quite clear.

To pickle young Cucumbers.

Choose nice young gerkins, spread them on dishes, salt, them, and let them lie a week; drain them, and putting them in a jar, pour boiling vinegar over them. Set them near the fire, covered with plenty of vine leaves; if they do not become a tolerably good green, pour the vinegar into another jar, set it over the hot hearth, and when it boils, pour it over them again, covering with fresh leaves; and thus do till they are of as good a colour as you wish: but as it is now known that the very fine green pickles are made so by using brass or bell-metal vessels, which when vinegar is put into them become highly poisonous, few people like to eat them.

To pickle Walnuts.

When they will bear a pin to go into them, put a brine of salt and water boiled, and strong enough to bear an egg on them, being quite cold first. It must be well skimmed while boiling. Let them soak six days; then change the brine, let them stand six more; then drain them and pour over them in the jar a pickle of the best white wine vinegar, with a good quantity of pepper, pimento, ginger, mace, cloves, mustard seed, and horse-radish, all boiled together but cold. To every hundred of walnuts put six spoonfuls of mustard seed, and two or three heads of garlic or shalot, but the latter is least strong.

Thus done, they will be good for several years, if close covered. The air will soften them. They will not be fit to eat under six months.

The pickle will serve as good catsup, when the waln are used.

To pickle Red Cabbage.

Slice it into a colander, and sprinkle each layer with salt; let it drain two days, then put into a jar, and pour boiling vinegar enough to cover, and put a few slices of red beet root. Observe to choose the purple red cabbage. Those who like the flavour of spice will boil it with the vinegar. Cauliflowers cut in branches, and thrown in, after being salted will look of a beautiful red.

Mushroom Catsup.

Take the largest broad mushrooms, break them into an earthen pan strew salt over, and stir them now and then for three days. Then let them stand for twelve, till there is a thick scum over; strain and boil the liquor with Jamaica and black peppers, mace, ginger, a clove or two, and some mustard seed. When cold, bottle it, and tie a bladder over the cork; in three months boil it again with some fresh spice, and it will then keep a twelvemonth.

Walnut Catsup of the finest Sort.

Boil or simmer a gallon of the expressed juice of walnuts when they are tender, and skim it well: then put in two pounds of anchovies, bones and liquor, ditto of shalots, one ounce of cloves, ditto of mace, ditto of pepper, and one clove of garlic. Let all simmer till the shalots sink; then put the liquor into a pan till cold; bottle and divide the spice to each. Cork closely, and tie the bladder over.

BREWING.

The goodness of malt liquor will depend on the quality of the malt from which it is made; on the peculiar properties of the water with which it is infused; on the degree of heat applied in the mashing; on the length of time the infusion is continued; on the due manner of boiling the wort, together with the quantity and quality of the hops employed; and on the proper degree of fermentation; to ascertain all which particulars with precision, constitutes the great mystery of brewing, and can only be learnt by experience and repeated observation.

We here give the following directions for the choice of materials used in brewing, and for conducting the process.

The Water.

Pure rain water, as being the lightest, is esteemed the most proper. Well and spring waters are commonly hard, and consequently unfit for drawing the tincture completely from any vegetable. River water, in point of softness, is next to rain water; and even pond water, if pure, is equal to any other for brewing.

Malt.

Those malts are to be preferred for brewing which have been properly wetted and germinated, then dried by a moderate heat, till all the adventitious moisture is evaporated, without being blown, vitrified, or scorched, by two hot or hasty fires. For the better the malt is dried the sounder will be the beer brewed from it, and the longer it will keep. In order to ascertain the quality of this article, bite a grain of it asunder and if it tastes mellow and sweet, breaks soft, and is full of flour from one end to the other, it is good; which may also be known by its swimming on the surface when put into the water. The best way of grinding it is to bruise it in a mill composed of two iron cylinders. These break the malt without cutting its husk, so that the hot water instantly pierces its whole substance, and soon draws forth a rich tincture, with much less mashing than in the common way.

Hops.

Experience has proved, that hops slack dried, or kept in a damp place, are pernicious ingredients for making beer; and likewise, that they yield their aromatic bitter more efficaciously when boiled in wort than in water: hence to impregnate the extracts from malt with a due proportion of hops, their strength, as well as that of the extract, should previously be ascertained. The newer the hops are, the better they always prove; the fragrance of their flavour being in some degree lost by keeping, notwithstanding the care used in preserving them. Private families, who regard only the flavour and salubrity of their malt liquors, should use from six to eight bushels of malt to the hogshead of their strongest beer. The quantity of hops must be suited to the taste of the drinker, and to the time the liquor is intended to be kept. From two to three pounds will be suffi-

cient for a hogshead, though some go as far as six pounds. Small beer should always be brewed by itself; in which case two bushels and a half of malt, and a pound and a half of hops, are sufficient to make a hogshead.

Vessels used in Brewing.

The brewhouse itself, and every vessel in it, ought to be perfectly clean and sweet: for if the vessels are in the least degree tainted, the liquor put into them will contract a disagreeable scent and taste.

Heat of the Water for Mashing.

Particular care should be taken that the malt be not put into the water while boiling hot. In order to bring the water to an exact heat, put on the fire twenty-two quarts, gallons, or barrels, according to the quantity wanted; and when it has just arrived at the boiling point of the thermometer add ten similar measures of cold water, which when mixed with the former, will be of a temperature not exceeding 161° of Fahrenheit: and this is the most proper heat for mashing. Water which has endured the fire the shortest time, provided it be hot enough, will make the quickest extract.

Mashing.

When the water is brought to a due heat, the malt is to be put in very leisurely, and uniformly mixed with it.

Boiling the Wort.

As the design of boiling the wort is to clear the liquor of its impurities, and to obtain the virtue of the hop, a much shorter time than usual is sufficient. Long boiling of the hop is a most pernicious practice, and produces an austere nauseous bitter, but not a pleasant aromatic one. Instead of adding the hops to the wort, when this is put into the copper, or before it boils, they may be infused about five minutes before the wort is taken off the fire: if this be not sufficient to give the desired degree of fragrant bitter, ten minutes may be taken, or as much longer as will be found necessary. Some prefer putting the hops to the wort towards the latter end of the boiling, rather than at the beginning, because the continued boiling of the liquor is apt to dissipate their fragrance.

Fermentation.

One gallon of yeast in the coldest fermenting weather is

sufficient to ferment the extract from one quarter of malt; and, if properly managed will yield two gallons of yeast. Great care should be taken in the choice of yeasts, as they are liable to be soon tainted, and very readily communicate their infection to the liquors fermented. The whole process of fermentation should be carried on in the slowest and coolest manner; so that the temperature, which at the commencement was between 40 and 50° of Fahrenheit, should very gradually be raised to the 70th degree. Fermentation will always succeed best where the air is purest. If too hot water has been employed for obtaining strong and fatty extracts from the malt, fermentation will be retarded: on the contrary, in weak extracts, it is so much accelerated, that the whole soon becomes sour. When the fermentation is at its height, all the feculent matter, or foul yeast, which rises on the surface, must be carefully skimmed off, whatever be the quality of the liquor. The beer, as soon as it is tolerably clear, should be racked off into perfectly clean and sweet casks: and, when managed in this manner, will remain a long time in a state of perfection.

Fining the Liquor.

As the excellency of all fermented liquors depends in a great measure on their transparency, it often becomes necessary to resort to artificial means, in order to bring them to this state of perfection, if the process of fermentation has been mismanaged. Thus, a solution of isinglass in stale beer, is used to fine and precipitate other beers: but as this method has proved ineffectual in brown beers, we are informed that brewers "some times put one pound of oil of vitriol in one butt, though four ounces should never be exceeded in that quantity."

Distempers of Malt Liquor.

Among the distempers incident to beer, one, which has been found most difficult to cure, is that of its appearing ropy. A bunch of hyssop put into the cask will, however, effectually remedy this evil. It deserves in this place to be remarked, that brown beer, made from well dried malt, is less heating than pale beer, brewed from slack dried malt. If extracts from pale malt be made with very hot water they will keep sound for a long time; but those obtained from brown malt, with too cold water, will frequently turn sour.

To prevent Ale or Beer from drinking stale.

To one pound of treacle or honey add one pound of dried oyster shells, or of soft mellow chalk; mix these into a stiff paste, and put it into the butt. This will preserve the ale or beer in a soft mellow state for a long time.

To recover Ale or Beer when flat.

Take two ounces of new hops, and a pound of chalk broken in several pieces; put them into the cask, and bung it up close. In three days it will be fit to drink. This is the proper quantity for a kilderkin.

The process, or practical Part of an improved Method of Brewing.

Take of the purest and softest water you can procure as much as you will have occasion for; boil it, put it into large tubs, and let it stand exposed to the air to purge itself, at least one week. Grind a sufficient quantity of the best brown high dried malt; let it remain four days before you use it, that it may mellow and dispose itself for fermentation. Fill a copper with your prepared water, and let it boil: then lade about three quarters of a hogshead into the mash tub, filling the copper up again, and making it boil. When the water in the mash tub is cooled to such a degree that, in consequence of the steam subsiding, you may see your face in it, empty into it, by degrees, nine bushels of the malt, mash it well, and stir it about with the rudder near half an hour, till it is thoroughly wetted, and incorporated with the water; then spread another bushel of malt lightly over the surface, cover the whole with empty sacks to keep in the steam, and leave it for an hour. At the end of the hour, the water in the copper being boiling, damp the fire, and let the water cool a little as before; then lade as much as is necessary on the mash, till the whole together will yield about a hogshead of wort. When this second quantity of water is added, stir it again, well cover it, and leave it for another hour. Then let the first wort run in a small stream into the underback, and lade another hogshead of hot water on the mash; stir it again as before, cover it, and let it remain for two hours. In the mean time, return the first wort into the copper, and put into it six pounds of fine brown seedy hops, first rubbing them between the hands. Then make a brisk fire under your copper, till the liquor boils; let it continue to boil till the hops sink; then damp the fire, and strain the liquor into coolers. When it

is about as warm as new milk, mix some yeast or barm with it, and leave it to work till the surface appears in curls; then stir and mix the whole properly with a hand bowl, and let it again ferment. Repeat this stirring with the bowl three times, then tun it, and leave it to work in the hogshead. When it has nearly done working, fill up the cask, and bung it, but let the vent-hole remain open. Beer thus brewed, though brown, will be as clear as rock water, and will keep for any length of time.

Set the second wort aside for the next brewing, which, as far as wetting the mash, must be managed in the same manner as the first: but afterwards, instead of water, heat the second wort of the first brewing, and lade it on the mash, which will give the new wort additional strength and softness. Make the second wort of the second brewing with water, and save it for the first wort of the third; and so on for as many brewings as you please.

A third wort may be taken from the first brewing, which should be heated and laded on the mash of your second brewing, after taking off the second wort: and thus an additional hogshead of very good mild beer may be procured.

To brew a Hogshead of Porter.

Take two bushels and a half of high coloured malt, three pounds of hops, two pounds and a half of treacle, four pounds of colouring, two pounds and a half of liquorice root, one ounce of Spanish liquorice, and of salt, salt of tartar, alum, capsicum, and ginger, each a small quantity. The malt must be mashed in the same manner as in brewing ale, and the hops boiled also the same; and when boiling, the other ingredients must be added. Porter must be fined as soon as it has done working, unless you intend to rack it off; in which case defer the fining until that time. When you put in the finings, stir it well up with your staff, and let the bung remain out for nine or ten hours. Your butt must not be too full, for if there is not room for the porter to work, it will not readily go down.

Directions for brewing Spruce Beer.

For a cask of twenty gallons, take seven ounces of the essence of spruce, and thirteen pounds of treacle or molasses; mix both well together in about five or six gallons of cold water, or warm, according to the climate. After

the liquor has been well stirred together till it bears a froth pour it into the cask, which fill up with water; and then, for the first time, add one quart of good yeast, or grounds of porter (afterwards the grounds of the same beer will always serve for the next brewing.) Shake the cask well, and set it by for three or four days to work; after which let it be bunged up, and in a few days it will be fit to draw off into bottles, which ought to be well corked, and set by for a week or ten days in a cool cellar. Then it will turn out very fine spruce beer.

BRITISH WINES.

A STRICT and attentive management in the making of these articles is the grand means by which they are brought to a proper state of perfection; and without which, labour expence, and disrepute, will be the final and disagreeable consequences. To promote the former, and prevent the latter, let a due observance be paid to the following general rules: Do not let such wines as require to be made with boiling water stand too long after drawn, before you get them cold, and be careful to put in your barm in due time; otherwise it will fret after being put into the cask, and can never be brought to that state of fineness it ought to be. Neither must you let it work too long in the butt, as it will be apt to take off the sweetness and flavour of the fruit or flowers from which it is made. Let your vessels be thoroughly clean and dry; and before you put in the wine, give them a rinse with a little brandy. When the wine has done fermenting, bung it up close, and after being properly settled, it will draw to your wishes.

British Port.

Take eight gallons of port wine, genuine and unadulterated; put it into a clean sixty gallon cask, fumed well with a match; to which add forty gallons of good cider, and then fill up the cask with French brandy. To give it a peculiar degree of roughness, which is a property it neve should fail to have, add the juice of elderberries, and the juice of sloes, for they will effectually answer that end; and any given proportion of cochineal will produce exactly the colour that may be fixed on.

If it be found more convenient, as a substitute for cider, turnip juice or raisin cider may be used; and, instead of French brandy, brandy spirit.

British Sack.

To every quart of water put a sprig of rue; and to every gallon put a handful of fennel roots. Boil these half an hour, then strain it; and to every gallon of liquor put three pounds of honey. Boil it two hours, and skim it well. When it is cold, pour it off, and tun it into a cask or vessel that will just hold it. Keep it twelve months, and then bottle it off.

British Claret.

Take eight pounds of Malaga raisins, well bruised, and put these into six gallons of water, and two gallons of cider; place them in a warm situation, and let them stand close covered for fourteen days, not forgetting to stir them well every other day. At the expiration of that time, strain off the liquor into a clean and well seasoned cask, and add to it a pint of the juice of raspberries, a pint of the juice of black cherries, and a quart of ripe barberries. To work it up, throw in a little mustard seed, then cover it with a piece of dough, and let it stand three or four days by the side of the fire. After that, let it stand a week, and bottle it off. When it is worked fine, and is sufficiently ripe, it will have the taste and colour of common claret.

Frontiniac Wine.

Take six pounds of raisins of the sun, cut small, twelve pounds of loaf sugar, and six gallons of water. Put these into a pan, and boil them together for an hour. Then take half a peck of flowers of elder, completely ripe, and put them into the liquor when it is nearly cold. The day following put into it six spoonfuls of the sirup of lemons, and four spoonfuls of ale yeast. After standing two days, put it into a clean well prepared cask, and bung it close. When it has stood two months more, bottle it off.

British Champaign.

Take nine pounds of raw (commonly called moist) sugar and three gallons of water. Put these into a pan, and boil them half an hour; at the same time not failing to take the scum clean off the top; then having ready one gallon of

currants, picked from the stalks, but not bruised, pour the boiling liquor upon them. When it is cold, put to it half a pint of good ale yeast, and let it ferment for two days. After that, strain it through a flannel bag, and put it into a clean sweet cask, with half a pint of isinglass finings. When it has done working in the cask, stop it close with the bung for a month, and then bottle it, putting into every bottle a small piece of loaf sugar. This is a very excellent and pleasant wine, and has a beautiful colour.

British Mountain.

Take Malaga raisins, and, after picking out the largest stalks, chop them very small. Whatever quantity of wine you wish to make, put five pounds of the raisins to every gallon of cold spring water. Let them continue in the water two weeks at least, then squeeze out the liquor, and put it into a good cask, previously fumigated with a match. Let the cask remain unstopped till the hissing or fermentation of the liquor has ceased; then bung it up; and, when fine, bottle it off.

Raisin Wine.

Put two hundred weight of raisins, with all their stalks, into a large hogshead, and fill it with water. Let them steep a fortnight, stirring them every day. Then pour off the liquor, and press the raisins. Put both liquors together into a clean vessel that will just hold it; for it must be quite full. Let it stand till the hissing is ceased, or till it makes not the least noise; then stop it close, and let it stand six months. Then peg it, and if quite clear, rack it off into another vessel. Stop it again close, and let it stand three months longer. Then bottle it, and when wanted, rack it off into a decanter.

Currant Wine.

Gather your fruit a fine dry day, and when they are quite ripe. Strip them from the stalks, put them into a large pan, and bruise them with a wooden pestle. Let them lay twenty-four hours to ferment, then run the liquor through a hair sieve, but do not let your hands touch it. To every gallon of liquor put two pounds and a half o white sugar, stir it well together, and put it into your vessel. To every six gallons put in a quart of brandy, and let it stand six weeks. If it is then fine, bottle it; but if not, draw it off as clear as you can into another vessel, or large bottles; cork them close, and set it by for use.

Orange Wine.

Boil twenty pounds of sugar in twelve gallons of water, for the space of half an hour, taking the scum off all the time. Then pour it upon the juice and peels of a hundred oranges in a tub, so thinly pared that no white shall appear: and keep it covered close. You must use none of the seeds, but pick them carefully out. And when the liquor is milk warm, add to it six spoonfuls of good ale yeast, and let it ferment for two days. Then put it in a clean cask, with a gallon of white wine, and a quart of brandy; and after standing a month, then bottle it off, putting a lump of loaf sugar into every bottle.

Gooseberry Wine.

Gather your gooseberries in dry weather, and at the time when they are about half ripe. Take about a peck in quantity, and bruise them well in a tub. Then take a horsehair cloth, and press them as much as possible without breaking the seeds. When you have squeezed out all the juice, put to every gallon three pounds of fine dry pounded sugar. Stir it altogether till the sugar is dissolved, and then put it into a vessel or cask, which must be quite filled. If the quantity is ten or twelve gallons, let it stand a fortnight, but if it is a twenty gallon cask, it must stand three weeks. Set it in a cool place; then draw it off from the lees, and pour in the clear liquor again. If it is a ten gallon cask, let it stand three months; if a twenty gallon cask, four months; then bottle it off, and it will draw clear and fine.

Pearl Gooseberry Wine.

Take as large a quantity of the best pearl gooseberries as you may think sufficient; bruise them, and let them stand all night; the following morning use a press or your hands to squeeze out the liquor, and let it stand seven or eight hours to settle; then pour off the clear juice, taking care to leave all the sediment at the bottom; measure it as you put it into the cask, adding to every three pints of liquor a pound of fine loaf sugar, broken into small lumps, together with a little fining. Stir it well, close it up, and in three months bottle it off, putting into every bottle a lump o loaf sugar. This is a fine and valuable gooseberry wine.

Cowslip Wine.

To two gallons of water add two pounds and a half of

powdered sugar, boil it half an hour, and take off the scum as it rises. Then pour it into a tub to cool, with the rinds of two lemons; when it is cold, add four quarts of cowslip flowers to the liquor, with the juice of two lemons. Let it stand in the tub two days, stirring it every two or three hours. Then put it in the barrel, and let it stand three weeks or a month; then bottle it, and put a lump of sugar into every bottle.

Elder Wine.

Get your elderberries when they are full ripe, pull them from the stalks, put them into a stone jar, and set them in the oven, or in a kettle of boiling water, till the jar is hot through. Then strain them through a coarse sieve, and wring the berries. Put the juice into a clean kettle, and to every quart add a pound of fine Lisbon sugar; let it boil, and skim it well. When it is clear and fine, pour it into a cask. To every ten gallons of wine, add an ounce of isinglass dissolved in cider, and six whole eggs Close it up, let it stand six months, and then bottle it off.

Elder Flower Wine.

Take thirty pounds of good sugar, twelve gallons of water, and boil them half an hour, skimming it well all the time. Let it stand till milk warm; then put in three spoonfuls of yeast, and, after it has worked a while, add two quarts of flowers, picked from the stalks, and stir it every day till the fermentation is ceased. Then put it into a clean cask, bung it close up, let it stand two days, and then bottle it off.

Damson Wine.

Gather your damsons on a dry day, weigh them, and then bruise them with your hands. Put them into an earthen steen that has a cock in it, and to every eight pounds of fruit put a gallon of water. Boil the water, skim it, and pour it scalding hot upon the fruit. When it has stood two days, draw it off, and put it into a vessel and to every gallon of liquor put two pounds and a half of fine sugar. Fill up the vessel, stop it close, and the longer it stands the better. It will keep very well a year in the cask. When you draw it off, put a small lump of loaf sugar into every bottle; and it will be much improved by it.

The small damson is the best.

Cherry Wine.

Gather your cherries when they are quite ripe, pull them from the stalks, mash them without breaking the stones, and press them through a hair sieve. To every gallon of liquor put two pounds of lump ugar finely beaten; then stir it together, and put it into a vessel that will just contain it. Leave it open; and when it has done working, and ceases to make a noise, stop it very close; let it stand for three months, and then bottle it off for use.

Black Cherry Wine.

Take twenty-four pounds of black cherries, bruise them, taking care not to break the stones, and put them into a proper vessel. Then take six gallons of spring water, boil it an hour, and pour it boiling hot upon the cherries, stirring them well together. When they have stood twenty-four hours, strain out the liquor through a cloth, and to every gallon add two pounds of sugar; mix it well, and let it stand a day longer. Then pour off the clear liquor into a cask, bung it close, and, when it is very fine, bottle it off for use.

Raspberry Wine.

Pick some of the finest raspberries you can get; bruise them, and strain them through a flannel bag into a stone jar. To each quart of juice put a pound of double refined sugar, then stir it well together, and cover it close. Let it stand three days, and then pour off clear. To a quart of juice put two pints of white wine, and then bottle it off. In the course of a week it will be fit for use.

Mulberry Wine.

Gather your mulberries when they are in the state of changing from red to black, and at that time of the day when they are dry, from the dew having been taken off by the heat of the sun. Spread them loose on a cloth, or on a clean floor, and let them lie twenty-four hours. Then put them into a vessel convenient for the purpose, squeeze all the juice out, and drain it from the seeds. Boil up a gallon of water to each gallon of the juice; then skim the water well, and add a little cinnamon slightly bruised. Put to each gallon six ounces of white sugarcandy, finely beaten. When the water has been taken off, and is settled, skim and strain it; and put to it some more juice of the mulberries. To every gallon of the liquor, add a pint of

white or Rhenish wine. Let it stand in a cask to purge or settle for five or six days; then draw off the wine, and keep it in a cool place.

Blackberry Wine.

Let your berries be full ripe when you gather them. Put them into a large vessel, either of wood or stone, with a cock in it, and pour upon them as much boiling water as will cover them. As soon as the heat will permit you to put your hand into the vessel, bruise them well till all the berries are broken. Then let them stand covered, till the berries begin to rise towards the top, which they will do in three or four days. Then draw off the clear liquor into another vessel, and to every ten quarts of it, add one pound of sugar, stirring it well in. Put it into another vessel like the first, and let it stand a week or ten days to work. Then draw it off, at the cock, through a jelly bag, into a large vessel. Take four ounces of isinglass, and lay it in a pint of white wine twelve hours, to steep. The next morning, boil it on a slow fire till it is all dissolved. Then boil a gallon of your blackberry juice, put in the dissolved isinglass, give them a boil together, and pour all into the vessel. Let it stand a few days to purge and settle, then draw it off, and keep in a cool place.

Ginger Wine.

Take seven pounds of Lisbon sugar, four gallons of spring water, and boil them a quarter of an hour, skimming it all the time. When the liquor is cold, squeeze in the juice of two lemons. Then boil the peels, with two ounces of good ginger, in three pints of water for an hour. When it is cold, put it to the other liquor, and pour all together into a barrel, with two spoonfuls of yeast, a quarter of an ounce of isinglass beat very thin, and two pounds of jar raisins. Close it up immediately, let it stand seven weeks, and then bottle it off.

Birch Wine.

The sap, or liquor, from birch trees, can be best procured in the beginning of March, when it is rising, and before the leaves shoot out; for when it is come forward, and the leaves appear, by being long digested in the bark, it grows thick and coloured, whereas before it was thin and clear. The method of procuring the sap is, by boring holes in the

body of the tree about a foot from the ground, and putting in faucets which are usually made of the branches of elder the pith being taken out. You may, without hurting the tree, if it be large, tap it in several places, four or five at the same time, and by that means get, from a good many trees, several gallons every day. If you do not get enough in one day, the bottles in which it drops must be corked close, and resined or waxed; however, make use of it as soon as you can. You may let a tree run two or three days together, without injuring it: then peg up all the holes. The next year, you may draw the same quantity from the same holes.

Take the sap, and boil it as long as any scum will rise, skimming it all the time. To every gallon of liquor put four pounds of good sugar and the thin peel of a lemon. Then boil it half an hour, and continue skimming it well Pour it into a clean tub, and when it is almost cold, set it to work with the yeast spread upon a toast. Let it stand five or six days, stirring it frequently. Then take a cask, just large enough to hold all your liquor; fire a large match dipped in brimstone, throw it in, and stop the bung hole close till it is extinguished. Then tun your wine, and lay the bung on lightly, till it has done working. Stop it close, and at the end of three months bottle it off.

Lemon Wine.

To every gallon of water, put four lemons, and two pounds and a half of loaf sugar. Boil your sugar and water together, and break it with the whites of eggs; when clear pour it boiling hot upon the lemon-peels; and when nearly cold, add a little yeast, and put in the juice of the lemons. Let it work two days, stirring it twice each day. Then drain it off from the peels, barrel it, and let it remain open a week. Then put in a quarter of an ounce of isinglass, and a bottle of brandy. Make it up close, let it stand two months, and bottle it off.

Grape Wine.

When the vines are well grown, so as to bring full clusters, carefully take off some part of those leaves which too much shade the grapes; but not in the hot season lest the sun should too swiftly draw away their juices, and wither them. Stay not till they are all ripe, at once, for then some will be over ripe, and bruise or rot before the underlings come to perfection; but every two or three

days pick off the choice or ripe grapes, and spread them in a dry shady place, that they may not burst by the heat. Thus those that remain on the vine, having more heat to nourish them, will grow large, and be sooner ripe. When you have got a sufficient quantity, put them into an open vessel, and bruise them well with your hands; or if the quantity be too great, get a flat piece of wood, fasten it to the end of a staff, and gently press them with it, taking care not to break the stones, if possible, for that would give the wine a bitter taste. Having bruised the grapes so that they become a pulp, you must have a tap at the bottom of your cask; then tie a hair cloth over your receiving tub, and let all the liquor out that will run out itself, which will be found to be the best; then take out the pulp, and press it by degrees, till all the liquor is sufficiently drained off. Then get a clean cask, well matched, and pour the liquor in through a sieve and funnel to stop the dregs: let it stand with a slate over the bung hole to ferment and refine, ten or twelve days. Then draw it off gently into another cask, and put the slate on the bung hole as before till the fermentation is over, which you may know by its coolness and pleasnt taste. Thus of your white grapes you may make a good white wine, and of your red grapes, a wine much resembling claret; but should it want colour, the white grapes, if not too ripe, will give it a good Rhenish flavour, and are very cooling.

There is also another sort of grape that grows in Great Britain, which has much the smell of musk; and this may, by the help of a little sugar, be made to produce a fine rich wine much resembling Canary or muscadine, and altogether as plesant.

Apricot Wine.

Take twelve pounds of apricots when nearly ripe, wipe them clean, cut them in pieces, put them into two gallons of water, and boil them till the water has strongly imbibed the flavour of the fruit. Strain the liquor through a hair sieve, put to every quart of it six ounces of loaf sugar, and boil it again, skimming it well, till the scum ceases to rise. Then pour it into an earthen vessel, and the next day bottle it off, putting a lump of sugar into every bottle.

Balm Wine.

Take a bushel of balm leaves, put them into a tub, pour eight gallons of boiling water upon them, and let it stand a night. Then strain the liquor through a sieve, and to every

gallon of it put two pounds of loaf sugar, stirring it well till the sugar is dissolved. Then put it on the fire, adding the whites of four eggs well beaten; let it boil half an hour, and skim it clean all the time. Put it into the tub again, and, when milk warm, add a gill of good ale yeast, stirring it every two hours. Work it thus for two days; then put it into a cask, bung it up, and when fine bottle it off.

Sage Wine.

Boil six gallons of spring water a quarter an hour, and let it stand till it is milk warm. Then put in twenty-five pounds of Malaga raisins, picked, rubbed clean, and cut small; together with half a bushel of red sage cut small, and a gill of good ale yeast. Mix them all well together, and let them stand covered in a warm place, six or seven days, stirring them once a day. Then strain the liquor into a clean cask, and when it has worked three or four days, bung it up, and let it stand a week longer. Add to it two quarts of mountain wine, with a gill of finings, and when fine bottle it off.

Mead Wine.

There are different kinds of this wine; but those generally made are two, namely, sack mead, and cowslip mead. Sack mead is made thus: To every gallon of water put four pounds of honey, and boil it three quarters of an hour, taking care properly to skim it. To each gallon add half an ounce of hops, then boil it half an hour, and let it stand till the next day. Then put it into a cask; and to thirteen gallons of the liquor add a quart of brandy or sack. Let it be tightly closed till the fermentation is over, and then stop it up very close. If you make as much as fills a large cask, you must not bottle it off till it has stood a year.

To make cowslip mead you must proceed thus: Put thirty pounds of honey into fifteen gallons of water, and boil it till one gallon is wasted; skim it, take it off the fire and have ready sixteen lemons cut in half. Take a gallon of the liquor, and put it to the lemons. Pour the rest of the liquor into a tub, with seven pecks of cowslips, and let them stand all night; then put in the liquor with the lemons, eight spoonfuls of new yeast, and a handful of sweet-brier; stir all well together, and let it work three or four days. Then strain it, pour it into your cask, let it stand six months, and then bottle it off for use.

As this liquor is much drank in some counties, we shall close this article by a more particular receipt for making it, procured from good authority.

To one hundred and twenty gallons of pure water, the softer the better, put fifteen gallons of clarified honey. When the honey is well mixed with the water, fill a copper which holds about sixty gallons, and boil it till it is reduced about a fourth part. Then draw it off, and boil the remainder of the liquor in the same manner. When this last is about a fourth part wasted, fill up the copper with some of that which was first boiled, and continue boiling it and filling it up, till the copper contains the whole of the liquor, by which time it will of course be half evaporated.

Observe in boiling, never to take off the scum, but on the contrary, have it well mixed with the liquor whilst boiling by means of a jet. When this is done, draw it off into underbacks, by a cock at the bottom of the copper, in which let remain till it is only as warm as new milk.

At this time tun it, and suffer it to ferment in the vessel, where it will form a thick head. As soon as it has done working, stop it down very close, in order to keep the air from it as much as possible. Keep it, if possible, in a cellar or vault for the purpose, which is very deep and cool, and the door shut so close, as to keep out, in a manner, all the outward air: so that the liquor may be always in the same temperature, being not at all affected by the change of weather.

Another proportion is to allow eighty pounds of clarified honey to one hundred and twenty gallons of soft water, which manage in the making in all respects like the before-mentioned, and it will prove very pleasant, good, light drinking; and is by many preferred to the other, which is much richer, and has a fuller flavour, but at the same time it is more inebriating, and apt to make the head ache, if drank in too large quantities.

Upon the whole, the last proportion makes the wholesomest liquor for common drink, the other being rather, when properly preserved, a rich cordial, something like fine old Malaga; which, when in perfection, is justly esteemed the best of the Spanish wines.

VINEGARS.

Wine Vinegar.

TAKE any sort of vinous liquor that has gone through the process of fermentation, and put it into a vinegar cask that has been lately used. Then take some of the fruit or stalks of the vegetable from whence the wine was obtained (which hold a large proportion of tartar) and put them wet into a cask without a head; set it to catch the rays of the sun, with a coarse cloth over the top of it, and let it stand six days. Then put them in the liquor, and stir it well about; and if in winter, set in a warm place; or, if hot weather, in a yard where the sun will reach it, with a slate over the bung; and the whole will begin to ferment anew, conceive heat, grow sour by degrees, and soon after turn into vinegar. When the vinegar is sufficiently sour, and fine, you may rack it off into a clean vinegar cask, bung it up, and put into your cellar for use.

Cider Vinegar.

The cider is first to be drawn off fine into another vessel, that has contained vinegar, and a quantity of the must, that is, new wort, of apples to be added. Set the whole in the rays of the sun, if there be convenience for it; and, at the expiration of a week or nine days, it may be drawn off into another cask. This will make good table vinegar.

Apples that have been pressed may be substituted in the place of must. The meanest cider will serve for vinegar.

Beer Vinegar.

Take a middle sort of beer, pretty well hopped; into which, when it has worked well and grown fine, put some rape or husks of grapes (usually brought home for that purpose) or raisins with their stalks, to every ten gallons of beer a pound; mash them together in a tub, and when settled well, draw off the liquor into another cask, and set it in the sun as hot as you can, with the bung out, and the hole being only covered with a tile, or slate. In the space of a month or six weeks it will become a good vinegar.

when you may draw it off into another cask, bung it well up, and keep it in your cellar for use.

This vinegar will do for pickling; and if it be refined, and kept from turning musty, may pass in use as well as that made of wine.

Raisin Vinegar.

To every gallon of spring water, add three pounds of Malaga raisins. Put these into an earthen jar, and place them were they may have the hottest sun from May till Michaelmas. Then press all well; tun the liquor in a very strong iron-hooped vessel, to prevent its bursting; it will appear very thick and muddy when newely pressed; but will refine in the vessel, and be as clear as wine. Thus let it remain untouched for three months before it is drawn off, and it will prove excellent vinegar, fit for any table.

DYING.

To prepare Raw silk.

PUT the raw silk into a bag, that it may not entangle; and to every pound add a quarter of a pound of soap; let this boil together two hours, then take it and cleanse it well, and it is ready for all sorts of colours, being first alumed.

Another Way to prepare Raw Silk.

Take it and smear it well, putting to every pound of silk, a quarter of a pound of black or green soap; put it in a linen bag, and let it boil six or seven hours; then take it out of the bag and cool it, that you may handle it the better; after this, rinse it in a river or running water for fifteen minutes. Beat the water out very well, and then rinse it again; then dry it, and it is ready for dying. Observe, that this preparation is absolutely necessary for all raw silks before they can be died.

To alum boiled Silk.

Take a quarter of a pound of alum to every pound of silk, melt it in a skillet; when done, throw it into a vessel or tub of water; into which put the silk to steep twelve hours

or more. Observe carefully the just proportion of silk and alum.

To die Red Silk.

To prepare your liquor or suds right, take four handfuls of wheat bran to every pound of silk; then put it into six or seven gallons of water, boil them and pour the liquor into a tub, letting it stand twelve or fourteen hours; then clarify it, and take half the water, into which put eight ounces of alum, four ounces of tartar of red wine, beaten to a fine powder, and half an ounce of turmeric, finely pounded, boil them together a quarter of an hour, stirring them well; then take the kettle off the fire, and put the silk immediately in, covering the kettle very close, that the steam may not fly away; thus let it stand three hours, and then take the silk and rinse it well in cold water, then beat it very well upon a block, and let it dry. This done, take four ounces of galls, beat them small, and put them into a pail of river or rain water, and boil them sixty minutes, or somewhat more; then take the kettle off the fire, and when it is so cool that your hand can bear it, put in the silk and let it lie an hour, then take it out and let it dry.

A Crimson die for Silk.

When your silk is well boiled, to every pound of silk take of crude alum eight ounces; when that is dissolved, lay the silk in the liquor one night, the next day rinse it well, and afterwards die as follows. Take a kettle of clear water, and to every pound of silk, put in together of cochineal two ounces and a half, beaten very fine; of beaten galls three ounces; of gum purified, and turmeric, an eighth part of an ounce each: boil the silk in this liquor two hours. After this is done, let it remain twelve hours, then wring and dry it.

To colour or die Wool or Wollen Cloth a curious Red.

Take a considerable quantity of alum, and dissolve it in water, wherein bran has been boiled and strained out, putting the cloth, wool, or yarn, to steep in it, which being well steeped, put it into other clear water, heating it over a gentle fire: then put in of greening weed, two pounds to four gallons of water, stirring it about, but not suffering it to boil; then add a handful of unslaked slime, and as much wood ashes, stirring about the materials, then add

a like quantity of ashes, and a pound of the powder of logwood, or red wood, and the like of Brazil, and so in three or four hours' time a good colour will be produced.

To die Linen, Thread or Cloth red.

Take a pound of sam-flour, and let it soak for the space of twenty-four hours in two gallons of water, heating over a gentle fire, then add half a pound of the powder of Brazil, two ounces of vermilion, and an ounce of alum, dissolved in a pint of clear water.

To die a clear or pleasant Light Red.

Take half a peck of wheat bran, two ounces of alum, and boil them in four gallons of water, then strain out the liquid part through a fine hair sieve; dissolve it in half a pound of alum, and the like quantity of white tartar, and put in the stuff, cloth, &c. intended for colouring, adding three pounds of madder, and perfect the colour in a moderate heat, without boiling.

To die Silk a Sanguine Colour.

Take a pound of alum and two pounds of greening weed, bruise them well, and pour upon them soft water; add then half a pound of ground Brazil, heat them over the fire, and put the silk in some part of the liquid matter, suffering it to seethe in it, and so renew it with the remainder, till you find your colour take, and having so done three times, rinse it in lie of oak bark, or wood ashes, and afterwards in water.

To die a good Blue.

Take white silk, stuff, or cloth that is white, and soak it in water; then having wrung the water out, add two pounds of woold or woad, a pound of indigo, and three ounces of alum; and then gently heat and dissolve them in the water, and so dip your materials till you perceive your colour has taken.

To die a Purple Colour.

Take a silk, stuff, or cloth that has already taken a blue and dip it in Brazil and alum water, at moderate heats and you will soon perceive the colour answer your expectation.

To die a deep Red Carnation.

Take white linen and woollen, gall and alum it well; and take the herb called by the Dutch foli, which is to be found on the banks of ditches, to the quantity of a pound; well dried Indian lake, four ounces; Spanish red, two ounces; make of these and alum water a hot liquor, and dip the materials in it, at a gentle heat, three or four times, and it will produce a curious colour.

To die a good Yellow.

Take the stalks, leaves, and seeds, &c. of woad, the roots being cut off, and lay them to soak in lie of wood ashes, for the space of three hours; after that seethe them in hot water and urine, and heat them up moderately, straining the liquid part through a sieve, adding to every two pounds of woad two pounds of verdigrease, with the lie already sod, stirring it and mixing it together for the space of three hours, and dip into it very hot at three or four times what you intend to colour.

To make a curious Green Water.

Take half an ounce of verdigrease, bruise it well, put to it the yolk of an egg, and a few blades of saffron; then take half a handful of the leaves of spurge; bruise them with a quarter of a pint of vinegar, straining the liquid part through a cloth, and mingle it with the materials before mentioned so thin that it may take either in dying or painting.

To make a Black Water to die Silk, Cloth, &c.

Take half a pound of nutgalls, add to them a pottle of water, and an ounce of lamp-black, with a handful of the rust or filings of iron; beat them up, adding half a pound of copperas, seethe them to one half, adding then a pint of gum water, and so set it by for use, and it will prove very good: the longer it is kept the better.

To die Linen or Silk a Rose Red.

To every four yards and a half, take a pound of nutgalls, and seethe them in soft water unbruised, for the space of two hours, when pouring out the liquid part into another vessel or vat, put the linen, &c. into it, and suffer it to soak for the space of four hours; then wring it dry, and beat it again in alum and water, adding half a pound

of Brazil powder, and a pound of greening weed, and so by gentle heats make your colour to the height.

To die Green.

Take bran water and alum, a gallon of the former to a pound of the latter, and seethe them up till the alum is dissolved; then for about a quarter of an hour let your silk or cloth lie in it; then take more bran water, and a few handfulls of woad, and put in it till it becomes a dark yellow; then add verdigrease and indigo, of each half a pound; or more or less of the one or the other, as you would have it lighter or darker.

To die a good Black.

Take two pounds of galls, and half a pound of copperas; seethe them in water over a gentle fire, putting your silk, stuff, or cloth into it, and stirring it about; then hang it to dry, and prepare your die in this manner, namely: Take a large vat, and put in it three or four handfuls of rye-meal, and half as much of swarf of the grindstone, or smith's water, with two handfuls of elder bark, and the like quantity of the rust of iron, and having suffered it to stand for the space of three days, beat it up, and put your materials in it.

To make a curious Red Water.

Take two quarts of water, four ounces of gum-arabic, a pound of faucet woad, seethe them together till half be consumed; and then taking it off, put into the remainder half an ounce of Spanish green, and about thirty grains of cochineal, and so use it as you see convenient.

To make a curious Blue Water for Silks, Stuffs, and Woollen.

Take three parts of soap boilers' ashes and one part of unquenched lime, make of them a lie, and suffer it well to settle; then add to the thinner part, taken off, a pound of boloemen, stirring them well together over a gentle fire, adding a pound of woad, and half a pound of indigo, dipping what you intend to colour in it when it is very hot.

To work on yellow silk, white, grey, or azure Colour.

Take a pottle of water, a fourth part of gum arabic, half a pottle of faucet woad, an ounce of arsenic, and the like quantity of turmeric ground small; seethe them over a

gentle fire, putting a small quantity of grains in it; and so apply it to your use as you see convenient.

To make a red Water for white Silk or Wool, green, yellow, violet, or azure.

Take two quarts of running water and an ounce of Brazil, beat them up till half be consumed: then take it off the fire, and put an ounce of grains and a quarter of an ounce of gum-arabic, with a quarter of a pound of alum powder; and suffering it to stand all night, in the morning you may use it.

To make Grey Florey.

Take florey, and soak it twenty-four hours; at the end of which, wring it through a cloth; then take the ashes of the vine, and make a lie with them, and spread the florey for the space of two hours upon a table; and having put the lie into three vessels, take the florey and put into one of the vessels, and so shift it to the rest; putting, before you dip the linen, &c. vinegar to it, and your colour will be good.

To die Linen with Crampmede.

Use in this a pound of crampmede to three ells of linen, and put it to a gallon and a half of water, or so proportionable to the quantity, and warm it over the fire till it appears ready to seethe; then add to it two ounces of galls, and so put your linen into it, and as often as you take it out, which must be frequently, wring it; then having a pot of water ready heated with alum dissolved in it, put the linen well wrung into it, and so rub it over at the taking out, and dry it; but if you would have it the darker colour, then it is requisite to have a lie made with limestone, or unslaked chalk.

To die Velvet a curious Black.

Take of galls, two pounds, copperas half a pound, smith's water a gallon, the powder of burnt ivory an ounce, and of oak bark, and shoemakers black, ground to powder, the like quantity, and two gallons of water; mix them well together, and suffer them to stand in the sun, or some warm place, for the space of thitry-days, with often stirring about; then put your materials in it, and as often as you dip hang to dry, and your expectation will be answered.

For a Light Green.

Take the juice of the herb called horsetail, add to it a little alum, verdigrease, and copperas.

To make Bran Water, much used in Dying.

Take half a peck of wheat bran, and two gallons of water, set them on the fire, giving them a gentle heat; which being done, put half a pound of alum powder into it, and suffer it to stand a week or more, with sometimes stirring it about before you use it.

To die Wool or Woollen Yarn.

Take four pounds of wool, or yarn; two pounds of woad, putting the woad into a kettle to two gallons of water; then throw in two handfuls of wood ashes, and when it seethes put your wool or yarn into it, and let it remain there about half an hour; at that time take it out and wring it, and put it in again, and let it seethe as long as before; and then if it were before a brown blue, it will be a dark green; or if it were white, it will be a yellowish colour.

MISCELLANEOUS ARTICLES.

ORIGINAL LETTER

FROM THE CELEBRATED MRS. BARBAULD.

My dear Miss D——,

THE affection I bear you, and the sincere regard I have for your welfare, will, I hope, excuse the liberty I am going to take in remonstrating against the indulgence of a too partial affection, which I see with sorrow is growing upon you every day. I see you start at the imputation, but hear me with patience, and if your own heart, your own reason do not condemn you, and bear witness to what I say, then blame my suspicion and my freedom. But need I say much to convince you of the power this favoured lover has over you, when at this moment he absorbs all your faculties, and engrosses every power of your mind, to such a degree as leaves it doubtful whether any friendly admonition will reach your ear? Lost as you are in the soft enchantment, is it not evident that in his presence you are dead to every thing around you? The voice of your nearest friends, your most sprightly and once loved amusements, cannot draw your attention: and is not this the very delirium of passion? And when he has left you, do not I see you languid and pale, bearing in your eyes and your whole carriage the marks of his power over you? When we parted last night did not I see you impatient to sink in his arms? Have you never been caught reclined upon his bosom on a soft carpet of flowers, by the banks of a purling stream, where the murmurs of the waters, and the whispering of the trees, the silence and solitude of the place, and the luxurious softness of every thing around you, favoured his passion and disposed you to listen to his addresses? Nay, in that solemn temple which ought to be dedicated to higher affections, has he not stolen insensibly on your mind, and sealed your ears from hearing the voice of the preacher

though truth and eloquence spoke in every period? Have not his visits greatly increased within these few weeks? and do not you every day sacrifice to him a larger portion of your time? Not content with devoting to him those hours when business, and cares, and day are fled, does he not entrench upon the morning watches, break in upon your studies, and detain your mind from the pursuit of knowledge, the pursuit of pleasure, of all but the enervating indulgence of your passion? Diana, who still wishes to number you in her train, invites you to join her sports; for you Aurora bathes the new-born rose in dew, and streaks the clouds in gold and crimson, and youth and health offer a thousand pure and innocent pleasures to your acceptance. And what, tell me, can you find in the company of him to whom you are now devoted, to make amends for all you give up for his sake? Does he entertain you with any thing but the most incoherent rhapsodies, the most romantic and visionary tales? To believe the strange, improbable, and contradictory things he tells you, requires a credulity beyond that of an infant. If he has ever spoken truth, it is mixed with so much falsehood and obscurity, that it is esteemed the certain sign of a weak mind to be much affected with what he says. You answer, I know, to all this, that it is not in your power to break your chains; that your reason must be first roused before it can be exerted; and that your thoughts, will, and reason, are held fast by this powerful enchanter. You will perhaps tell me (and I must acknowledge the justice of the retort) that I myself (though my situation affords me a thousand reasons to resist him which do not take place with you) have been but too sensible of his attractions: with blushes I confess the charge. At this moment, however, the chain is broken, my mind is collected within herself, and reason has her full empire over me. This moment, therefore, I would cease to give an impartial description of him, who now has you enslaved. I would not disguise his good qualities, and therefore will allow that he is a friend to the unhappy and the friendless; that his breast is the only pillow for misfortune to repose on; and that his approaches are so gentle and insinuating, as in some moments to be almost irresistible. If he is at all disposed to partiality, it is in favour of the poor and mean, with whom he is thought generally to associate more readily then with the rich. Yet he is himself of a very ancient family, which came in long before the conquest, which was in high favour

in the court of France during one whole race of kings, and has the greatest influence in the inmost palaces of eastern monarchs. The dissolution of the monasteries, however, greatly hurt its credit in England. He who is the subject of my letter has a half-brother who has made himself very famous in the world, and has destroyed more men than Marlborough or Alexander. Nevertheless he himself is fond of peace, sleek and corpulent, with a mild heavy eye, and a most placid countenance. Yet with all this opposition of form and character, there is such a resemblance between them, as often happens in familylikenesses, that in some lights and attitudes you can scarcely distinguish the one from the other. To finish the description of your lover, he is generally crowned with flowers of the most languid kind, such as poppies and cowslips; and he is attended with a number of servants, thin and light footed, to whom he does not give the same livery, for some are dressed in the gayest, others in the most gloomy habits imaginable; but all fantastic. He is subject to strong antipathies, and as strong likings: the warbling of the lark, to others so agreeable, is to him most odious; and Peter did not start more at the crowing of the cock than he will do. His favourite animal is the dormouse; and his music the droppings of water, the low tinkling of a distant bell, the humming of bees, and the hollow sound of the wind rushing through the trees. But enough surely has been said to let you into his character, and to convince you, I hope, how necessary it is for you to exert yourself. Let this letter break the charm; let it convince you of the excess of your attachment, and rouse you from the embraces of S——.

Your sincere Friend,
A. L. B——D.

ALLEGORICAL LETTER TO A YOUNG LADY.

Madam,

As you are a tenant at will in a very handsome genteel house, and are now capable of furnishing it in an elegant manner, and ruling it with the strictest maxims of economy and decorum, permit a friend to give a few cursory hints in an affair of so much importance.

Your building is composed of some of the finest materials I ever saw; and is so much the more liable to discover

any flaw or spot that may accidentally touch it. It is erected of a proper height, a just size, formed on a regular plan, and furnished with the most accurate proportion.

On the top stands an eminent turret, furnished with a room of a globular form, which I perceive has two crystal windows in the front; these are so constructed as to be exceedingly useful, as they command an extensive prospect; and if always kept clean and bright will prove a very great ornament to the house. I advise you not to look through them at every object that passes by; be sure you shut them close at night, and open them as soon as you will in the morning.

On each side I discover a small portal to receive company: take care they do not always stand open, for then you will be crowded with visitors, and perhaps many such as you will not like. Let them never be shut against the instructing parent, the advising friend, or the supplicating orphan. I took notice of the gate in the front, at which all your company goes out; let that generally be barred close, be cautious what visitors you let go out publicly, lest by any of ill character being seen coming from it, you draw a scandal upon your house.

It will be necessary therefore to lay a strict injunction of vigilance on the two porters who stand as sentinels in livery of the deepest scarlet just without the ivory palisadoes. I have seen some people paint the two pannels just below the windows; but I would advise you to the contrary, for natural colour far exceeds all the decorations of art. This part of the edifice is supported by a pillar of Corinthian marble, whose base is ornamented with two alabaster semi-globes, over which is generally drawn a fine lawn curtain of admirable needlework. Beneath is the great hall, in which you have a closet of exquisite workmanship: this, I suppose, is the place of your secret retirement, open to none but yourself, or some faithful friend. I advise you to keep this always clean: furnish it well; make it a little library of the best practical authors; and visit it frequently, especially when you come from church, or leave a circle of acquaintance which you have met at the tea table. Let the outside of the hall not appear like a hearse, hung round with scutcheons; nor like a coach of state, bedaubed with gold and colour; but let it be plain and neat, to convince the world that it is kept more for use than for ornament. You are sensible, that time effaces all things: it demolishes the strength and beauty of the noblest structures; so you will

not be suprised to find your little tenement subject to the same change: doubtless it has often wanted repairs, though you have lived in it no longer, which are plain intimations the house will one day fall: you may be soon turned out; the landlord may give you warning or not; that is uncertain: be always ready to go when called upon; and then you will not be afraid to go at the shortest warning. One thing I would have you observe, which is, that when you quit the house, no other tenant will inhabit it, but it will lie waste and in ruins; yet the proprietor will some time or other rebuild it for your reception in a more durable manner, with the same materials, but so refined that it will be liable to no accident or decay: and as it is absolutely necessary that your habitation be new reared in some other place, I heartily wish it may be in a finer country, under a milder climate, and well sheltered from all storms: then will your situation be happy and honourable, and your lease never expire.



ANCIENT LIVING.

The following is a part of the journal of the celebrated Elizabeth Woodville, previous to her marriage with Lord Grey. She was afterwards queen to Edward IV. and died in confinement, at Southwark, under Henry VII. in 1486 This was extracted from an ancient manuscript preserved in Drummond Castle, and communicated to the public by Lady Rothven.

Monday Morning.—Rose at four o'clock and helped Catharine to milk the cows; Rachel the other dairy-maid having scalded her hand in so bad a manner the night before. Made a poultice for Rachel, and gave Robin a penny to get something from the apothecary.

Six o'Clock.—The buttock of beef too much boiled, and beer a little of the stalest.—*Mem.* To talk with the cook about the first fault, and to mend the second myself, by tapping a fresh barrel directly.

Seven o'Clock.—Went into the paddock behind the house with my maid Dorothy; caught Thump the little pony myself, and rode a matter of six miles, without saddle or bridle.

Eight o'Clock.—Went to walk with the lady my mother in the court-yard; fed twenty-five men and women. Chid Roger severely for expressing some ill will at attending us with broken meat.

Ten o'Clock.—Went to dinner. John Grey, a most comely youth—but what is that to me? a virtuous maiden should be always under the direction of her parents.—John Grey ate but little, and stole a great many tender looks at me; said, women would never be handsome in his opinion, who were not good tempered. I hope my temper is not intolerable; nobody finds fault with it but Roger, and he is the most disorderly serving-man in our family. John Grey likes white teeth; my teeth are of a pretty good colour, I think; and my hair is as black as jet, though I say it, and John, if I mistake not, is of the same opinion.

Eleven o'Clock.—Rose from the table. The company all desirous of walking in the fields. John Grey would lift me over every stile, and twice squeezed my hand with great vehemence. I cannot say I should have any objection to John Grey; he plays at prison bars as well as most of the country gentlemen; is remarkably dutiful to his parents, my lord and lady; and never misses church on sundays.

Three o'Clock.—Poor farmer Robinson's house burnt down by accidental fire! John Grey proposed a subscription amongst the company for the relief of the farmer, and gave no less than four pounds with this benevolent intent.—*Mem.* Never saw him look so comely as at that moment.

Four o'Clock.—Went to prayers.

Five o'Clock.—Fed the hogs and poultry.

Seven o'Clock.—Supper on the table—delayed till that hour on account of farmer Robinson's misfortune.—*Mem.* the goose pie too much baked, and the pork roasted to rags.

Nine o'Clock.—The company fast asleep. These late hours very disagreeable. Said my prayers a second time John Grey having distracted my thoughts too much the first time. Fell asleep, and dreamed of John Grey.

THE ORPHAN BOY.



Stay, lady—stay, for mercy's sake,
And hear a helpless orphan's tale;
Ah, sure my looks must pity wake—
'Tis want that makes my cheek so pale

Yet I was once a mother's pride,
And my brave father's hope and joy:
But in the Nile's proud fight he died—
And I am now an orphan boy!

Poor foolish child! how pleas'd was I
When news of Nelson's victory came
Along the crowded streets to fly—
And see the lighted windows flame.

To force me home my mother sought—
She could not bear to see my joy;
For with my father's life 'twas bought,
And made me a poor orphan boy!

The people's shouts were long and loud;
My mother shudd'ring clos'd her ears:
"Rejoice, rejoice!" still cried the crowd—
My mother answer'd with her tears.

"Oh, why do tears steal down your cheek,
Cried I, "while others shout with joy?"
She kiss'd me, and in accents weak
She call'd me her poor orphan boy.

"What is an orphan boy?" I said;
When suddenly she gasp'd for breath,
And her eyes clos'd I shriek'd for aid;
But, ah, her eyes were clos'd in death!

My hardships since I will not tell;
But now, no more a parent's joy,
Ah, lady, I have learnt too well,
What 'tis to be an orphan boy!

Oh, were I by your bounty fed !—
Nay, gentle lady, do not chide;
Trust me, I mean to earn my bread—
The sailor's orphan boy has pride.

Lady, you weep—what is't you say?
You'll give me clothing, food, employ?
Look down, dear parents; look, and see,
Your happy, happy orphan boy.

TO AN EARLY PRIMROSE.

Mild offspring of a dark and sullen sire,
Whose modest form is delicately fine,
Was nursed in whirling storms,
And cradled in the wind.

Thee, when young spring first question'd winter's sway
And dared the sturdy blusterer to the fight,
Thee on the bank he threw
To mark his victory.

In this low vale, the promise of the year,
Serene thou openest to the nipping gale,
Unnotic'd and alone,
Thy tender elegance.

So virtue blooms, brought forth amid the storms
Of chill adversity, in some lone walk
Of life she rears her head,
Obscure, and unobserved

While every bleaching breeze that on her blows,
Chastens her spotless purity of heart,
And hardens her to bear
Serene the ills of life.

LINES WRITTEN IN SICKNESS.

Musing at ev'ning hour, Eliza sat
Alone and pensive :—undisturb'd by aught
That's seen by mortal eye ;—peaceful in mind—
And, quite at leisure, lent a listening ear
To the slow tolling of an evening bell ; *
A sound to her well known from childhood's days,
Warning the student that he should retire
And shun the world.—So pious founders thought,
But wiser moderns lengthen out the day,
Not in the morning ; that is out of date ;
The sun may rise, and take his steady course,
Half way at least ; for should he wish to wait
To bless the student with his rising beams,
The earth must be unblest, and unenjoy'd !—
Whilst thus she musing sat, a thin white cloud
Spread gently 'cross the moon, whose light so late
Had giv'n a beauteous form to things below ;
And art thou then obscur'd, Eliza cries,
Fair queen of heaven ; bright regent of the night ;
Nature's fair lamp ; for so thou'rt justly call'd ;
I miss thy presence, as I miss a friend.
Thy beams I love, which through my window play
With faint or glimmering shadow on the wall.
With what sweet confidence I look to thee,
That thou wilt cheer me, when at midnight hour,
Restless with pain, I'm roused to seek relief ;
There's something wondrous in thy silent power,
That charms my heart and tells me I am blest.
What is thy influence !—Sages say 'tis great,
And saints of old have, in prophetic voice,
Spoke of "the precious things by thee put forth."—
But when warm August brings thee to my view,
My pen can't paint thy beauties ! what new charms
Mild evenings bring !—The loaded trees and shrubs
Put forth new shadows ; while the laughing fields

* This alludes to the tolling of the great bell at Christ Church College, called Great Tom, which sounds every evening at nine o'clock.

Call for a song to HIM who rules on high;
So sung the Psalmist:—full of holy joy,
With melody of lute and harp so sweet,
He wakes to rapture every pious heart!
And thou, my soul, hast thou no song to raise?
Canst thou not catch from him one sacred spark
Of pure celestial fire? Long has thy harp,
Thy tuneful harp, on bending willows hung,
Silent and sad! None but a power divine
Can renovate thy yet enfeebled frame,
Or give thy trembling fingers yet to shew
New pow'r and skill. Now leave these lower things,
Nor rest till thou art far above the stars;
And, should a straying angel meet thee there,
And with a piercing eye, and eager voice,
Thy errand ask:—It is, "What sounds are his,
What chords?—what notes?—when to his golden harp
He strikes,—And fills all heaven with songs of endless praise."

Oxford, June, 1802.

A WINTER'S DAY.

WRITTEN IN A STATE OF MELANCHOLY.

Now, gloomy soul! look out—now comes thy turn;
With thee, behold all ravag'd nature mourn.
Hail the dim empire of thy darling night,
That spreads, slow-shadowing, o'er the vanquish'd light
Look out, with joy; the ruler of the day,
Faint, as thy hopes, emits a glimmering ray:
Already exil'd to the utmost sky,
Hither, oblique, he turn'd his clouded eye.
Lo! from the limits of the wintry pole,
Mountainous clouds, in rude confusion, roll
In dismal pomp, now hovering on their way,
To a sick twilight they reduce the day.
And hark! imprison'd winds, broke loose, arise,
And roar their haughty triumph through the skies.
Now see, sad earth—like thine, her alter'd state,
Like thee, she mourns her sad reverse of fate!

Her smile, her wanton looks—where are they now?
Faded her face, and wrapt in clouds her brow!
No more, th' ungraceful verdure of the plain;
No more, the wealth-crown'd labours of the swain;
These scenes of bliss no more upbraid my fate,
Torture my pining thought, and rouse my hate.
The leaf-clad forest, and the tufted grove,
Erewhile the safe retreats of happy love,
Stript of their honours, naked now appear;
This is—my soul! the winter of their year!
The little noisy songsters of the wing
All, shivering on the bough, forget to sing.
Hail, reverend Silence! with thy awful brow!
Be Music's voice for ever mute—as now:
Let no intrusive joy my dead repose
Disturb: no pleasures disconcert my woes.
In this moss-cover'd cavern, hopeless laid,
On the cold cliff I'll lay my aching head;
And, pleas'd with winter's waste, unpitying, see
All nature in an agony with me!
Rough rugged rocks, wet marshes, ruined towers,
Bare trees, brown brakes, bleak heaths, and rushy moors,
Dead floods, huge cataracts, to my pleas'd eyes—
(Now I can smile!)—in wild disorder rise:
And now, the various dreadfulness combin'd,
Black melancholy comes to doze my mind.
See! night's wish'd shades rise, spreading through the air,
And the lone, hollow gloom, for me prepare!
Hail! solitary ruler of the grave!
Parent of terrors! from thy dreary cave
Let thy dumb silence midnight all the ground,
And spread a welcome horror wide around.—
But hark! a sudden howl invades my ear!
The phantoms of the dreadful hour are near.
Shadows from each dark cavern now combine,
And stalk around, and mix their yells with mine.
Stop, flying time! repose thy restless wing;
Fix here—nor hasten to restore the spring:
Fix'd my ill fate, so fix'd let winter be—
Let never wanton season laugh at me!

TO DAFFADILLES.

Written by Robbert Herrick, about the time of Shakspeare.

Faire daffadilles, we weepe to see
  You haste awaye so soone;
As yet the earlie risinge sunne
  Has not attayned his noone.
Staye, staye
Until the hastinge daye
Has runne
  But to the even songe,
And, having prayed together, we
  Will goe with you alonge.

We have shorte time to staye as you,
  We have as shorte a springe,
As quicke a growthe to meet decaye
  As you, or any thinge;
We die,
As your houres doe, and drye
Awaye
  Like to the summer's raine,
Or, as the pearles of morninge dewe,
  Ne'er to be founde againe.

FILIAL AFFECTION.

A SCENE FROM THE PAMELA OF RICHARDSON.

(*With an elegant Engraving from an original Design.*)

The story of Pamela is told in a series of letters chiefly supposed to be written by the heroine of the piece, Pamela Andrews, a young female adorning by her virtues a lowly station in life. The following scene is presented to our female readers, as exhibiting the influence of virtuous affections, when called out into exercise by the most interesting circumstances.

It is necessary first to give a brief sketch of the principal

characters introduced. The worthy parents of Pamela lived in a small village, and supported themselves by their honest industry. Their daughter possessed all the qualities which adorn an humble station, and to these were added an elegant person, and a mind richly endowed by nature. She was early sent to service, in the family of the widowed mother of the young Mr. B. Her mistress perceiving her natural capacity took a great delight in improving it by an education far beyond her circumstances. After the death of his mother, Mr. B. fascinated by her beauty and accomplishments, aimed by every possible means to seduce her from the path of virtue, but failing in all, at length determined to make her his wife. Of the other characters introduced in the following scene, it is only necessary to add, that Mrs. Jewkes had been formerly employed by Mr. B. as a procuress to aid him in seducing the virtue of Pamela, but having witnessed the sincerity of her resistance, had been herself reclaimed, and was then retained as a confidential servant. Mr. Williams was a neighbouring clergyman, who had been an honourable, though unsuccessful suitor to Pamela. The other names mentioned are those of the neighbouring gentry who were visiting at the house of Mr. B.

At the moment when their marriage was in contemplation, the good old father of Pamela, not yet aware of the happy change in the conduct of Mr. B. and full of anxiety for the safety of his daughter's honour, arrives at Mr. B.'s house, The following is an extract from a letter written by Pamela to her mother, and describing her feelings at this critical period.

———My master bid Mrs. Jewkes not let me know yet that my father was come; and went to the company, and said, 'I have been agreeably surprised: here is honest old Goodman Andrews come full of grief to see his daughter: he fears she is seduced; and tells me, good honest man, that poor as he is, he will not own her if she be not virtuous." —'O,' said they, with one voice almost, 'Dear Sir! shall we not see the good old man you have so praised for his plain good sense and honest heart?'—'If,' said he, 'I thought Pamela would not be too much affected with the surprise, I would make you all witness to their first interview; for never did daughter love a father, or father a daughter, as they two do one another.' Miss Darnford, and all the ladies and gentlemen begged it might be so. But was not this

very cruel? For well might they think I should not support myself in such an agréeable surprise.

He said kindly—'I only fear that the dear girl may be too much affected.'—'O,' said Lady Darnford, 'we'll all help to keep up her spirits.' Says he, 'I'll go up and prepare her; but won't tell her of it.' So he came up to me, as I have said, and amused me about Mr. Williams, to half prepare me for some surprise; though that could not have been any thing to this: and he left me, as I said, in that suspense at his mysterious words, saying, he would send to me when they were going to cards.

My master went from me to my father, and asked if he had eaten any thing. 'No,' said Mrs. Jewkes, 'the good man's heart's so full, he cannot eat, nor do any thing, till he has seen his dear daughter.'—'That shall soon be,' said my master. 'I will have you come in with me; for she is going to sit down with my guests, to a game at quadrille! and I will send for her down.'—'O, Sir,' said my father, 'don't, don't let me; I am not fit to appear before your guests; let me see my daughter by myself, I beseech you.' Said he, 'They all know your honest character, Goodman Andrews, and long to see you, for Pamela's sake.'

He took my father by the hand, and led him in, against his will, to the company. They were all very good. My master kindly said, 'Ladies and gentlemen, I present to you one of the honestest men in England, my good Pamela's father.' Mr. Peters went to him, and took him by the hand, and said, 'We are all glad to see you, Sir; you are the happiest man in the world, in a daughter whom we never saw before to-day, but cannot enough admire.'

Said my master, 'This gentleman, Goodman Andrews, is the minister of the parish; but not young enough for Mr. Williams.' This airy expression, my poor father said, made him fear that all was a jest. Sir Simon also took him by the hand and said, 'Aye you have a sweet daughter, Honesty; we are all in love with her.' And the ladies came and said very fine things: Lady Darnford particularly, that he might think himself the happiest man in England, in such a daughter. 'If, and please you, Madam,' said he, 'she be but virtuous 'tis all in all: for the rest is accident. But I doubt his honour has been too much upon the jest with me.' 'No,' said Mrs. Peters, 'we are all witnesses that he intends very honourably by her.' 'It's some comfort,' said he, and wiped his eyes, 'that such good ladies say so.—But I wish I could see her.'

They would have him sit down by them, but he would only sit behind the door in the corner of the room, so that, entering, one could not see him; because the door opened against him, and almost hid him. The ladies all sat down; and my master said, 'Desire Mrs. Jewkes to step up, and tell Mrs. Andrews the ladies wait for her.' So down I came.

Miss Darnford rose, and met me at the door, and said, 'Well, Miss Andrews, we long for your company.' I did not see my dear father; and it seems his heart was too full to speak; and he got up and sat down, three or four times successively, unable to come to me, or to say any thing. The ladies looked that way; but I would not, supposing it was Mr. Williams. They made me sit down between Lady Darnford and Lady Jones; and asked me what I would play at. I said, 'At what your ladyships please.' I wondered to see them smile, and look upon me, and to that corner of the room; but I was afraid of looking, for fear of seeing Mr. Williams; though my face was that way too, and the table before me.

Said my master, 'Did you send your letter away to the post-house, my good girl, for your father.' 'To be sure, Sir,' said I, 'I did not forget that: I took the liberty to desire Mr. Thomas to carry it.'—'What,' said he, 'I wonder, will the good old couple say to it?'—'O Sir,' said I, 'your goodness will be a cordial to their dear honest hearts!' At that, my dear father, not able to contain himself, nor yet to stir from the place, gushed out into a flood of tears, which he, good soul, had been struggling with, it seems; and cried out, 'O, my dear child!'

I knew the voice, and, lifting up my eyes, saw my father. I gave a spring, and overturned the table, without regard to the company, and threw myself at his feet: 'O my father! my father!' said I, 'can it be! Is it you? Yes, it is!—O bless your happy'—daughter! I would have said, and down I sunk.

My master seemed concerned. 'I feared,' said he, 'that the surprise would be too much for her spirits; and all the ladies ran to me, and made me drink a glass of water; and I found myself encircled in the arms of my dearest father. 'O tell me,' said I, 'every thing. How long have you been here?—When did you come? how does my honoured mother?' And half a dozen questions more, before he could answer one.

They permitted me to retire with my father; and then I poured forth all my vows and thanksgivings to God, for this additional blessing; and confirmed all my master's goodness to his scarce-believing amazement. We kneeled together, blessing God, and one another, for several ecstatic minutes; and my master coming in soon after, my dear father said, 'O Sir, what a change is this! May God reward and bless you, both in this world and the next.'

CONJUGAL HAPPINESS.

Where the powers of the mind and the intellectual habits have been duly cultivated, connubial love will gradually refine and become intellectual, and be more and more assimilated to that spiritual enjoyment which forms the felicity of the pious in a future state. It is thus that mutual confidence and esteem, complacency, forbearance, intellectual improvement, and benevolent occupation, become increasing sources of reciprocal tenderness, and of pure and undivided affection, so as to produce that vital union of soul, of which the sensualist has no more conception than of the heaven for which it is a preparation.

ON PROPRIETY.

BY MRS. MORE.

Propriety is to a woman, what the Roman critic says action is to an orator: it is the first, second, and third requisite. A woman may be knowing, active, witty and amusing, but without propriety she cannot be amiable. Propriety is the centre in which all the lines of duty and agreeableness meet. It is to character, what proportion is to figure, and grace to attitude. It does not depend on any one perfection, but it is the result of general excellence. It shews itself by a regular, orderly, undeviating course.

THOUGHTS ON DISCONTENT.

"DISCONTENT is immortality," says the celebrated author of Night thoughts: a sentiment inexpressably noble, if considered in a right view, but extremely liable to perversion. Mortal enjoyments, it is certain, will be found inadequate to satisfy the desires of an immortal mind: if we look not beyond them we are wretched; and that longing after something future, something great, those high-raised expectations which nothing here can fill, is undoubtedly a proof, that however degenerated from its original purity, the mind of man was formed for some higher state; where its capacity and enjoyments bear a nearer proportion to each other, and that this is but

——Our bud of being, the dim dawn,
The twilight of our day, the vestibule.
Life's theatre as yet is shut, and death,
Strong death, alone can heave the massy bai
This gross impediment of clay remove,
And make us embryoes of existence free.

But we pervert this exalted propensity where we suffer it to make us despise the present situation, and render us out of humour with all about us. There is a sickly discontent, which is too often taken for a longing after immortality, that poisons our dearest blessings, and preys upon the very vitals of our happiness. The human mind is prone to extremes: like an unskilful painter, our colours are too glaring, or our shades too deep.

Where the vernal sunshine of youth gilds every object with beauty, we are apt fondly to imagine that life is one continued seene of enjoyment; the youthful heart, uncorupted by suspicion, believes every bosom as sincere as is own. Our fancy paints a long train of happy years; and though the sage and the moralist warn us of the thorns that are scattered thick through all the labyrinths of life, we seldom believe, though we may coldly assent to the truth of their assertions, till we feel the wounds those thorns inflict; but when sad experience has dissipated the gay illusion, and the fairy landscape vanishes into air, our elated imaginations sink into the other extremes; we overlook

those blessings which a beneficent Providence is daily lusing around us, and petulently exclaim, "Bliss was not made for man, and life is vain!" When we feel a disgust at every thing this life affords, our pride is apt to dignify it with the name of piety, when perhaps the real source is the want of religion rather than the possession of it. That bias which the mind has to dwell on the calamities of life, and feel them more strongly than its blessings is, I cannot but think, one sad proof of its degeneracy: for where there is a defection from virtue, there will ever be a defection from happiness. The mind like an instrument out of tune, produces nothing but discord; and it is this innate propensity, which we most of us have, to dwell on the gloomy side of life, that has made so many well disposed and pious minds adopt, in too great a measure, this melancholy strain of reasoning, not considering its tendency.

Religion, at the same time that it teaches us not to fix our supreme affections on any thing short of God, bids us view all the blessings we enjoy as so many emanations of his goodness, as so many incentives to love and obedience, which it is impossible they should be, unless we are sensible of their value. We cannot be sensible of pleasures we do not enjoy; nor is a sense of our unworthiness of the least of God's mercies at all inconsistent with a proper enjoyment of them; is it not rather that which gives them their highest flavour? This discontent spreads a gloom over every object, but religion diffuses an ineffable sweetness; it enables reason to maintain her proper empire over the mind; it shews us the gifts of an indulgent Providence in their proper colours; it does more, it converts the severest sufferings we feel into real blessings, though our short-sighted reason cannot perhaps discern in what their utility consists. To those who are actuated by this principle (as an elegant writer expresses it)

——E'en smiling nature looks more gay;
For them, more lively hues the fields adorn;
To them, more fair the fairest dawn of day;
To them, more sweet the sweetest breath of morn.

Tranquillity is the natural result of resignation, as resignation is of religion: but it is excellently observed by an amiable lady, "that it is too common for persons who are perfectly convinced of the duty of patience and resignation under great and severe trials, in which the hand of Providence is plainly seen, to let themselves grow fretful and

plaintive under little vexations and slight disappointments; as if their submission in one case gives them a right to rebell in another." It is these seemingly little trifles that give a colour to our lives, as they recur more frequently than more important events; and it is in these lesser instances, that the faculties of our minds may be most successfully exerted against the emotions of peevishness and impatience.

When the hand of death has rent from us our dearest comforts, and our bleeding hearts are alive only to anguish; or when pain and disease absorb every faculty, and rage in every nerve, it is not the time to reason. Nature will have its way; it is fit it should be so; religion only can support or stop the impetuosity of the torrent; a debility generally succeeds this state; the passions, exhausted by their own violence, sink into a calm; and though the latent sense of loss is still the same, the expressions of it grow less strong and less apparent. Then it is we feel this sickly weariness of existence, this discontented languor of the mind, which perhaps is more fatal, both to its peace and its faculties, than any violent agitations of grief, in proportion as its effects are more lasting. We become incapable of enjoying those blessings that are left, by too keen are membrance of those we are deprived of, I do not mean by this to condemn that tender remembrance of our departed friends, which a grateful mind will ever cherish.

> Absent or dead, still let a friend be dear;
> A sigh the absent claims, the dead a tear

When time has in some measure softened the pangs of separation, such minds will dwell with tender grateful woe (sad ecstasy!) on all the virtues that adorned, and on all the kindnesses that endeared the object of their love and grief; such emotions are certainly laudable, confined within proper limits, but we should be careful that they unfit us not for the duties of life. Ah! how difficult is it to prevent the mind, when strongly affected by such sensations, from being totally absorbed by them! But this languid discontent is not peculiar to a season of affliction, it steals over us in the hours of festivity, and withers the wreath on the brow of pleasure. "We sigh for something, what we cannot say." The mind of man must be continually in action, and if it have not other objects to feed on, it will prey on itself. I know of nothing more effectual to vanquish this silent foe to our peace, which, like some treache-

rous miner, saps the foundation of our happiness before we are sensible of his approaches, than fixing the mind steadily on some laudable pursuit; the imagination is not then at liberty so much to torment us with visionary ills; and surely nothing can have a greater tendency to repress the murmurs of discontent, than the offices of benevolence; to confer happiness is in some measure to receive it. If our situations cannot afford us pleasure, let us rejoice in the festivity of others; and surely that joy must be heightened by the reflection, that we have in any degree contributed towards it; and though the communication of happiness will not remove those evils which Providence, for wise, though to us often undiscoverable ends, sees fit to visit us with, and for which patience and resignation are the only medicines, yet it will in a great measure repress that sickly discontent, that consumption of our peace, which originates in an ill-governed imagination, or a too dejected habit of mind. O say, ye whom Providence has indulged with the power of mitigating that of others, and with the still greater blessing of an inclination to make use of that power, if it be not genuine transport to wipe the tear from the widow's eye, or cheer the drooping heart of the fatherless? Can that heart be corroded with discontent, that is dilated with the glow of benevolence, and diffusing happiness, as far as the little circle of its power permits, to all around? "And next to virtue, science charms my eye," says the elegant and amiable female advocate; and can there be a more proper pursuit for rational beings than the acquisition of useful knowledge? "Knowledge, the food of minds! 'tis angel's food!" the communication of which we may, I think, without absurdity, suppose will be one of the employments of that happy world where sin and its attendant sorrow will be eternally banished.

The mind earnestly employed in exploring the arcana of nature, or tracing the mazy paths of learning, rises above the little causes that wound the unemployed and vacant mind. When we read of the fall of kingdoms and of empires, of the heroes and sages of antiquity, the preservers of the world, and the destroyers of it, we lose our little selves in the immense survey, and are ready to exclaim, "What then am I, who sorrow for myself?" Or if astronomy unfold the ample page of the firmament, and teach us to soar where other suns illumine other systems, the expanded mind looks down with contempt on the minute trifles that sometimes disturb its repose; and if human discoveries can

thus enlarge the mind, what must our contemplations be when the mind soars beyond them all to realms of brighter glory, led not by the feeble taper of science, but the full beamings of revelation? And here the mind unilluminated by science, may wing its way far beyond her proudest discoveries:

"Knowledge, how vain! a Saviour all unknown."

Nor are there wanting sources of humble entertainment, sufficient to repress the sickly cravings of imagination, to those on whom science has never poured her intellectual day. The volume of creation is as open to my inspection, as to that of the astronomer or virtuoso; and I may read Omnipotence inscribed in as legible characters on every leaf. The page of genius is not confined, and the smiles of the muses can fill their lowliest votary with transport. Indeed the finer arts, which polish while they please, are peculiarly adapted to smooth the rugged path of life, and twine its thorns with roses. Creation wears a livelier bloom when viewed with a contemplative eye. The imagination, refined by the sweet, the powerful influence of poetry, discerns a thousand charms unobserved by a less awakened, or less attentive mind, and feels a rapture never to be described!

Beauty pencils every vale,
Music breathes in every gale!

Attention to the various pursuits in which we are engaged, is no less the parent of pleasure than of improvement. It is in the vacant unemployed hour that lassitude and discontent shed their poison over the mind; and though the imperfections of mortality forbid us to attempt or even to wish that our minds should be always upon the stretch, yet did we even in our amusements propose to ourselves some end to be attained, we should find the amusements sweetened. By following continually the impulse of the moment, we are often led into error, and still oftener into that habit of lassitude and discontent which unfits us for every labour, and consequently for every pleasure of life; for

Life's cares are comforts, such by heaven designed,
He that hath none must make them or be wretched.
Cares are employments, and without employ
The soul is on a rack, the rack of rest,
The souls most adverse, action all their joy.

YOUNG.

SUBLIME THOUGHT.

Said to be written by nearly an Idiot, at Cirencester.

Could we with ink the ocean fill,
Were the whole earth of parchment made,
Were ev'ry single stick a quill,
And ev'ry man a scribe by trade;
To write the love of God above
Would drain the ocean dry;
Nor could the scroll contain the whole,
'Though stretch'd from sky to sky.

VIRTUE SLEEPING.

Virtue, as hard up hill she went,
Grew faint, her very soul was spent;
So down she sat awhile to rest,
And low'r'd her shield beneath her breast
She slept, and as she slept she smil'd,
A dream had all her thoughts beguil'd.
Vice watch'd for this and sent a dart
That reach'd—say not it reach'd her heart;
It must have pierc'd it through and through
But with his shield an angel flew;
E'en through that shield the weapon found
Its way, and lodg'd a dangerous wound;
A wound that virtue bath'd with tears
For days, for weeks, for months, for years
'Twas heal'd at last; but virtue still
Weeps at the thought of Drowsy Hill.
When virtue sleeps, nor dreams of pain,
Shee'll soon be wounded—may be slain

INDEX

A.

D.

G.

I.

K.

L.

DIRECTIONS TO THE BINDER

FOR PLACING THE PLATES.

Frontispiece	*to face the vignette*
Portrait of Mrs Barnett	555
Geography	186
Portrait of Madame De Stael	358
Crazy Kate	383
John Gilpin	418
Domestic Felicity	567
Pork, Veal, Beef, Venison, Mutton	623
Trussing	664

FINIS.